THE LUTHERAN CYCLOPEEDIA

EDITED BY

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PREFACE.

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 Church, in an entirely separate form, 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 a multiplicity 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, 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 and free, and the embodiment of far-reaching symphonic movement of the 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 misunderstanding, indifference 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 Cyclopedia, 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. Zoeckler 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 continent and in America, and a most important history of the protestant churches of those who contributed. Dr. E. G. Lund, of the seminary at Minneapolis, and Rev. F. J. Bergmann of Gardar, N. D., 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 Pittsburgh, has looked after the Danish articles. The departments of homiletics 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 Liturgics 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. Ohi, 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. Wackernagel 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, to those to the Iowa Synod, to Prof. T. F. Spaeth, of Reading, Pa., to those of the Wisconsin Synod, to Prof. J. G. 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, Hamma, 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 ionic 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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Absolution. See Confession.
Abstinence. See Temperance.
Accent, ecclesiastical, is the customary dropping of the voice in the final syllables and words of the Liturgy, when intoned.

Aceldama, Israel, Swedish American historian, b. in Sweden, 1714, Provost of the Swedish American 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 Westerias. 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 Hallè 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 Aceldama were cordial, and his history warmly defends them against misrepresentations.

Act, (forensic). See Justification.

Acta Historico-Ecclesiastica. 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-Ecclesiastica, 12 vols. (1758-73), and the Acta Historico-Ecclesiastica of 1774-85, were continuations.

Adiaphora is the neuter plural of the Greek adjective adiaphoros, which is derived from dia- pherò 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 medica or indifferents. 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.

P. 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 Melanchthon. 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 preparing the readiness of Lutherans to heal the lamentable disturbances 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 Melanchthon 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 caso confessionis et scandalis, 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 Interim 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 the last, though 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. 310 sqq. Herzog-Hauck, Realencyclopadie I, 169-173.

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 indirectly and anything, 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 pleasurries, 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 be advised against it; but as a sober-minded Bible Christian and Lutheran he would not and could not admit the fundamental error ("proton pseidou") 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 Luther, Compendium der Theologischen Ethik, § 43; Harless, Christliche Ethik, § 56; Frank, System der christlichen Stiftlichkeit, § 45; Schmid, Geschichte des Pietismus, pp. 423 sqq. Engelhardt, V. E. Loescher, pp. 226 sqq. Herzog-Hauck, I, 173-179.

**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 Hoecck.), born 1499 in Ziegesar, 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 the Protestant rite of Schwegener'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, but 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 LUTHER. Ch. (Foreign).

**Agenda.** A book containing directions and formulario for church worship and the Ministerial Acts. The word was used with that meaning as early as the end of the fourteenth century. The use of such books is traceable in remains of the fifeth 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, Slliter's Rostocker Gesangbuch (1531), Lucas Lossius' Psalmodia (1561), Spangenberg's Kirchengesange (1545), Ludecus, Natura

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**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 Communion; (14) Litany 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 Missae omits (10) and (13), and puts (12) after the Words of Institution and before the
Lord's Prayer. The German Mass of 1526 has all but (3), (10), (11), (15), putting the Sanctus during or after (16). Wittenberg (1533), has all (the Da Paecm instead of a lengthy prayer after the Sermon), and transposes the Sanctus to the place of the Agnus Dei. The Visitation Articles (1533), have all but (2), (6), (11), the Da Paecm as in foregoing; for (6), "A Spiritual Song" and allows the Sanctus instead of (15). Brunswick (1528), has all, putting (16) before (15) and (13) before (11). Brandenburg-Nuremberg (1533), has all but (11), thus: (13), (14), (12), (16), (17), the Agnus Dei during the Distribution, and inserts the Fux and the Benedicamus. Pommern (1535), has all, in order. Saxon (1539), has all but (10). Mecklenburg (1552), has all, putting "A Psalm" in place of (6), and not prescribing (15) during the Distribution. Teutsch-Kirchenampt (1525), has all, putting (8), (9), and (13) before (15). The Prussian Landesordnung (1525), has all but the Sermon and puts (13) after (14). Schwabisch-Hall (1526), omits the Epistle and Agnus Dei. Dobers Mass (1525), omits (9) and (10), puts (12) after (14), and (11) after (15). Liegnitz (1534), omit only (15), and putting instead of the Creed a hymn to the Holy Ghost, has the Lord's Prayer after the Sermon and (8) and (13) before (11). Bremen (1534), puts (11), and puts the Senate before the Creed. Nordheim (1539), puts (11) and (12), and has the Creed after (10). Meissen Vis. Articles (1539), omits (11), (12), (15). Hamburg (1539), has all, but puts the Exhortation before the Preface. Brandenburg (1540), omits (13). Halle (1541), repeats Wittenberg (1533). Pommern (1542), has all but (15). Osnabrück (1543), puts (8) after (10), and seems to omit (17), (18). Reformation of Cologne (1543), puts (8) after (10), and omits (13). Prussia (1544), omits (11). Pfalz-Neuburg (1543), has all. Stralsund (1555), has all but the Exhortation, and does not prescribe the Agnus Dei. Edward VI. (1549), omits (6), (13), and (10).

These variations are due (1) to the reintroduction of the Sermon, which had fallen out of the Roman Mass; (2) the restoration of the General Prayer; and (3) the insertion of an Exhortation before the Communion. The early orders did not at first know how to assimilate these characteristic elements of the Lutheran Service. As to the order of the parts, it is preserved by Saxon (1539), Meckl. (1532), Pommern (1535), Schwabisch-Hall (1526), (Pommern (1542), Prusian (1544), Pfalz-Neuburg (1543), Stralsund, (1555), Edw. VI. (1549). In all cases but one it is preserved by Formula Missar (1523), German Mass (1526), Wittenberg (1533), Vis. Artt. (1533), Brandenburg-Nuremberg (1533), Prussia (1526), Bremen (1534), Nordlingen (1539), Brandenburg (1540), Halle (1541), Osnabrück (1543), Ref. Cologne (1543), Ritzebütell (1544).
Agenda and Hamburg (1539). With two exceptions by Brunswick (1528), Strassburg-Kirchenampt (1528), Döberitz (1528), Liegnitz (1534), and Schleiermacher-Halle (1822). 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 consistory and superintendents, his draft was bitterly criticised. In 1832 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 consistory, 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 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 some of the Epistles there were very favorable reviews 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.

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 Melanchthon, 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 Frankfurt to adjust ecclesiastical matters. From 1526 A. was a preacher at Eisleben. Hoping to obtain a theological professorship in 1527, which was given to Melanchthon, his pride, always prominent, was wounded, and soon he found cause for accusing Melanchthon 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 Melanchthon 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 Osiandrian 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 Philippians, 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, Niederlausitz, died, 1556, as "Kantor" of the cathedral school of Magdeburg, chiefly noted for his works, Musica Instrumentalis, Musica Figuralis, Schola 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 at Liegnitz, 1548). The translation was made from Greek with the help of the Swedish, German and Latin versions.
Agricola, Stephen, an Augustinian monk, studied Augustinian deeply, began 1520 to preach on whole books of the Bible, was accused of Luther'sesy, though he claimed the independence of Luther, was imprisoned in Mühlendorf (1523), escaped and came to Augsburg, where with Rhégius 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, F. A., b. in Sweden 1823, ordained 1849, d. 1887. He was an earnest, evangelical predecessor, 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, Wisclicenus. In 1851 he succeeded Hass, 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 Deaconess' 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 homiletic literature. A. S.

Ahnle, Johann Rudolph, b. 1635 in Muelhausen, Thuringen, d. 1673, as Burgeomaster 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," "Liebest du, unser Güt") A. S.

Ahwardt, Petro, 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. Pohiman, 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 pastor of German church 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 $188,800. In 1896 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 Melanchthon at Wittenberg, was schoolmaster in Frankfurt, a. M. (1533), 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," "Steh 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.

Alberty, 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.


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 2nd 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 Osiander and Melanchthon 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 Osiandian Controversy and various other annoyances. He died at Tapian in 1568, as a true confessor of the Gospel.

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 Melanchthon. In 1532, he became a 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 Melanchthon to the end. Author of Commentaries 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 Kothen, and pastor in Wernigerode and Halle, editor of the so-called Kothen 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.

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.

Alloiosis. 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 3,326 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 Religious Peace granted Strassburg freedom. Lutheran and Reformed Protestants lived on. From the former arose Philip Jac. Spener of Rappoltswieher (see SPENER). The Lutherans, mostly found to-day in lower Alsace, have 198 Congregations and 146 Filialen. Every congregation is under a presbytery 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 Bärenthal (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 1886 he was served as a pastor and preacher, in the charitable 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 und Das Kirchenjahr. He also
Altar

Altar-Fellowship

Altar, from the Latin altār, 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 sanctified the sacred ministers and situations 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 a wide red cloth 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 corporale) is laid in the center on which the communion vessels are to stand. A delicate veil (velum) is spread over the vessels in the altar from not being soiled by mistake. 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.

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 from the Lord the sacramental character of the celebration of his memory. Thus the apostle expressly explains the word of institutio: "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 sacramental death of Jesus with which the latter, 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 (οὐκ ἐστίν, 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 participation of the other. For if the Lord's Supper is aconfessional 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 decisively 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 no 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 this rule 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.

**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 Stateschurches 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 church government, is 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," signs 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. 1649, 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 Haufenlein klein," "Fear not, O Little Flock, the foe," tr. by Miss Winkworth, Lyra Germ. (1855). Another translation by M. Loy in the Oldenburg Hymnal (1890), "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, Praetorius, Schütz, Mollcr, Freyhub) and the Jena theologians (Wigand, Ccelenstein, Ireneus, Rosinus, Bresenitzer, Kirchner, Burgravius), 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 Brezn, Wurttemberg, given to humanistic studies at Tubingen, 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 Königszburg 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 themselves 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.

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 Schöpfer, 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 melodic. It had a peculiar charm for the people, and was most likely introduced from 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.

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.

Emilia, Juliana, Countess of Schwarzburg Rudolsstadt, 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, "Weiss, wie nahe mir mein Ende," is 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 Torkillus. 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 Koercherthal. A number of the Saltzburg 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 some of the states. In 1740 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 1630; 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 Revolution, 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.

Entry. The Roman Catholics established themselves at St. Augustine 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 1630; the first Methodist Church was not established until 1766.

V. STATISTICS OF SYNODICAL BODIES IN THE U. S. AND CANADA. See SYNODS. The oldest general body is (1) the General Synod, organized in 1805; it at present has 18 synods, having 1,752 pastors, 1,553 communicants, and 304,212 members. The principal synods are: Synod of W. Va., 5,000 members; Md., 2,000 members; East Pa., 2,000 members; Alleghany in Pa., 1,000 members; Susquehanna, 1,000 members; and Pittsburgh, 1,000 members. The church bodies 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 1,204, of its churches 2,060, and of its com. 346,166. The principal synods are: 

- America, North
- Greenland. The population of Western Greenland at present is 9,800, with about 5,000 communicants; nearly 1,500 of the population belong to the Moravian Mission, the rest to the Lutheran Church of Denmark.
- Mexico. 200 com., 400 souls.
- United States. Ala. 993 com.; Ark. 1,738; Cal. 5,356; Col. 1,312; Conn. 7,165; Del. 378; Dist. of Col. 3,752; Fl. 447; Ga. 2,070; Ida. 150; Ill. 14,834; Ind. 3,851; Kans. 20,345; Ky. 2,995; La. 3,651; Me. 1,106; Md. 28,541; Mass. 5,231; Mich. 78,531; Minn. 185,845; Miss. 675; 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. 23,632; O. 116,997; Ore. 1,295; Pa. 266,631; R. I. 761; S. 1,321; 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 2,645,307 souls. The Lutheran population of the U. S. is variously estimated at from 700,000 to 1,000,000; or, at least, the number is not formally connected with the Lutheran Church, though a majority perhaps of these persons, once raised in the church, 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, and young, attend the dying, and bury the dead.
- 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. Of these, 748 are in the U. S., 793 are in Canada, and 1,557 in the West Indies. 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.
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 135 pastors, 165 churches, and 50,255 com. The older Pittsburgh 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 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 1866, 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 certain respects 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 predominate. 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, 688 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, 10,376 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: 66 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 over five hundred 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 increase maintained 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 reports to the great synod.

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 Estonian, 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. ELMEROSNAY 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 Estonian languages (see CHURCH PAPERS). J. N.

Amerika, 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. Danish: 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, 30,500 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 66 churches, 86,500 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 recently came into other Lutheran settlements in South America; Saint Chrishona 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 Münnerstadt, Bavaria, pastor at Coswig and Superintendant 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, Nikolaus von, the staunchest friend and adherent of Luther, vigorous co-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, 1485. 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). In 1541 he excommunicated Elector John Frederick to the Bishopric of Naumburg-Zeitz, he left Magdeburg reluctantly. Luther himself consecrated him an Evangelical bishop "ohn Chresun und Schmeir" (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 Smalcauld War obliged him to leave Naumburg. Staying at Weimar as "exul cristi" 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 Melanchthon's rule. Strongly opposeing 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 con

Amsterdam 14 Amsterdam

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. Nie\n
Wenenhuis, in his history of the Lutheran church at A., heads a chapter: "De Duiwel in de Kerk, Twisten van 1619-1666." 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, 1656-1766." The strictly confessional character of the Lutheran Church in A. during the seventeenth century was 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 not to preach on Luther's "Exposition of the 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 Bible 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 construction of language is not possible to have solemn compacts, the same terms are used and in the case of the Loonenburg church it even reads “Unalterable A. C.”

Andreae, Paul, (1821-1892); Norwegian Lutheran pastor. In 1843 he came to America and received his education at Beloit College, Wis. In 1858 he was ordained by the Frankean 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.

Anders Jacob, one of the most influential Lutheran theologians in the latter half of the sixteenth century, was born at Waiblingen, Wuertemberg, 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 Schmidelein, Fabrianis, Vulc anus, etc. The influence of Erhard Schnepf, the Wuer temberg Reformer, made itself felt in his career as a student, which began in the Paediagium 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, Andreae 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 he participated as Diaconus of the Collegiate Church. Andreae 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 Andreae in 1553, and subsequently he became General Supt. of Goeppinger by regular promotion. From this time onward we find him actively engaged in labors for the general welfare of the Church of Wuettemberg, 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 Swedish Concord, based on six sermons preached by Andreae. After Lucas Osiander had prepared the Formula of Maulbronn in 1576, as a reply of the Swabian to the criticism of the Saxan theologians on the Suebian Concord, a meeting of theologians at Torgau, in which Andreae 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, Andreae, 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 lived 44 years as Chancellor of the University of Tuebingen.

G. F. S.

Andrees, John Valentine, was a grandson of Jacob Andreae, and son of John Andreae, 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 talent for print ing 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. In logical studies he was settled as Diaconus at Vaihingen 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 dwelt on Rosicrucianism attracted most attention, viz., Fama fraternitas R. C. (1614) and Confessio fraternitas (1615). Andreae’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. And in the practical abuse of the above fiction with all his night. 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 councilor. 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 Andreae.” He d. June 27, 1554.

G. F. S.

Andreas, Laurentius (Lars Anderson), b. about 1450, d. 1552. Being archdeacon at Stenngås 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 Andree 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 Andree 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.

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 of the Christian faith but theathenism 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 antichrist is doctrinal opposition to Christ, especially the denial that Jesus is the Christ (I John 2:2; 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 prophecies of Daniel, because 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 that not every person of 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 demonic workings characteristic of them. For example, 1 Thess. 2:7, 8; 2 Thess. 2:7, 8; but 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 the only significant point. 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 (8:13; 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 fulfilment in one period may also be fulfilled 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. The power of Antichrist is represented 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 (Rev. 13:11-17). In one particular especially has this beast the essential character of Antichrist and 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 Pelagian 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.

The rise 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 Melanchthon 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 disquisitions 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 disquisitions, 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 asailed, though still employing such terms as gospel and repentance in a peculiar way. The Antinomian leaven, however, was not purged out. Melanchthon 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 righteousness of the Christian? The law is as the right hand of God, and the Gospel is as the left hand of God, and the Gospel is in the right hand of God, and the law and the Gospel 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 the world was kept in keeping 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 Quotistical circles and fanatical sects in various countries down to the present day. A. L. G.
Anton, Paul, b. Feb. 2, 1661, in Hirschfelde, Oberlausitz, 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 Sup't 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. 1759.

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.

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 Roman theologians.

Occasion.—The reading of the A. C. had produced a profound impression even in Roman circles. Yet the Roman party were not inclined to yield to the truth, and the Emperor Charles V., upon conference with his advisers, instructed a number of Roman theologians, among them Eck, Faber, and Coelhauze, to prepare a refutation, which was to be couched in moderate terms. In the meantime attempts were made at adjustment, especially by Melanchthon, who communicated with the papal legate, Campeggius, and was inclined to yield more than his friends would ap
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 the main fault. As 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 Melanchthon. 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, Melanchthon making changes and emendations in the translation. The Apology was presented with the A. C. at the convention at Schwefinthurth 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 of more fully, in so far as they are not 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. Melanchthon'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 compulsory, 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 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 revolutionizing the Empire; in so far as the A. C. repeats the statement of the A. C. on this point. Art. XVIII., Of Free Will, restates in more detail the position of the A. C., and Art. XIX., Of the Cause of Sin, in a 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 sixteenth 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 here- maker 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 be baptized by Ananias. "Of the seed of David" is probably a 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 469 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 Pi- late, 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 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 of the church 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 the Roman Church; "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.


J. H.

Apostlesmata, is a Greek term, meaning originally, the issue of a work, but in its use in dogmatics, the actions of Christ in redemptive history.

In the Lutheran doctrine of the person of Christ "apostlesmatic" 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. 1517 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 Melanchthon 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 Hólafjord, 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 1530, Gisli Einarsson was ordained superintendent of the diocese of Skalholt; 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 Skalholt through the influence of this first Lutheran bishop. But in the diocese of Holar, where the will of the Roman Catholic bishop Jon Arason, who 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.), postantique to VI. (V. to XII. c.), Gothic (middle XII. to XV. and XVI. c.), 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 pendentes 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 transept 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 in the 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 Trinite, 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, claustrated 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 upon 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 are there national types of wall, window, roof, but each national type includes many local schools. The Gothic style reached maturity rapidly in the Ille-de-France, and its early perfection was due to the fact that the building of the church of stone throughout, and thus practically fireproof, 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 upon 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 style it may exhibit 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 heed. The altar division should be raised a few steps above the other parts; the altar should be raised and free from the wall, with 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 baptisma font is at the entrance to the church. (See Font, BAPISM.)

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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, 1895, contributed by J. M. Sloan).

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 ascendency of Augustine, the herald of grace. C. E. H.

Arkansas, Lutherians in. Of the 18 congregations and 136 communicants reported in 1890, all but one congregation and 75 communicants of the German Augsburg 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 Ballenstedt, 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 medieval 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-song, "Die Kirchenlied" or "The Church's Hymn," became a rallying song for 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 Kirchenleib" (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 in mein Grab, mein Grab," tr. by Miss Winkworth, Lyra Germ. 1855, "Go and dig my grave to-day." Other well-known hymns are "Ich weiss wonach 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,"
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 Saxony 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-Kelzer-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 apostolus 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 Nuerenberg (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 latter time is he who has adorned the Fruc 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 articus" (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 part is removed, the rest cannot stand, 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
threelfold 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 threelfold 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 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 overthrown. 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; whereas all 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.).

**Asceticism**

Articles of Faith, Asceticism, 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, 1883. 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 Brahmin and Mohammedan boys, whose management he exhausted his strength. The career of this promising missionary was cut short by climatic fever.

W. W.

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

**Asceticism** (Greek askeō, to exercise: askēsis, exercise, regimen) was practised by the Essenians, 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 Manichaeism, which taught 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 being 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-
Atonement 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 subdued 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 just 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.

Ash Wednesday. Hans von, b. 1560 at Breslau, d. 1634. A Silesian nobleman, author of the hymn "Dreieinger, herenger, grosser Gott."

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, and driven the image, which had formed the universe, to the remote region of the abyss of darkness, and to the depth of hell. A. S.
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 (I. No. 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, with the meaning satisfaction for an offense setting at one or reconciliation. The more Scriptural term, reconciliation (2 Cor. 5:18 ff.; Rom. 5:10 ff.; 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 Father, is fraught with 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, sinned 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 conceals sin from His anger against whom it is offered."

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 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; Coll. 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).
Atonement

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. 5:21; 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 irretrievably perish.

Whereas the law of Moses 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 impachable 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, "it is not by its own inherent right or union with the Father, it sprang from his changeless,athomness 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. 2:24), 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 substitutionary 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 Jesus (Heb. 10:9) as well as the passive, referring the former to the ascended Christ, who in order that 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 debt of sins. For 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. 4:7).

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. Yet to weaken the restraint of disobedience, it behaved 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-
Attrition, mentioned in the Apology and Smalc. Art. (Part III.) is the Roman term for incomplete repentance, in contrast with contribution, complete repentance. Attrition is the dread of sin's results and eternal punishments. Considered meritorious it is a really deadly sorrow of the world (2 Cor. 7: 10).

Auberlen, Karl August, b. 1824, in Fellbach, Wurttemberg, 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 1861, declined a call to Königsberg, 1855, and d. 1864. He was a brilliantly gifted and most promising modern representative of the old Suabian Scriptural Theology of J. A. Bengel, Roos, Rieger, Steinhofer, 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 apologetical 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 Confession which the evangelical states 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 view of which it forms the foundation laid in common by Luther and Melanchthon 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 Papism. 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 venerating 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 two most eminent theologians, Luther, Melanchthon, 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 Su- backianæ), which sought to shorten the 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 Melanchthon, 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 Evangelical 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 Reforma- tion history, fortunately discovered in 1530, and delivered from oblivion, are a rather disordered collection of documents. The majority of the essays belonging to it clearly bear the impress of Melanchthon'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 Melanchthon, with the second (polemico-practical) part of the Augstana, shows that the latter arose from a reconstruction and an improved arrangement of the former. Likewise, the 17 tracts (dogmatic-theological) forming the first part of the Confession clearly appear as the reconstruction of the 17 Schwabach articles. In this the fundamental main part, the Augs. Conf. is essentially the spiritual product of Luther. The second part which is more explicit but only of secondary importance has essentially Melanchthon 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. Melanchthon 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 Melan- chthon. 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 Augs. meeting, at the castle of Coburg in southern Saxony, because of the Worms edict of pre- script against him, Melanchthon's skilful performance of the Confession when almost completed was sent by an Electoral courier. Luther's express ap- proval 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 comple- ments 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).

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; etc.

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 Frederick of Brunswick, and 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. Baer, of whom the first chancellor, Dr. Brick, 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 content 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 edition, dated 1530, by Melanchthon himself, which was printed quarto by George Rheau 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 text, the Latin text, could follow the first Melanchthon 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 VARIA. In a new edition of the Latin text of the Augustana which Melanchthon published in 1531 for the Prince of Anhalt 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 William of Orange, placed 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 "Locupletationem" 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 Melanchthon, 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 Christi vere adsumt et distribuitur (are truly present and distributed) vescentibus in coena Domini," the indefinite formula: "quod cum pane et vino vere exhibentur (are truly presented) corpus et sanguis Christi vescentibus in c. D." He also eliminated the final sentence "et improbat secus docentes" which disapproved of the Reformed treatment. In this attempt at the alteration of the strictly Lutheran doctrinal conception of the Confession in an especially characteristic feature Melanchthon 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
Augsburg Diet
was not his private Confession but the confessional foundation and firm rule of evangelical Christendom. Although the German text was not changed by Melanchthon, yet the material changing of the Latin necessarily soon caused a sensation and scandalized the true adherents of the doctrinal conception of the Augsburg Invaria-
ta of 1530. The confusion appeared in full strength in the years following Melanchthon'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. of) 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.


O. Z.

Augsburg Diet. This diet, so memorable for its Confession, was looked for with eager expec-
tation. Since the protest at Spires (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 Bologne from the Pope without the German princes and was reported to be on friendly terms with Rome. Nevertheless the invitation to the Augs. diet, issued at Bologne, 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 prepara-
tion of the Augs. Conf. March 14, having re-
ceived the imperial invitation on the 11th. Luther, Melanchthon, 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 formally ordered the Lutherans pre-
his teaching 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 Evangeli-
gicals to participate in the procession, which they refused. The matter of preaching was again discussed, and settled by the Interim, 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 church against the Turks preceded, and the religious dispute was mentioned last. The Evangelicals were ac-
cused of breaking the Worms edict, and of caus-
ing the Peasants' war. Every party was to pre-
pare its position in writing. 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. Melanchthon 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 Luther-
ers were given until April 15, 1531, for con-
sideration. 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 dieters to be those of the Interim (see Interim), of 1555 for religious peace (see Augsb. Rel. peace), of 1566, when this peace only for the adherents of the Augsb. Confession was extended to the Reformed domain of Fred-
rick III. of the Palatinate. See Luther's Let-

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 em-
peror. This he was enabled to do by the aid of Maurice of Saxony, who betrayed the Evangel-
ical cause; and by breaking the Nuremberg agreement of 1532, which guaranteed religious freedom until a general council could be con-
voked. 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 a Protestant, his temporal estates (80,000 thalers) were to be confiscated. Luthers living under such princes were granted the exercise of their faith. While this peace gave legal status to the Protestants, i.e. Luthers, it destroyed the mediavel ideal of one faith for one people, which even the Protestants maintained despite their assertion of independence. 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.

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 lawyer, 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 truck, 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 doctrines of the Lecturer Laiper 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.

Augstana 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 Coblentz. A voluminous writer of exegetical and historical works, of which the most important are: Denkwürdigkeiten aus der chr. Archäologie, and a Dogmengeschichte. Not thorough and original, though critical, A. maintained the dogmas 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, Luther maintained 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 war-chaplain, because the familiar of Luther, whose death he witnessed. In 1530 he was appointed court-preacher at Weimar, but lost his position by preaching against sects, false doctrines, corruptions before the court iminical to Placius, whom A. upheld. He was a strict Lutheran, opposing fiercely all milder tendencies. Melanchthon 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. (1558). 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. Placius attacked him bitterly.

Aurifaber, John, brother of Andrew, b. Jan. 30, 1517, educated at Wittenberg under Melanchthon’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 Sansalnd. 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
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 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 Ed.), will show their relative strength in the different states.

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<tbody>
<tr>
<td>Anglican</td>
<td>569,930</td>
<td>24,759</td>
<td>80,277</td>
<td>417,182</td>
<td>142,553</td>
<td>1,179,795</td>
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<td>Methodist</td>
<td>110,112</td>
<td>4,559</td>
<td>30,813</td>
<td>135,040</td>
<td>30,865</td>
<td>292,462</td>
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<td>4,926</td>
<td>15,205</td>
<td>107,077</td>
<td>42,429</td>
<td>253,272</td>
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<tr>
<td>Lutheran</td>
<td>7090</td>
<td>(9)</td>
<td>23,328</td>
<td>15,553</td>
<td>23,383</td>
<td>79,294</td>
</tr>
<tr>
<td>Baptist</td>
<td>13,112</td>
<td>(9)</td>
<td>17,547</td>
<td>22,882</td>
<td>10,350</td>
<td>70,976</td>
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<tr>
<td>Congregational</td>
<td>24,112</td>
<td>1,371</td>
<td>11,882</td>
<td>22,110</td>
<td>5,371</td>
<td>68,428</td>
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<tr>
<td>Sects.</td>
<td>22,336</td>
<td>800</td>
<td>10,566</td>
<td>38,590</td>
<td>7,577</td>
<td>79,829</td>
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<tr>
<td>Roman Catholic</td>
<td>286,017</td>
<td>12,464</td>
<td>47,179</td>
<td>240,297</td>
<td>127,205</td>
<td>599,512</td>
</tr>
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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 Neuen-dettelsau Mission Institute. Some mission work is done among the heathen natives by the Hermannsburg and Neuen-dettelsau societies and the Immanuel Synod.


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.—
Bachman, John, b. at Rheineck, N. V., 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 monographs 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. on the festival of the Pentecost; 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 Mühlenberg 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, (1833); Ph. D. University of Berlin; LL. D., (1848), professor of natural history in Coll. of Charleston. Published monographs were directed by 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 (1855), called to Rostock (1859), 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 questions advocated the old traditional view. In conviction a stanch Lutheran, he d. April 12, 1888.

Bacmeister, Luke, d. 1668, 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 Chytraeus, 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 in which in the time of the Reformation belonged to other States. In the Archduchy of 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 Wimpeling, Reuchlin, and Agricola as teachers, Melanchthon, Bucer, Brenz, Schnepf as students at Heidelberg. Capistran, Urbanus 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. Hubmaier 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 Andrense 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 Heslhus, general superintendent of the churches, and ordered him to reform the Heidelberg University. But his successor Frederick III. (since 1559) tried everything in favor of Calvinism (1568). He replaced one of his friends, the Palatine Louis VI. was a strict Luther; 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; Carlsmute, Durlach, Porzheim, Stein). In 1771 the Margrave of Heidelberg-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 Wuertemberg, 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 "consensum ad eandem habendam" was 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 Agreement and a Formula 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 172 pastoral charges in the State-Church. The whole Church is pervaded by an unchristian liberalism, the "Protestants' Union" having many adherents amongst the clergy and the people, especially at Heidelberg (Professors Schenk and Holtzmann). Professors Friedrich Carl Umbreit, Carl Ullmann, Richard Rothe, Carl Christian Baehr, represented a more positive Christian theology. Dr. Muehlhaeusser 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 Ispringen who had charge of four congregations (numbering 817 souls in 1876). In recent times several new congregations have been gathered, e.g. at Carlshuren. 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 355,000 Protestants in the State-Church.

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

Baden, W. H., b. at Westeresh, 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. Stohlmann, 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.

Baetis, William, Lutheran minister. Was b. 1777. Entered the ministry and became a member of the Ministerium of Pennsylvania, 1810. Was pastor at Cohocton, N. J., 1810. Came 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 a member 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, and lived during the most of his life in America. Ancestor of the Baughers.

Bahmaier, Jonathan Friedrich, b. 1774, d. 1841, a prominent theologian, preacher and hymnologist of the Lutheran Church in Württemberg, member of the committee for the preparation of the Württemberg Hymn Book of 1842, and author of the beautiful Mission Hymn "Walte, walte (Original: fueren) 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 seventh 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 Muses of Jena, exerted great influence on him as a theologian, and this appears very distinctly in his Compendium Theologise Positivae, 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 compendium 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 Lutherans, 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.—Baten, 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 Commentarii Theologiae Morales, Compendium Theologiae Exegetica, Compendium Theologiae Historica, Aphorismi de Informatione Catechetica. D. May 24, 1729. A. L. G.

Bailerlein, Edward, b. 24 Apr. 1819, missionary of the Leipzig Society in Michigan (1846-53); established Bethania near Saginaw, among Chippewas, translated catechism, prayers, liturgy, etc., 60 converts in 1853. Returned and sent to India. After his departure mission declined until abandoned (1868).—In India (1853-1886), Emeritus (1887) near Dresden. (Im Uruwalde, bei den roten Indianern, Dresden, 1888.)

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. 11, 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, (1812-1835), 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, 1757, studied at Wittenberg from 1753 and was there made A. M. and poet laureate in 1757. In 1761 he became a member of the philosophical faculty at Wittenberg, in 1762 a preacher at Freiberg, in 1763 superintendent at Oelsnitz, and in 1764 professor of theology at Wittenberg, where, in 1767 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 will be treated of in one of the classical works in Lutheran exegetical literature; and his tractatus de casibus conscientiae (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 Kettrup and Goettuerrup in the Aalborg Diocese and was ordained by Bishop Brøson. 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 Seabury of New York, to the number of 600 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 pastors of the Lutheran Churches. He ordained 17 Bishops, 80 Deans, and 453 Pastors. In 1808 he resigned his Bishopric and ordained the Rev. Dr. Muentter as his successor. He d. October 19th, 1816. The theological opinions carried his body to the grave and the clergy of the diocese erected a monument to his memory.

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. E. 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,
Baptism

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, 1532, 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 Schwabenberg, 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 Reformations Kirche in Bamberg (1522-1556), Erdhard, 1898. E. T. H.

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 malefactor 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 Smallest War, Charles V issued the ban against John Frederick 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 declara-

tion 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 the 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, or of being overflowed, drowned by a vast subsidence 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.* *Lexicons* of Bayer and Cremer.)

The Baptism of John. Not only were the Jews acquainted with "the divers washings" (Greek *baptizomenos*, 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, Edersheim, Delitzsch, Zeeschwirn, G. Schmoller, Enburger, whom 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 1: 33; Acts 18: 26, 27; 19: 1-6), that the demands of an exact exegesis compel us with Luther, Melanchthon, Hofling, Thomasius, Zeeschwirn, Luther, 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 (Chrysostom); 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 *"in water"* (Matt. 3: 16; Acts 10: 47; 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; 18:8-9). Baptism is a confessionally 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 us 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, Ireneæus, 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. i. x. 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. i. x. 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 views of some Lutherans, 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. i. x. 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 grace of grace,—for whatever God offers in the Word and Sacrament bears with the offer the power of being received.
Baptism

**Krauth:** "This divinely wrought condition we call receptive faith, and though its phenomena are unfeigned, 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. §50). 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 saving faith 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 recognize that in the use of the sacraments" A. C. xili, 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 inrafted 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 for 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 Dогmatics 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 approaches 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 infants and aliens. In the case of 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. 2:3), born with original sin (John 3:5), liable to death as the wages of sin (Rom. 5:12), and justified by the death and resurrection of our Lord Jesus Christ (John 3:3), of which infants are the most receptive 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 Old Law, 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. If circumcision as the sacramental rite of the O. T., secured to male infants (female children were not included owing to the peculiar family position which the woman as wife and mother occupied) admission into the fellowship of the covenant people as an outward work, much more does 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 Stephan" Acts 6: 9). 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 covenanters 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 practiced. 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 Ireneus. 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) observes that the Church 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 lawfulness 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. XIV). 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 (asperion); 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,
Baptism and by immersion only, because the meaning of the word in classical Greek and in N. T. Greek is always to immerse. 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 3:11; baptism with the Holy Ghost (Acts 1:5), and from Mark 1:10; 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 εἰς (in Mark 1:9), nor from εν (in Mark 1:5, 8; Matt. 3:6, 11; John 1:26, 31, 33, where it is most likely used here in the sense of "as in the case of," or from εκ (in Mark 1:10; Acts 8:38, 39) or απο (Matt. 3:16), for εκ and απο 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 Holy Graders demand 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 idea of the new birth in 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, the Son, and of the Holy Ghost" (chap. vii.). This settles the whole question at once. The early controversy of baptism by affusion (pouring) or by aspersio (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. The case of baptism by affusion was still the case in the Greek Church. Why this distinction 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 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 baptistry 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 Triune 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 the act is not a 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.


Barth, Dr. Christian Gottlieb von, was b. in Stuttgart, July 31st, 1799. He became pastor in Moestlingen in 1824. He was a gifted and unwearyed 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 17th, 1862. Compare biographies by Werner, and Weitbrecht.

G. U. W.

Bassel Gerhard, b. Dec. 10, 1813, at Langenthal, Canton Bern, Switz. c. 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. position in Theol. Sem. 1847-51; licentiate of Synod, Sept. 26, 1842; and began Eng. Luth. consg. at Zelienople, Lancaster, Ryders, Butler and Prospect. Secty. of convention that organized the Pittsburg Synod, Jan. 1845; ordained at Zelienople, July, 1845, by Pitts. Synod; his Pres. 1848-50, 1856-58, 1865-67, 9 years; first Director of Orphan's Farm School, Zelienople, 1854-63; Pres. of the Preliminary Convention, 1866, and first Pres. 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 Loehe 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 Loehe and Missouri he removed to Neuendettelsau (1853), and was the leader of the American work as inspector of the Missionshaus. Under him the seminary had to be enlarged twice. He 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, 1893; 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-
Baumgarten


Baumgarten, Michael, b. March 25, 1812, d. July 12th, 1889, educated under Lutheran influences, deeply moved to religious life by Claus Harms, studied under Twisten at Berlin, was the churchly and liturgical tendencies of Hengstenberg, until, as Privatdozent at Kiel (1839-1846), beginning with a study of Dorner, 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 1828 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 Protestant Verinnerung, 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. 1756, d. 1757, studied at Halle and after being teacher in the Orphans' Home, inspector of the Latin school, adjutant of G. A. Franke, became adjutant 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 rationalistically. He was opposed equally to Lutheran confessionalism and vulgar rationalism, related to Schleiermacher but approaching Schelling.


Bavaria, Lutheran Church in. The present kingdom of Bavaria was organized 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 Wurttemberg 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 and Upper Franconia contains 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 1890 the Lutheran clergy have resisted 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 Loethe 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 ruinous to their plans, and many reforms were introduced, though some were frustrated by liberal elements. Of prominent men may be mentioned: Professors—Kraft (Reformed), Hoefling, Schubert, Thomassius, Schmid, Frank, Koehler, Zeisswitz; Oberkonsistorialräte—Burger, Harless, Stachlin, Buchrucker; Ministers—Caspari, Loethe, Wucherer, Stirner, Sommer, Schiller.

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 Hermansburg and Leipsic. Bavaria took the lead under Loethe in assisting the Lutheran settlers in Ohio, Indiana, and Michigan (since 1843) through the Neuendettelsau
society. There are also branch societies of the Gustav-Adolf-Verein and the "Gotteskasten." The Neudettelsau society carries on Foreign Missions, since 1875 in Australia and New Guinea. Bavaria has two deaconess motherhouses: Loche's (1854) at Neudettelsau 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, Wuertemberg, became pastor of a village church near Crailsheim, in 1827, and afterwards in the town of Mengenthurm, 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 theologian. In 1843 he was appointed to the University at 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 homiletic 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 was overcome by 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. Nicholas 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 Luther 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. 375) 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 philologist 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, Boeheim, 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, meins 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. Schuette, "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 Koenig of Glory, as wilt Gott Vater und Gott Sohn," O God and mighty, Father, Son, translated by H. J. Buckoll (1842). A. S.

B. 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 (Hagiostideron) and in parts of Africa a trumpet was employed. Church bells appear in sixth century; first are heard of in Europe in ninth; small hand-bells 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 Turkenglocke 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. Of Charlemagne, it is put to the death or burial of a member of the congregation. In a caputulaty 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 (2) it was filled with 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 for the ministry 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. (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; while carrying out the legal profession, 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 intends to enter the ministry will find himself unable to keep up with the times, as they are written in books, 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 the assistance. Thus, whilst caution is certainly necessary and whilst not withholding 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, 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 the 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 the formation of a Society 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 $41,449, and aided 41 young men. During the first 15 years of its existence it received $41,449, 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 cases. All such assistance is understood 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. The former John Bengel has observed: "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 command which it formerly seemed impossible to fulfill: "Go ye into the world, and preach the gospel to every creature." — F. A. K.

Bengel, Johann Albrecht, b. June 24th, 1657, in Winnenden, Wuertemberg, a descendant, on his mother's side, of the great Wuertemberg reformer John Bengel. After devoting 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 Theological Academy 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 recognize certain features in the work of 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 ter, 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. Weldner).

The relation between the Church and the Scripture is summed up by Bengel in the following statement. The Scripture sustains (sustenta) the Church, and the Church holds the Scripture in safekeeping (custodit). Bengel's writings on eschatological themes, such as his interpretation of the Apocalypse (1740), 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 dry and pedantic, 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 in which Bengel to show them with 20 to 30 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 Alpirbach and Consistorial Councillor, 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 Tubingen honor him with the degree of Doctor of Divinity. Bengel also wrote a few hymns, of which three are four Wurtemberg 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 20, 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 Wis., 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.

Berkemeier, Wilhelm Heinrich, b. in Oerlinghausen, Lippe-Detmold, Oct. 18, 1830, school-teacher (1841-47), emigrated to America (1847), was at first colporteur, studied theology 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 EMIGRANTS' MISSION), which he conducted 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 Luther. 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-
Besse, 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 Die Missionen, he edited, and the Washington Papers. 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 marriagable man and a marriagable woman to be husband and wife. This consent is consent when it was brought about not by duress, fraud, or error personae, but by the conscious and free will of the contracting parties. The consent is lawful if 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. 6: 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 fulfillment 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 marriagable 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 conscientiae, 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 Glanbens, a religious monthly "for the establishment and defence of Christian truth," founded 1867. It is now edited by O. Zoecleker, 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 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 Lutheran 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 opposed by Beyer in 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 (Realency. (3d. ed.) 2, p. 675).

Biblical History. The Scriptures are not only a revelation but also the history of a reve-
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 presidents of his compilers 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. Moenckeburg, 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 1853 took hold 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 Twesvari of Berlin; Bode and Riegel of Halle; Saxony, Alfeld and Brückner; Hanover, Meyer and Niemann; Württemberg, Frommüller and Schröder. The two Halle men undertook the revision of the Synoptic gospels; the Berlin men, the Johannine writings; the Saxonic men, Romans and Corinthians; the Hanoverian men, the lesser Epistles of St. Paul; the Württembergers 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.

G. H. S.
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, Riemh 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 conference being held every spring and fall. The final meeting was on the 7th of October, 1881. Professor Schlotthauer usually presided. The first section of the Old Testament revision, consisting of the books of Genesis and Ps. 1 to 9, was definitely settled upon in the spring of 1872. 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 influence 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. Certain sections of the Old Testament and 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 six years.

After his return to Wittenberg (March, 1522), he revised the translation with the assistance of Melanchthon, 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 Laut 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, Melanchthon, and Reuchlin, 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 gnostic notes and translations had another name, and thus channelled 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 mystery 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 rhythmical action of the sentence, mark him as 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, and that the language of the Holy Roman 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 and North Germans ("Oberrander und Niederlander"). This he found, to some extent, in the diplomatic language used at the Saxon Court ("Ich rede nach der Sachsischen 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 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 difficulty. The richness 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 Burman says, "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 translated and 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. In the translation he 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 Cambrai Bible Institute (Halle), which had never been accepted, and was 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 NEUEN TESTA-MENT REVISION).
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 group of Geneva emigrants. In the Continent, and in 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 Episcopalian 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 team 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 committees, a 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, than the Authorized Version, 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 inaccuracy 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 skilful textual critics in determining the original reading, with the use of important manuscripts, such as the Vatican, Alexandrine, Sinaitic, and 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 Krauth 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 twenty, consisting of English, 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 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 forty years beyond the date of their publication. By the time public opinion seems to favor the readings and renderings of the American Appendix 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 trans. into Slovenian by Geo. Dalmatin (1584) and the N. Test. into Wendish by Ant. Dalmata and Primus Truber (1553). Peter Heyling also trans. the N. T. into the Abyssinian language. In the 14th Century Missionary Societies much has been done in many languages.


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 Gottskalsson, and his translation of the New Testament was published in Copenhagen 1540, and the whole Bible at Holm 1584. Thorlak Skulason 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 Cranach 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 Passion appeared at Wittenberg in 1529, which not only contained the original ten woodcuts, but also 50 new woodcuts illustrating the Bible 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 engravings. Christopher Walther, Lufft's proof-reader, says, 'Luther himself invented some of the designs.' Melanchthon 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 1536–54. Hans Lufft produced 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 1536. The large "Nuremberg Bible," edited by Dillherr and published in 1566, 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 popular pictorial Bible containing 127 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, Ebracher, 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 was divided 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 it. In 1814 it changed into the Russian Chief Bible Society, which with numerous branches in the provinces, distributed 500,000 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 Wuerzemberg Society, founded by Dr. Steinkopf, Lutheran chaplain of the Savoy church in London, received its royal charter in 1813, since which year it has published 1,200,000 Scriptures. (Output '97: 110,000 Bibles, 104,000 N. Tests, 29,000 pages 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, 5,000 N. Tests.), also the Hanover Society and the Hamburg Society. The Danish Society was founded by Bishop Muensters 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 1802; 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 Societies 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 Scripture 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 Wurtemberg 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 kurzess. 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 Medievel Church and has been preserved in the Good Friday prayers of the Roman Church. In the Schwabisch-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 I Tim. 2, and Peter, in I 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 fes 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. Hoffling (Urkundenbuch 101, 241) gives the Bidding Prayer from the Frankfort Agendbüchlein and Württemberg 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 Loche's "A兼职 Benth." E. T. H. 

Bidembach, Baith, b. 1533 in Grünberg, Hessia, Dekan at Blaubeuren, court-preacher at Stuttgart (1562), successor of Brenz as provost, (1570), 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 Melisander, 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 willt, so schick's mit mir," "Lord, as Thou wilt, deal Thou with me," translated by E. Cronenwett, Ohio Lutheran Hymnal 1876. 

Biewend, Adolph F. Th., b. May 6, 1816, at Rothenhuette in Hanover, studied theology at Gottingen, 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 Melanchthon, 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 (1532). Opposing the Romanists he was counted a Lutheran, but soon befriended Carstadt, and again turned from him; then advocated Luther's doctrine of the Lord's Supper, but again turned to Ccelampadius and Zwingle. Soon shunned for his duplicity by Luther 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 Rinngåbing, he was ordained in 1837, was pastor successively at Ommeh 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 he 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. A. Polentz, 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, Belutius), b. 1656 in Wildenstein, near Eger, Bohemia, one of the most prominent hymnwriters of the Nuremberg circle, in the seventeenth century, d. July (June?) 17th, 1681, in Nuremberg. His best hymn "Jesus Deine Passion" was translated by A. T. Russell (1831), "Jesus 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 Polenz, Bishop of Samland, Prussia, who accepted evang. faith (1523), and was followed (1524) by the newly elected Bishop of Pomesania, Erhard von Queben. Their bishops' were 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. In Swedish 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 primates 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 Gebel Pedersen, 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, Gutbrannd Thorlaksen, was a man of great power. In the middle of the eighteenth century the two bishoprics of Skalhoft and Halor were united in that of Reykjavik. In 1739, by the introduction of the Bugenhagen order in Pomerania by the dukes Barnim and Philip; but as the Bishop of Camin, Erasmus of Manteaufel, 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 bishop's visitation (vomand), the bishop became "Superintendent" or "President." In Naumburg-Teitz 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 Ansedorf, though the Wittenberg theologians had recommended George of Anhalt. Ansedorf was installed only a few months before Jagow. In Havelberg, 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 induce him into his office, Luther, accompanied by Melanchthon, installed him Aug. 4, 1545.

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 Melanchthon and Bucer to introduce the Reformation (1542-1547). But he was forced out of Mecklenburg by the Saxon nobility. The sixteenth-century 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 ordinance of Ursinus and von Sanden, the latter a Luther, 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 divine right, the two 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 word, that I 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, however, 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 ironic spirit that the confessions (Augs. Conf. Art. XXV. III. Apol. chap. 34.) 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. Melanchthon 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), Melanchthon's fears and desires were justified, the calling in of the princes as "bishops of need" (bishops of need), who for love's sake as chief members (praecipua 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 Melanchthon who first advocated the doctrine of “precipium membrum” (chief member) but also by Luther, who introduced the “Not-bischöfe.” (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 Visitation” (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 Melanchthon this right was not conceived as leading to the “Summepiskopat,” 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 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 Melanchthon in his “de abusibus eccl. emendandis” (1541) (C. R. IV. 544) where bishops are instructed about examination and ordination, says also, or “these who hold the priestly office 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 treatises, 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 government, and never reserve confirmation for it. Most favorably is it presented in the “Wittenberg Reformation” (1545) (C. R. V. 595), which is irenical 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 the episcopate, to advise church governments, call synods, and supervise universities and schools. Nevertheless when church courts are spoken of consistorys 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 Luther, 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 “Superintendents.” 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.)


Bjarnarson, Thorhallur, b. 1835, in the north of Iceland, studied theology in Copenhagen, and graduated with honors in 1853. In 1865 he became professor in the theological seminary at Reykjavik, and in 1864, president and lector theologie of that institution. He teaches Exegesis of the Old and New Testaments, Church History, Pastoral Theology, and Catachetics.—From 1891 to 1897 he published Kirkjubladid, a monthly, which was during that time the only organ of the Church in Iceland.

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

Björk, 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 liturgical researches, in which he republished the old orders of the Reformation. "Der Agendenkern fur 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 1709; translated into English Aryan notation 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 1706 and the settlement of 5,000 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, Wurttemberg, tutor of Greek and Hebrew in Wittenberg (1518), died at Augsburg (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.

Bogatzky, Karl Heinrich von, a typical Halle pietist, b. at Jankowe, Silesia, September 7, 1650. 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 Welszenfels. Began the study of law at Jena (1713), and theology (1715), at Halle, whither he was attracted by A. H. Franckeg. After he 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: Gueldenes Schatzkästlein 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: 36 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 (1436), John Milicic (1474), and Matthias von Janow (1534) started a movement at Prague which, influenced by Wicilf 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 Roman minorities. The political power was in the hands of the nobility; one of the most influential leaders, Wencel of Budova, belonged to the "Brethren," Roman 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) (so-called "Majestäts-Brief"), but Matthias, his successor, tried to curtail the privileges granted in that document. When the church at Braunsau was closed and the church at Klostergarab was torn down, the Protestant nobles were exasperated. Getting no redress, Count Lobkovitz and Count Thurn threw the hated councilors 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 "Majestats-Brief" with his own hands; the peasant revolt 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, "soul-savers") grew with each other in power; 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. 14th 1781, granted freedom of worship to all his States, the Patrological 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.
Bohemian Brethren

It numbers now only 55,500 souls. There are two superintendents, one at Ask, 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, and 8 professing 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 Evangel. 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 (Jelecky), Michael Thumm, and John Korytansky. Between 1531 and 1544, the influences of Lutheranism 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.

Bolzwe, 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 Saxons that 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 (Bonnis, Gude), b. about 1504, near Osnabrueck, studied under Luther and Melanchthon in Wittenberg, a special friend of Buggenhagen, 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 Sunder" ("'Twas our great transgression") appeared in the Boston Examiner, 1800. A. S.

Bora, Catherine von, wife of Martin Luther, b. at Klein-Lausig near Bitterfeld in Meissen Jan. 29th, 1499. In her twelfth year she became an inmate of the Cisterian cloister at Nimpach, 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. Ahrfeldt. 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 Moller, in Röhne, Bornholm, became a leader in the party, and his followers were sometimes called Möllерites; but the party was soon divided under the three leaders—Trandberg, Gruennet, and Moller. In 1872 Trandberg's Church became what in Denmark was called a Valgmeiding, 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. Moller and his associates resumed their connection with the State Church almost immediately, and 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.
Brandt, Christian Philip Heinrich, b. 1790, preacher at Roth, Bavaria, member of royal Bavarian consistory, dean 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 Hilsbuch, in 7 vols. (1835-1838).

H. W. H.

Brazil, Luth. Church in. See America, South.

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. denounced 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 partition; 1794-1797 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 Troy-town, Guilderland and New Brunswick north and northeast of Albany. From 1793-1797 B. was secretary of the N. Y. Min. He was one of the few conservative men who were opposed to the rationalistic views of Dr. Quittmann 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.

Brasberger, Immanuel Gottlob. Superintendent in Nuertingen, Wuertemberg, 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 Wuertemberg. 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 syncrétist Königsberg, at Helmstedt under his relative Geo. Calixt, at orthodox Wittenberg, under Calov and Quenstedt, at Leipzig. Jesus, Giesens, 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 Zwill, 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 posed work. D. March 16, 1741.

Breithaupt, Joachim Justus, b. 1668, d. 1733, 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, the eternal Lamb of God.

A. S.

Breslau Lutherans. See Lutherans, Independent.

Brenz, John, the Swabian Reformer, was b. at Weil in Wuertemberg, July 24, 1499. His parents, Martin and Catherine, b. Henrich, were respected. 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. Melanchthon, Bucer, and Schnepf were among his fellow-students. Likewise E. Colampadius 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 Schelbenbrand, Nigr, 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. Although 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 Bucerius was counted an adherent of Luther and left. Heidelberg to find a new field at Schwabisch-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 and prudent, he advised his countrymen to put up with miseries, 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 Wuertemberg. 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 "Sygramma," 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 Osianer and others, in preparing an order for the Church in Wuertemberg-Ansbach, an excellent work. The first Church order of Wuertemberg (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 Bugenhagen 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 Hagena, Worms, and Regensburg were attended by him. 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 Melanchthon; 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 Melanchthon). The Wuertemberg Confessions, 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 pro- vost of the Collegiate Church at Stuttgart and councillor, thus elevating him to a position com- mensurate 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 Gennemann, was blessed with twelve children. So far as is
known, his last male descendant. In 1650; a
great granddaughter became the wife of the
famous ex-xxxer Bengel. Brennan himself was
spatially fond of exegetical work. He d. Sept.
1750, full of years and labors. G. F. S.

**Briem, Valdimar**, b. 1848, in Iceland and be-
longing to the most gifted and prominent fam-
ily in the island at the present time. Pastor in
the southern part of Iceland since 1873. By far
the greatest religious poet since *Halgrimur Petur-
sog*. In the Hymn Book of 1886, there are
166 original and 36 translated hymns by him.
Since he has published a small volume of hymns
for children. Besides this there has hardly ap-
ppeared 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 pub-
lished 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 tem-
perament is otherwise quite different. F. J. B.

**Briesmann, Dr. John**, one of the three Re-
formers of the Duchy of Prussia (Luther calls
him, Poliander and Speratus "Prusorinus Evang-
elistas," born at Kottbus in Lusatia Dec. 31st,
1488, entered the order of Franciscans, studied
scholastic theology at Wittenberg from 1507,
at Frankfurt-on-the-Oder from 1510, returned
to Wittenberg 1513, was present at the Leipzig
disputation in 1519, and from then decisively
Luther's follower, (1521). Doctor of Theology at
Wittenberg, preached the gospel at Kottbus, to
have left, returned to Wittenberg, wrote (1523) at
Luther's request a *Responsio* against the
Franciscan Monk Schatzgeyer, who had attac-
ked 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 König-
berg, where he was consecrated December 23rd
(Amundus), was appointed preacher and pastor of
the Cathedral by George von Polenz, bishop of
Samland, whom he instructed in the Word of
God and in the Hebrew language and who be-
came the first Lutheran bishop, "preached the
Word with great suavity and all possible serious-
ness," did not like the ways of Amandus, was
called 'a moderate and wise man," received
much praise from Luther, special inter-
ness in the reformation of the duchy. He
says in a letter, 4th of July, 1524: vehementer
tam 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 Knöpken 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 Al-
brecht's councillor and friend Frederick von
Heydeck. The Duke ordered a formal con-
ference with the sectarians at Rastenburg in 1531;
he presided, and Briesmann, Poliander, Speratus
(both his intimate friends) and the bishop
George von Polenz 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
1536 president of the diocese. In 1534, Br.
re-established the Latin high school and lectured
on theological topics; when this college devel-
oped into a university (1544), he became its
vice-chancellor; 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 Univer-
sity, 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 Cam-
erarius, a son of Melanchthon's learned friend
and biographer Joachim Camerarius. E. F. M.

**Brick, Sven Dideriksen**, b. in Norway
November 14, 1665. He pursued his studies in
the schools in Christiania, and in the Universi-
ties in Upsala and Copenhagen. After his ordi-
nation he served as chaplain of a Danish regi-
ment for about two years; in 1692 went to Lon-
don and was installed as pastor of a Danish-Nor-
wegian Lutheran Church just organized, the
first in that city. The next year a lot was leased
for 999 years, and April 19, 1694, the corner-
stone 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 Copen-
hagen, 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.

**Brobst, Samuel Kistler**, b. Nov. 16, 1822,
in Albany Township, Berks Co., Pa., studied
at Marshall College, Lancaster, Pa., and Wash-
ington 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 Min-
ist, of Pa. in 1847 he established in the same
year the *Jugend-Freund*, the first German Sun-
day-school paper, and a few years later the
*Lutherische Zeitsschrift*, a weekly church paper,
to which, in 1868, was added a theological
monthly *Theologische Monatsschrift*, 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 Theol. 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, conserva-
tive and of irreformable disposition, often misun-
derstood and unjustly opposed. The *Kalender*
beginning 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. 1855. Supt. of the duchy of Lauenburg (1854), and from 1865 member of the Saxon Synod. He was the author of several monographs on the history of the Church, and of several theological works, comprising 30 volumes. He d. as pastor in 1851.

Brorson, Th. The Rev. Broder Pedersen, pastor in Randrup, Schleswig, had a son whom he named Broder, who was hence known not as Broder Pedersen, but Broder Brodersen, from the peculiar custom of adding son to the father's given name, and so forming a new surname. He was later shortened to Broder Brorson. He was ordained and became his father's successor in Randrup (1689). He had three sons, who became known as the "delightful clowns" of Randrup." They proved to be some of the best men of the Pietist school, true followers of Francke of Halle. B. d. 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 Bendsted, Schleswig, in 1715; chaplain at the Royal Castle of Fredericksb. and was thence transferred to St. Nicolai church in Copenhagen, which was the first church in Denmark in which the doctrines of the Reformation were preached by Hans Tausen. B. d. in 1757. The next son was Broder Brorson, b. 1692. He served as pastor in Schleswig, archdeacon in Rihne, 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 archdeacon 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 har gjort," 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 catarhal trouble. Bishop Brorson rendered spiritually invaluable services to the Danish Church by his many and very excellent hymns. D. June 31st, 1764.

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 Tenn. 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.

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 Newbury 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.

Brück, Georg, (von Heine) named after his birthplace, Brück near Wittenberg (Latin: Pontanus), the great Saxon Electoral chancellor, who at the Augs. Diet stood resolutely for the Waag. 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 1859, he was called to Berlin as member of the high consistory of Prussia. 

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 Schleswigs, studied at Halle; the first assistant sent Mühlenberg; labored with great zeal and efficiency, but under constant 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, in which capacity he served 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 Melanchthon 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 thus studied. See BAUM, CARTER, 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 schone Tag bricht an." (German Churchbook No. 479). A. S.

Büchner, 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. (Heuber), Brunswick 1894. Also Basel ed. (Lutz and Riehm), and Philadelphia ed. (Heuber amplified by Späth; preface by Schaff). Also author of a number of homiletical works. H. W. H.

Buchholz, Andrew Hy., b. 1607 in Schöningen, 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. 1859, 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 Noerdringen; 1873, Superintendent (Dekan) in Muenchen. In 1885 he became Consistorial Counselor, and retired in 1898. He founded the "Neue Kirchliche Zeitschrift" and edited a German monthly, which, by resolution of the General Synod of the Lutheran Church in Bavaria, was made the official text-book in 1897. A. S.

Buchel, Karl Albert Ludwig, b. at Schönfeld, Prussia, May 2, 1803. Preacher at Berlin, 1846. From 1853-1884 general-superintendent of the Neumark. d. in 1859. 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, 1867, 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 was at one a compiler, rather than 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 Encyclopedia, are best known, d. 1729. The elder Walch (J. G.) was his son-in-law, and inherited his literary apparatus.

Buehner, 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 Knehn was the spiritual leader, and Walther, Bromh, etc., were members. Having passed his theological examinations and spent several years by private tutorships he became attached to Martin Stephan at Dresden, and in 1838 joined the Saxon emigrants. Bueunger 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.

Buerde, Samuel Gottlieb. b. 1753 at Breslau, d. 1851 at Berlin (Breslau?), a modern German hymn writer, counted by some as equal to Gellert. Several of his hymns have been translated into English, "Stil und dorndicht ist der Pfad" Steep and thorny is the way, "Wenn der Herr einst die Gefangnen," When the Lord recalls the banished.

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 1835 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 1899 gave Buffalo a population of 251,647, with 160 church organizations, of which 15 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.

Buffalo Synod. See Synods (V).

Bugenhagen, Johannes, called Pomeranus, was b. at Wollin in Pomerania, June 24, 1485. Of his parents and early childhood very little is known. His father and, 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 Bugenhagen 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 Trepтов. 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 priesthood, to which after much hesitation he finally consented. Probably in 1517 he was invited by the neighboring abbots of Belbuck to take the post of abbot in a Cistercian monastery and in the same year he was called by Prince Bogislav 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, with it, in 1521, the bishops, Bugenhagen 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 Reformers 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 also lectured at Brunswick, Hamburg, Lubeck and reorganized the universities of Greifswald and of Denmark of which he was chosen rector in 1535. 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 Bugenhagen 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 Buechern Deuteronomium und Samuelis" and Annotations in Epist. ad Gal., Philipp., Coloss., Tim., Tit., Phil., Heb., (Strassburg, 1524)." In 1525 he wrote a letter to the city of Hamburg "Vom dem Christen Govein und rechten guten Werken" (Wittenberg 1526). Against Butzer's attempt to introduce into Bugenhagen's commentary to the Psalms the Calvinistic doctrine of the Lord's Supper, he published (1527) "Ein öffentliches Bekanntnis von der Wahrheit Christi." At Lubeck (1530-33) he wrote "Von mancherlei christlichen Sachen," "Wider die Kelchdiche und Antitrinitarier" and with four citizens as co-workers he translated the Bible into the Low Saxon dialect (Lubeck, 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 Me lancthon's gentleness and Luther's firmness, Bugenhagen accomplished the difficult task of giving the new church a new organization. He successively organized the churches in Brunswick and Hamburg (1528), Lubeck (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
Bugenhausen, 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 made professor of theology. In 1575 he was superintendent and in 1582, was bishop of the castle church, then provost at Kemper, where he d. 1592.

Buge, Wilhelm K., (1838-1886), 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.

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 bulla, a globular seal of lead. "The word bulla—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, "Exsurge 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.

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 1832-1838 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 Gesangs-und-Gebetbuches with 934 hymns and 350 prayers. A condensed popular edition, with 440 hymns, appeared in 1836 published by the Rauhe Haus in Hamburg; and in 1851, 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.

Burger, Dr. Karl Heinr. August, b. 1805 d. 1884, a member of the Higher Consistory in Munich (1855-83) was a stanch supporter and faithful advocate of Harless in the Bavaric 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 one of the legate's appointments, 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
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 Brandenberg, 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 Augb. 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 astro-nomical book, prepared as an annual home cal-

endar, there is often specially attached, in conv-

enient tabulated and condensed form, much
current church-information, statistical, histori-
cal, doctrinal, practical, devotional; as done for 
other interests, such as educational, political,
aricultural. 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 con-
gregations and 171 communicants. The Gen-
eral Synod ranked next with 6 congregations and 
743 communicants. The Swedish Augustana
Synod had 7 congregations and 603 communi-
cants. In San Francisco, there were 7 congre-
gations and 2066 communicants.

Calvinich, Röbert, pastor at St. Jacobi, Ham-
burg, d. Jan. 13, 1885, 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 Wuertemberg, d. 1698, in Gaidorff,
hymn writer belonging to the Nuernberg circle
of the second half of the seventeenth century;
"Auf auf mein Herz, und du mein ganzer S.
A. S.

Calixt, George, the most independent and
influential representative of the Melancho
tian school in the Lutheran Church of his times, b. 
December 14, 1581, in Medelbye, Schleswig.
Temperament, early environments and educa-
tion all combined to the development of that
irenic, and even unionistic spirit that charac-
terized 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 humanist-
ics sciences and philosophy. At the age of six-
ten he was prepared to enter the university of
Helmstedt, then headquarters for the humanist
studies and a somewhat liberal tendency in
theology. From the year 1603 to 1607 he de-
veloped 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 1600 to 1613 Calixt spent in "other identif-
journeys throughout Germany, Belgium, Eng-
land 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 Ro-
aman Catholic Church and theology. His inter-
course with Catholic and Reformed theologians
during this period taught him that in the sys-
tems represented by the latter, there were
good qualities not appreciated by the leading
theologians of his day. Upon his return to his
native country, he was called by the humanis-
tically-inclined Count Friedrich Ulrich of
Brunnischweig as professor of theology in Helm-
stedt. This was in 1613. With this institution
he was identified until his death in 1636, 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 prin-
iple in Christianity, by the side of the Scrip-
tures as the primary, the agreement of the teachings
of the first five Christian centuries, the Consen-
sus 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 also charged with distance
from the historic landmarks of the Church,
notably in reference to the doctrine of Ubiquity.
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 representa-
tives of the various churches called in 1645 for
the purpose of finding ways to a friendly under-
standing. The Catholic bishop of Samogitien,
George Tiszkiewitz was the chairman;
thirty-seven Lutheran and fifteen Re-
formed theologians took part in the deliber-
ations. Nearly a month was spent in preliminary
discussions, and the whole matter ended in
emphasizing the differences that were to be re-
moved. Within the Lutheran church a violent
controversy arose, in which the Universities
of Helmstedt and Königsberg represented the
more moderate tendency, the Saxon theologi-
ans at Leipzig, the pronounced Lutheran and
confessional; and Jena attempted to compromise
between the two parties. In this discussion, the
young Abraham Calixt appeared as a powerful
and able defender of the Lutheran position,
publishing no fewer than 26 controversial writ-
ings. On this occasion the Wittenberg theo-
logians prepared a new symbolic book, which,
however, never was recognized as such. This
was the "Theologorum Saxonicorum Consen-
sus repelitus fidei vere Lutheriane," of 1655, in
which, among other things are condemned as
syncretic 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 unhurt the real foundation of salvation, that original sin was only a practical existence; that God, sancti-ificate, imprius 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 programmes 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 less embittered 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 contrary to it, that he has not erected his call, and that therefore, the Lord will also grant him the necessary wisdom, patience, 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. 1 Thessalonians, i. 8., 12.; Ephes. iv. 11.; Col. 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 all. 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 nonsense and nonsense, and 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.

**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 his travels, leading 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. Calov, Abraham, b. in Morungen, East Prussia, 1612, originally called Kalaun, entered the Univ. of Koenigsberg (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 teacher.

After a sojourn of three years at Rostock, he returned to Koenigsberg (1637) as professor extraordinary. His last public act in Koenigsberg 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 Illustrum 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, (1643), he met Calvinist, 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, and C. became General Superintendent and Primarius of Theology. Aggressively built, even in his bodily 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. One of his last works at Wittenberg, with a "praevia oratio de novatoribus Calixtini," 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, including the Jewish 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 Fidelis Verum, Lutheranie, 1667, filled with 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 Huelsemann. 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 Bibliia illustrata 4 vols. fol., a refutation of the Commentaries of Grotius. His admiration for Luther is seen in the constant use of the term Magelander, 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, 1666, 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, (1553-1574). (See article). The struggle began at Hamburg, where Westphal assaulted 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 Philippians, as the Crypto-Calvinistic party of Lutherans were called, carried forward the 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...
Calvinizing Lutheran Churches

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 Crel. The attempt ended unsuccessfully in 1591, and in 1592 Huns- nius drew up the Visitation Articles. (See CRYPTO-CALV. CONTroversy.)

The efforts to Calvinize other Lutheran lands were not with more success. In the Palatinate Hesshusius, 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.)

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 Hessen-Cassel, (1567), declined to accept the Formula Concordiae, and his son Maurice completed the work when, in 1604, he embraced Calvinism, forbade the use of Luther's Catechism, introduced a Reformed form of worship into the Empire, 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 Hessen Lutheranism was able to hold itself beside Calvinism; in Lower Hessen the Reformed Church has remained.

Dreikmeyer began to quietly introduce Calvinism into Lippe-Detmold, 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, 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 ubi- quitas corporis. He also forbade students going to Wittenberg, and finally ordered the Formula Concordiae to be stricken from the collection of Lutheran symbolical books.

The failure to Calvinize Lutheran countries in this manner, suggested a 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 dissonientium (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 Hessen (from 1577-1590), under the Landgrave William IV., but 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 (1630-1686), John Dury travelled through all Protestant countries seeking to effect a Union on the ground of the essential Christian truths accepted by all evangelical Churches, but was shown to be a failure. 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 it, however, the 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.
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 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. Nevertheless the Union of which the church was again awakening, 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 1843 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 gather this Union have not ceased, so the opposition of the Lutherans and their withdrawal from the State Church still goes on.

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 1518, 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 Melanchthon. At the recommendation of Melanchthon 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 Tubingen in 1535 to assist in reorganizing the University, and to the University of Leipzig in 1541. Described by Melanchthon as "peaceable, quiet, eruditious, and so learned in eloquence and philosophy as to be scarce matched 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 Melanchthon.

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, 1613, 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 1656. It is a very free paraphrase. In account of his laborious labors 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 90 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.

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

The Synod of Icelanders is represented in Canada by 17 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 2,900 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 (5,000,000 sq. miles), it is only fair to admit 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.

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 conceptionis (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 was imprisoned and exiled of the evangelical pastor of Weissenkirchen, Cupritz. Afterwards fled with his patron Vitus Nuber, Abbot of Seiselstein, 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 Melanchthon. Master in 1564; called back to Zweibrücken 1565; and, after service as county pastor, and teaching in the Latin school, (1571) succeeded Flinsbach as city pastor and squire. The church of Zweibrücken, reformed by John Schwebel, 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 Brentz, 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 surviving to care for the Heidelberg Catechism. He described the change from the Lutheran to the Reformed Service of Worship as a purification from the remnants of popish levain. 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 Rolphus 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. 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 Gospel and placed upon the altar at the Holy Supper reminds us of the time when Christians assembled for worship in hidden places and before dawn. Various symbolic meanings of the lights in the service have been suggested. Luther allowed the use of them, in his Formular Misese and the Deutsche Missee. 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 Spener, 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. (26 stanzas).

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 Frankfort-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 people with the Word of God at a low price, and 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.

Canstein Bible Institute. Canstein in 1710, moved towards publishing the Bible at a low price. Queen Sophia Louise of Prussia, and Prince Charles of Denmark contributed 1,000 thalers each. Canstein made the total, 11,285 thalers, nearly 85,500. In 1712 the N. Test. was issued, and in 16 years 37 editions N. T., 35 eds. 12mo. Bible, 21 eds. large 8vo. Bible. In 1735, the Bible Institute was connected with the Francke Institutions at Halle. Including 1847, 7,134,000 copies of Scripture were sold, mostly to Bohemian, Polish, Lithuanian, Latvian and Wendish. Since 1860, 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 (1565); Johann Keuchenthal (1573); Matthaeus Ludicus (1589); the Kraizel Cantionale of the Bohemian Brethren (1576). Of recent works of this character the Mecklenburg Cantionale, (4 vols. 1668-1687), edited chiefly by Kliefoth and Kaile, is the most complete and churchy, based altogether on the classical cantionales of the sixteenth and seventeenth centuries. Schoenebeck'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 Lueneburg H. B. of 1647.

A. S.

Canus 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 Canus Planus, the distinction from the artistic figurated treatment of the other voices. A. S.

Capital University. See Colleges.

Capito, Wolfgang (Köpfelein), b. 1458 in Hagenau, Alsace, became doctor in the three faculties, came into touch with Oecolampadius while preacher at Bruchsal (1512), formed friendship with Erasmus and Zwingle 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 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.) "Jan lucis orto sidere;" "Gib Fried zu unserer Zeit, O Herr" (3 st.) Da pacem Domine, "Give peace in these our days, O Lord," Eng. Tr. in Psalms of David (1536), by E. G., probably Edmond Gindel, afterwards Archbishop of Canterbury. D. 1541. (Baum, Capito u. Butzer). 1850.

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, 1862), b. in Smalund, Sweden, 1822, ordained 1849, served as pastor in the diocese of Vaxio until 1854. Through the agency of Drs. Fjellstedt and Messrs. G. and H. O. B, 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.

A. S.

Carlstadt, Andrew, whose real name was Andrew Rudolf Bodenstein, b. about the year 1480, at Carlstadt, 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
Carpenter

In 1510 he received the degree of Doctor of Theology, and became arch-deacon of the Collegiate Church and in 1512 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 appointment to the faculty. 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 guilder 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 Lurpinus, full of wrath, assailed Luther and was defeated. Nay more, he adopted the religious spirit 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 Warburg his reformatory zeal degenerated into headlong fanaticism. His religion became the object of 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 Orlamünde 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 a year in Holstein and Elbe he went to Switzerland and d. as professor and preacher at Basel in 1541.

Cassell Colloquium

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.

Carpov, Jakob, b. 1699 in Goslar; studied philosophy and theology in Halle and Jena; lectured on Wolfian philosophy (1725). Left Jena (1736), at Weimar (1737), d. 1768. He sought to demonstrate dogmatics by the mathematical method, and wrote Theologia Revelata 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. He took part in the Controversy of the Nineteenth Century. In 1695, when he had occupied the 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. 1659, Prof. of Oriental Languages and Theology, and pastor at Leipzig; a prominent opponent of Spener, d. 1699.

Cassell Colloquium, first took place 1534 between Bucer and Melanchthon upon instigation of Landgrave Philip. It aimed without result to unite Lutherans and Zwinglians on the Lord’s Supper. In 1661 (June 22) Wm. IV. arranged a conference between the Lutheran theologians, P. Musaeus and John Henichen, and the Reformed S. Curtius, J. Hein. They discussed the Lord’s Supper, predestina-
Catechism

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| 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 medieval Church, naturally tended to introduce a regular system of casuistry. The "Libri Penitentiales," 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. Mediæval Scholasticism naturally helped to develop these casuistic schemes. In the fourteenth and fifteenth century we find, after the manner of Raimond de Penafort's "Summa de casibus conscientiae," a number of similar "Summæ," summaries of special cases, with instructions how to treat them, such as the "Artesana, Pisana, Pacifica, Rosella, Angelica" (burned by Luther, together with the Pope's Bull), and also one by Sylvester Priorias. 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 the definition of the power of the priest, 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 Perkin (Cambridge), Anselmus (Edinburgh), and Alstedt (Germany). Among the Lutherans, besides the Consilia of Melanchthon, Balduin, Olearius, Dannenhauer, Koeing, 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 medieval 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 specific answer to the question what is to be done in every case that may arise, but to teach and train the Christian so, 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 "Catechismus." 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, to some of Isleibio mandatus est Catechismus pauperum paradus." 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 behold! 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 Catechism 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. .... 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" (Dolitché Nez, 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 three 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 its true order.

The 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 Symbolical Books of 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 "Missa 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 of the Law, the Prayer, as the fruit of justification, 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 fears, and its true resources. In the first part, the fourth and fifth, on Baptism and the Lord's Supper, the difference, 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 Catechists have 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 Leo- pold Ranke says of it: "It is as child-like as it is profound, as easy of grasp as it is unapproachable, 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 preceded all the other Symbolical Books, having been written as early as 1529. The general opinion among Lutheran theologians is that they 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, except in fragments, has 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 1553, 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 were inserted, as a fruit of just deliberating, and 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 Klusmann, in Zeitung fur 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 Brandenberg 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 Campanus, who from 1643 to 1648 was preaching the gospel at Tunicum, near Philadelphia, translated it into the language of the Delaware Indians (the "American Indian 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 approbation of the Pennsylvania 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. Schaaff'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 its operations, has always and most successfully employed so-called catechists. We find them first in the field of Foreign Missions 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 sick and the dead, 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 Celle Catechism, by Michael Walther, of 1633, had been in general use until the year 1790, 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 1854 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 Celle Catechism of Michael Walther as the official Catechism of the Lutheran Church of Han-
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 Catechism 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. Volkeninck, 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. Loede, Ludwig Harms, Caspari, Seeberg, Alfeld, 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 (Buchlein fuer die Laien und Kinder, 1525, 1528). Urbanus Rhegius (Erklaerung der zweoef 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 (Catechests, 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 Wurtemberg Kirchenordnung of 1536. In 1551 he wrote a fuller exposition of the Catechism in a model of practical, theological and catechetical instruction, Catechismus pia et utile explicatione illustratus, translated into German by Beyer, pastor in Frankfurt, republished by Schuetz, Leipzig, 1581.

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 conviction 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 the property 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
Catechization

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 time of marriage. (See Augsh 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 Sarcerius (1537), Lucas Lossius (1541), Nuerberg Catechism (1549), translated and highly recommended by Melanchthon, Eppinmus (1549), Chytræus (1564), Tetebach (Gueldenes Kleinod, 1565). 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, Nuremberg (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: Gothic Catechism, prepared by order of the peace Duke Ernest (1660); C. of Justus Gesenius (1635); Quedlinburg C. of Joh. Hoefer (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 1652; 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 prize 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 a kind of preliminaries to the act of marriage.

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 Zschwitz. Practical expositions of the Catechism were prepared by Nissen, Luhehrs, Caspari, Bachmann, Loche, Seeburg and many others. At the same time some of the best expositions of the sixteenth and seventeenth century were republished, such as Dietrich, Walther, Nuerberg K. L. Buechelein, 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 1866.

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 Pfr. at Heidelberg 1518, 1519 in Leipzig, 1522 in Wittenberg, 1529 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 Borhau, b. 1497, in Stuttgart, a friend of Melanchthon (1521), great denier 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 Stübiner, 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 anabaptist 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 a summary of these statistics. Following this, the chapter on the Lutheran Church gives, first, statistics by languages, viz.:

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

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, Lists of Bishops and Teachers, Heretics, Martyrs, etc., of the Church. Matthias Flacius was the chief editor, assisted by Wigand, Judex, Faber, Corvinus and Holz-
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. Sacrants 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 Scriver, '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 its natural Säutech, from which he scatters the seed of the Divine Word. The alb was worn also in the Westphalian cities. At Closter-Lune in 1608 the minister wore a garment of yellow gauze, and over it a chasuble on which was worked needlework a 'Passion.' The inmates and abbesses, like Dorothea von Medline, 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 Arch-bishopric 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 pertaining 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 Citharistmeister?) 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 Sanctus were in Latin. After the Preface the communicants were summoned into the choir by a bell hanging there. The Nuremberg Officiarium 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 Kyrie 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 yield 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 Bolzious, pastor of the exiled Salzburgers, 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.

<table>
<thead>
<tr>
<th>Name</th>
<th>Pastor.</th>
<th>Communicant Membership</th>
<th>Value of Church Property.</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. John's (1734)</td>
<td>John W. Horine</td>
<td>400</td>
<td>$54,000 00</td>
</tr>
<tr>
<td>St. Matthew's (Ger.</td>
<td>Wm. A. C. Mueller</td>
<td>530</td>
<td>50,000 00</td>
</tr>
<tr>
<td>man, 1840)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Andrew's (1766)</td>
<td>Robert C. Hollenbeck</td>
<td>470</td>
<td>25,000 00</td>
</tr>
<tr>
<td>St. Johannes (Ger-</td>
<td>Carl Boltz</td>
<td>300</td>
<td>12,000 00</td>
</tr>
<tr>
<td>man, 1857)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1700</td>
<td>$141,000 00</td>
</tr>
</tbody>
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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 fulfill 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. Where 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 the 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 five individuals, when such an organized church is 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 name to it as a true 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 1865. But incorporation under this Art. is not desirable, as the State not only prescribes who is a voter, and thus seriously interferes 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 up the charter. 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 the 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 free to exercise a liberty to change the 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 coursecourtfully seeing 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 (81 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 the court to be put in possession of the church property held by the majority. The Supreme Court of PA. held that the act was not granted, as no majority could override the charter. (For cases see COURTS, LUTHER. 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 case pointed out in original, 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 congregation 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 such differences in determining which of 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 Small Catechism, no court will not adjudicate it unLutheran. If, however, a synod repudiates the essential parts of these confessions as the Franckeian 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 the minority is 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 proper 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, if a whelming 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 absolute 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.

Chemnitz, Martin, one of the most eminent theologians of the Lutheran Church, b. in Treuenbrietzen, 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, Melanchthon’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 Melanchthon that he had gained through Sabinus furnished him with the most needed advice. The Ossandri controversy caused him to leave Königsberg, and in 1553 to make Wittenberg his home, where he began to lecture on Melanchthon’s Loci Communes, Melanchthon himself sometimes being present. In December, 1554, he became coadjutor and afterward 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 Bugenhagen, 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, Melanchthon. His theological lectures are incomplete, and were not published until after his death. (Loc. Theologici, Frankfort, 1592.) 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 Leyser and completed by John Gerhard. His contribution to the Formula of Concord (see Concord, Formula of) was most important.

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 Protestantenverein.

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 Lucas, Superintendent of 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 a met, 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, or to denote the intermediate period of the future 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 Millenarianism 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 Chilias-
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 Ignatius, Irenæus, and Irenæus; 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 Wengelians, 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 cooperative. 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. The entire service should 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 (concentus) as distinct from the singing of the officiating priest (accentus). 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 gnädiglich," Ch. B. 174a. 2.—The Gregorian Cantus Choralis, parts of which formed the basis for "Allein
Christology, the doctrine of the person of Christ in distinction from his life and work. It presents the conceptions 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" (Aug. 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 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 (Aug. 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 that faith, the sacraments and the church are "the body of Christ, and the faith and the sacraments are rightly administered, which are effectual, by reason of the institution and commandment of Christ" (Art. VII., 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 ecumenical 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 it 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, theologically 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’s nature was, for it was on this point that the two natures, 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 (alioeosis), 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 must also place thy 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 naturarium, communion of natures), that a communion of properties (communicatio idiomatum, which L. originally called predicatio 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 divine. It is the divine wrath that is suffered in Christ 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 put me. “We must also place 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 Loc. II he omits the Trinity and person of Christ, fearing metaphysical division. But the main point is: L. now clearly saw, though maintaining two natures and one person, abuses 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 (alioeosis), 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 must also place thy 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 naturarium, communion of natures), that a communion of properties (communicatio idiomatum, which L. originally called predicatio 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 divine. It is the divine wrath that is suffered in Christ 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 put me. “We must also place 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.
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 hence attributes of communion. 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 maintaining not a simple gluing together, where nothing is either given or taken, but the "highest communion, which God has truly with man, from his person and nature, and which 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 dogmaticians rearrange, (1) Genus idiomatum, by which the properties of the divine or human nature are really attributed to the whole person, according to whatever nature is called; (2) Genus natures (nature propriation), when human natures 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 natures 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 as with his historical natures, attributes 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 majestaticum, by which the one nature of God communicates majesty to human nature (Col. 2:9; John 3:34; 17:5; Phil. 2:9). (3) Genus apolemetaticum 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 dogmaticians, which is virtually the position in most Luth. seminaries in America. Those who were influenced by Pietism 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 Ritsch 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.

Christ's 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, defeated Frederick I., he fled to Saxony. Here he and his queen were completely won over to the evangelical doctrines; but he abjured them at Augsburg (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 (1541). The Reformation was introduced into Norway by Bishop Pedersøn, 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 (1588–1648). 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 Calvinism from the Danish Church and the Jews 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, while 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 close of his life. 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, Bishop 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 for ourselves. 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 Wurttemberg, 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 Tiffenius, who proves himself to be an excellent teacher and a faithful friend. It was the first of the professed reformers, whom he tried to convert, who fled 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. King Francis, 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 Melanchthon. Christopher of Wurttemberg, his Christian friends, and the 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 1559, 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 Wurttemberg (see article on Brenz). Wurttemberg 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 Wurttemberg's model ruler. He d. Dec. 28, 1568, 53 years, and was succeeded by his son Ludwig.

Christopher, 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" (Apology).

"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) that 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 sq.), 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 apposition with "the Holy Christian Church" (Apology, 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 not an Utopian conception, like Plato's Republic, "Nor are we dreamers 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." However these marks are, there some true children of God who are four; and when these 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 the 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 Apology, "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 the sacraments are 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 praise and assistance and the better defense 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 centuries 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, would 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," "Composition 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: 235). But even when the external body of the Church, 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.

1. 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 kind of union. It is not found in any confusion 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
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 Indestructibility (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 so depressed; and, hence, he declared: "It is dangerous and terrible to hear or believe anything
contrary to the unanimous testimony, faith and
document of the entire Holy Christian Church "
(Erl. ed. 54: 288a).

AUTHORITY. This the Augsburg Confession
defines as "the power, or the 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 preach-
ing 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 com-
mission, 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 addi-
tion to the other gifts, they had also 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
expiation, 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 congre-
gation derives its authority to administer the
means of grace, not from the Church at large,
but from the Word which it possesses. Where-
ever 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 of the Church." 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 (Schmalkald
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 con-
gregations, in the discharge of duties belonging
to the congregation as a whole, but in which it
must have officials through whom to act. Min-
isters 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 in-
structions 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: one of form, or the
administration of Word and sacraments, and
power of jurisdiction, or that of excommunicat-
ing and absolving. (See Keys, POWER OF.)

The relation of the authority of the Church to
that of Holy Scripture should be clearly under-
stood. 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 parent above that of Holy Scripture.
The Church, as Luther says, is not the mother,
but the child of Holy Scripture.

A prominent feature in the treatment of the
document 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 suffer 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 distinct-
ion is made between the Church Militant, war-
ing in this life against the world, the flesh and
the devil, and the Church Triumphant in the
Heaven.

LITERATURE: Besides the Lutheran Confes-
sions and Dogmatics, see Köstlin, Luther's
Theology; Qühler's Symbolik, Philippi's Kirch-
lische Glaubenslehre, vol. v., and the mono-
graphs of Delitzsch, Höfling, Köstlin, Harless,
Münchmeyer, Kléfoth, 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, such as Calenberg (1569), Luneburg (1643),
Saxony (1712), Brandenburg-Magdeburg (1759).
For many years this Agenda only existed in
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 Synod of Pennsylvania in 1820, and Newberry, 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, by authority of the Ministerium of 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 the synods. The Synod of Synod, May 1849, authorized the general appointment of 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 after the appointment of the Committee and the work on the Ministerium Acts was undertaken, a sub-committee (B. M. Schmucker, A. Spaeath, 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 Agendas, 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 1857. The foremost liturgists of Europe pronounced it" "the work 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. Spaeath'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 to separate the defiled from 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 to separate the defiled from the body with the charity that covereth a multitude of sins.

There is a order not only 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 Christian, unless it is 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 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 of 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, and 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 suspend or excommunicate a member against him the door of Heaven. A fault lies only knowns 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 not advise one whom he suspects of being guilty 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 protests of the 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 articles were adopted and the constitution and the constitution of the society, which 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
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 have more miscellaneous reading boxes in the family room than any other religious denomination 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 always so long deprived. In his Formula Missae 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 gradual, or with the Sanctoral and Agnus Dei, which now the church 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 the songs everywhere. Now, as you are such 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, and yet pure and skilfully 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 "Jesajah, 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 Haupigottesdienst or Communion Service, and the Psalms, Antiphons, Responsorials, etc. of 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 text of these were either paraphrased, or new texts were written to them; and thus the hymn 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. But after 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 Vulpius, 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 Morgen- stern" and "Wacht 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 the congregational national hymn-tune (Choral), as we now know it, is however, a distinct product of the Reformation. 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 influence of the choir, and the latter more than ever became what in Lutheran worship it is designed to be, to wit, the servant and helper 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 concerto 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 Kunsigsgang, the beautiful co-operation between choir and people which Ecard had brought about, became a thing of the past. What the intense subjectivity of Pietism thus helped to further the cold intellectualism 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 choral recitations were recast into modern forms, by which they altogether lost their ancient power and beauty. A multitude of new, unnational and difficult melodies, in a dry, pedantic style, appeared; the last trace of the old rhythm disappeared, and tedious, heavy monotonity gained the ascendency, 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 to the extent that 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 use, 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 joint 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 oratorio (in the Allarweise, or onations for the minister, the psalmody, etc.), for which the ancient Plain Song is best suited; the melodieous, as it appears in the nunious 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 merely a matter of necessity and expedience, 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 Kunsigsgang 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 harmonization; on the other hand, 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:

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. These are in the German language, 36 in English, 12 in Norwegian, 7 each in Swedish and Danish, 2 in Fin-
nish, and 1 each in Icelandic, Slavonian, Litha-
vonian and Estonian. 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
syndicate or council: by the Augustana Synod,
or members of the same: Augustana (Rock Is-
land, Ill.), Skaffaren (St. Paul, Minn.), Dramat
(Brooklyn, N. Y.), Barnens Tidningar (Rock Is-
land, Ill.), Den Lille Missionærer (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: Ju-
gendfreund (Allentown, Pa.), Kinderblätchien
(Phila. Pa.), Jugendblätter (Reading, Pa.), Busy
Beer (Phila. Pa.), Luth. Kirchenblatt.—The
General Synod has no official organ. The Lutheran
Observer, published in Chicago, 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
Mission-Taube and The Lutheran Pioneers.
The former is published in the interest of the
foreign mission-work and has 17,200 readers,
while 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 Evangel. Luth. Schulblatt (1,150
subsc.) are monthly, the latter devoted to the
interests of Lutheran parochial schools. The
Sunday-school paper, Luth. Kinder-und Ju-
gendblatt, has 38,900 readers; Concordia Maga-
zin, a journal of the same, 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 Luth. Vis-
sitor (New Haven, Conn.) and Our Times,
these 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.), Budboereren (Red Wing, Minn.),
Lutheraneren (Minneapolis, Minn.), Børne-
envenn (Red Wing, Minn.), Børnebudd (Chi-
icago, Ill.), Bien (San Francisco, Cal.), Børne-
budel (Rushford, Minn.), Ungdoms Vænner
(St. Paul, Minn.), For Lammel og Ung (Witten-
berg, Wis.), Luthersk Missionærom (Tacoma,
Wash.), and Skolen & hjemmet (Story City,
Iowa).—The Danish papers are: Dannevirkje
(Cedar Falls, Iowa), Kirkelig Samler (Cedar
Falls, Iowa), Børnebuddet (Blair, Nebr.), Dan-
skeren (Neenah, Wis.), Kirkebladet (Blair, Nebr.),
Børnevenn (Cedar Falls, Iowa), and Missions
Budel (Neenah, Wis.). The Finnish Suomi
Synod publishes: Paimen-Sanomia and Lehto
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-
meindebör 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 1835. The other periodicals are: Theologische Zeitschriften 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, Synodslournal (Saginaw City
Mich.), the Augsburg Synod, Sendbote von
Augsburg (Middleton, Wis.), and the Ice-
landic Synod, Sammeinginni, printed at
Hamburg, Manitoba.

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 rela-
tions 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 perpetuation of a formal 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; 18:17, 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 statistically 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 Vetere) 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 sanhedrin, 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 "batelanim," 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 fulfillment of these hopes. The former were occupied mostly with prophecy; the latter, that prophecy had become history, and the chief topics in the history of their people were the life, the death, the sufferings, and the words of Christ, as recounted by those who had witnessed and heard them. This fulfillment of prophecy was especially proclaimed by a rite unknown in the synagogues. All the service centered 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 organization. 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 "bishops," 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 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 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 episcopus, or "bishop." (See Hatch, Organization of the Early Christian Churches, London, 1888.) As soon as the elders 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 a parish office, with an assistant diaconus, or presbyter (Acts 6:2). The diaconate and presbyterate did not form a single office, and the diaconate was not dependent on the presbyterate. The office of deacon was not dependent on the office of deaconess. (Acts 6:2-4.) The diaconate was a charitable office, not a teaching office. The diaconate was a common office in the Graeco-Roman period. The diaconate was the office held by the first deacon. The diaconate was not a public office. The diaconate was not a political office.

In Acts 6, the Apostles held 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, and of prescribing officers and of congregations; to the other, that of electing according to the instructions and submitting themselves to those thus elected (Heb. 13:7), 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 to do this, or the officers refused 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 II: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 of Jerusalem was the church council, ratifying 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 the three forms of organization, or one, combining all three forms of organization. But the Church could not 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, metropolitanns, and finally of the Papacy. This process of centralization was at last accompanied by the claim that the organiza-
tion was of itself 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 Bellarmín, "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 shalls 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, every-where 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, is given to her, and the gift is the only dispensation 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 individual, all are alike spiritual priests, consecrated as such in Holy Baptism; but the congregation, or the Church, 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 Spire: "In matters pertaining to God's honor and our soul's salvation, everyone 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 Melanchthon'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 certain rights and duties, which 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 preserving the public peace. They undertook the work, in a crisis in which 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 content 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 temporal 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
The Church's functions in episcopal systems are typically distinct, notwithstanding the protests and struggles of the Reformers. In some countries (e.g., England, France, Saxony, Hesse-Darmstadt, Mecklenburg, etc.), there was still a further 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 Stepanhi, Reinkingk and Carpzov. 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 in the hands of the "Lehrämter" or ministry; and that the civil and ecclesiastical functions of the ruler belong to him only accidentally. Carpzov'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, Cesarov-Papacy, 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 collegialis according to which the ruler retains the right to provide for the Church's reformation, its inspection and its defence, 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 Europe: the Dutch in New York, under the Consistory 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 the 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 of information, the establishment 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.


**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 to our own time. 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 *Brand. N. 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 persons joined in marriage, and adding brief biographical sketches of persons who were buried. Some of the earliest records are 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 heanship 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, has the acts of all, he is apt to produce 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 burials. 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 date of death, and cause of death, 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.

**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.
Church and State

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 especially "in professing 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 coaxes 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 "and that the magistrates shall be told of the parents who do not bring them 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, being 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 visits 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 of them to appear before a court, providing for the punishment of those involved 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. 635). 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 power, 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, Caesarea and the Caesareopapism of Germany in 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) Papæcæsarianism, or Hierocracy, where the reverse is the case, 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 Christianity, 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 educational usages of the indifference of 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.


**Church Usages.** It is impossible to give a catalogue of the usages of the Lutheran Church. Some, like Exorcism and the Churchning of Women, may be obsolete; some, like *Beichte*, or personal confession before communion, after having been in abeyance are reviving; some are transferred from the church service to ordinary life and are no longer observed in the church. 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 an enrichment of church life, and at the instance of a large number of persons. Such usages are not to be discarded without patient consideration of their claims. (See Ceremonies.)

**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 fulfillment 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.

An 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 (Quaridodeciman Controversy). The Council of Nicaea (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 devotions. 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) declares it had 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. It has been inflected by the Church: *Septuagesima* (seventieth), *Sexagesima* (sixtieth) and *Quinquagesima* (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 in 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. *Ask 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 Intritos in the Latin service, Invocavit, Reminiscre, Oculi, Letare, 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 before the Reformation, and 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 diligent should be prepared for 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 attention. It forms 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 intritos are: Quasimodogeniti, Misericordia, Jubilate, Canitate, Rogate, Exaudi. The week from Rogate (Ask) Sunday to Exaudi (Hear, O Lord) was called the Betwoche (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. Whitensunday, the fiftieth (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, is still observed. Fish, which 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, but in the ancient reformers' keeps the traditional scheme. It 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 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 Edersheim's Life and Times of Jesus the Messiah, 1, 187. Christmas is a favorite festival in the Lutheran Church, some of its observances 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, a period of four weeks was then observed. 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 1s. 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 watch-word 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 is Master of the Word in the midst of 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 Gospeis 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, where 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.

Chytrenus, David, b. Feb. 26, 1531, in Ingel- fingen, Wurttemberg, as son of the Luth. pastor, Matthew Kochhal, 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 Melanchthon. He studied at Tubingen, was influenced by Erh. Schnepf and Heerbrand, became master of arts at Wittenberg (1544), lived with Melanchthon, taught languages at Heidelberg, but on account of the Smallield war returned to Wittenberg (1548), and was called to Rostock (1550). There he taught philosophy at first, but engaged in disputations, 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 Fiacians. Besides his many exegetical and philological writings, his Historia Augusti Confessionis is most noted. D. June 25, 1600. (O. Krabbe, Dav. Chytrenus, Rostock, 1870.)

Circumcision. See BAPTISM.

Clarenbach, Adolph, b. toward the close of the fifteenth century in Lüttinghausen, near Dusseldorf; taught Luther's doctrine in Münster (1523), and in 1525 as conrector at Wesel. Deposited, he went to Osnabrück, lectured on exegeses and dogmatics, received a call to Meldorp, but felt called previously to assist his friend Klopreis, accused of heresy at Cologne. There he was arrested, Klopreis escaped, while he with Peter Flisteden was burned at the stake Feb. 28, 1529.

Cladius, Matthias, the "Wandsbecker Bote" (Asmus), b. Aug. 15, 1740, living in Wandsbecker 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 omnis suea 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. Cladius, 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 (but see 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 Erdten," popularly known
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 drafted 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.

Clau snitz er, 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 betruhe Leiden,"—"Lord Jesus, 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, 1859), "Wir glauben an Einen Gott,"—"We believe in one true God (tr. by Miss Winkworth, 1863), "One true God we all confess" (tr. by E. Cronenwett). A. S.

Clergy. The distinction between "clergy" and "lay" current in the Middle Ages, was that the clergy consisted of 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 Schmaulka ld 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 are not binding on the minister. 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 despire any social demand that expects the dress to indicate the office.

The whole subject is admirably summed up by Gerhard (Loc. XIII, 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 usage, 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 magistrate." (See articles, MINISTRY, MINISTERIUM.)

H. E. J.

Cloter, a chiliasm 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; Cloter went 1880, returned and designated Crimea. Deposed from office, his movement stopped.

Cober, Gottlieb, b. in Altenburg, June 10, 1692, published in 1711 The Honest Country Preacher, dedicating it to Fredr. III. of Sachse-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. Lassenius, C. was earnestly pious, but also interestingly piquant in his various devotional writings.

Colorus, 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. Locke). 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, Gelatinian 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 Addenda, 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, prescribed 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 except from the service of the Church, making room for long prayers of modern form, or for extempro 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 church): by the pastor, ancienl Church, the congregation responding with Amen.

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 Zerubabel, 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 sanctify Collections of the ancient Church, 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 4:34-35). 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 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. 16:1-5; 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 assessment plan. (See SYNODICAL APPORTIONMENT.) An estimate of the annual expense having been made, a third or a quarter of each is retained as the 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, verse 7. The offering was not for self-gloration, 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 a 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.


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. Student body 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, 54; Total, 139. 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 Selinsgrove, 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 denominational 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 principality. Having no responsibility in regard to the theological work, which was then earnestly prosecuted by Drs. Born and Yutzy, he directed his efforts
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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 $240,000 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, Selinsgrove 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 1854 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, 184 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 organization 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 $189,905. The institution is organized on the university plan, comprising at present seven departments: 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. Choice of 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 $26,465.87. There is a small 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 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 $150,000. 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 Eloquence; 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, the Art Hall; the Ladies' Hall, 28 rooms; the Art Hall; the Auditorium and Gymnasium, 2,850 seats. The total enrolment from 1881 to 1898 was 5,000. Number of graduates 1881-1898, 245. The attendance '97-'98 was 456.

Presidents and principals: Dr. E. Norelius in 1862, Rev. A. Jackson (1865-72 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.


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 1881, 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. A., principal of the high school 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 $4,175, musical instruments and a musical library at $750.

S. M. H.

MUEHLBEN GROUP, Allentown, Pa. This institution was organized in the fall of 1881 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. Kessell as a distinctively Christian school, and was the forerunner of Muhlenberg College. In 1849, 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 1850 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 recommended 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-
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.

UPPSALA 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 Bethlem 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 gymnasion 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 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 Steinhauser (1888-1894), John Nicum since 1894.

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, 1898, 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 first permanent 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.

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. Seul, 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.

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, College, 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. R. A. Yoder 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 5,000 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 1858, 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, 1868. 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 till Jan., 1861;
then Rev. J. P. Smeltzer; D. D., 1861–77; the
and the present incumbent, Geo. B. Cromer, M. 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 granted 200 degrees, of which 161 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, "Valle Crucis Institute," was chartered by the Virginia Synod in 1843, removed to Salem in 1847, and chartered as Roanoke College in 1853. Rev. David F. Little, D. D., who aided in establishing the institute, became the first president of the college and gave it to 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 consists 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 30 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.

V. UNITED NORWAGIAN CHURCH.

J. D. D.

PGLEASANT VIEW LUTHERAN 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.

SAINT OLOF COLLEGE, established in 1874 as an academy in Northfield, Minn., under the name of St. Olaf's School, with Rev. Th. N. Mohn, 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 1897–98 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.
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 18 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 boiler 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, 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. Steinhorn, D.D., the President, and Rev. G. H. Scholles, Ph.D., the St. history. The annual expenses for board, tuition, roomrent, and incidental amount to not more than $120 to $140.

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 college 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.

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 theological 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.

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 $32,000. 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. Pd., 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.

Norwegian Synod.

NORWEGIAN LUTHERAN 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 it has continued on its present 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.

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,
Collegialism 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; Wm. Martin, Librarian; J. Hf. Collin, Nicholas, D. D., Swedish American pastor. Arrived, 1778. Pastor (1778-86) at Racoon and Penmsneck, 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, Seven Questions, Chalism, 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, approved the holding of an 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 theological conferences between professors and students, instituted by the Pietists A. H. Francke, P. Anton, J. C. Schade, at the University of Leipzig in 1680. Spener highly approved of these "Colloquia," as a means to stimulate the study of the Word of God.

Colorado, Lutherans in. Statistics for 1890.

In Denver, there were six congregations and 540 communicants.

Colors, ecclesiastical. See Church Year, Parametric.

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. Loehr, while owning that our Old Church Orders offer less material for this office, refers particularly to Joh. Schrader's "Neue verbessertes und vollständiges ganz ausführliches Kirchenformular" (1660); also to Braunschweig-Lüneburg (1709), and Lübeck (1858). 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 exegetical-dogmatic exposition of Galatians, remarks on the gospels, to the rite 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 exegetical works see Köstlin's full catalogue of L.'s works, II. p. 723.) More scientific is the treatment of Melanchthon, 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 ex- cursus, 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. Methods are forgotten when we consider the 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 Philippis's clear commentary on Romans. Harless' exact work on Ephesians, Luther'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 Wustenberger Summarien, far superior to the Calver Auslegungen, the invaluable Synopsis of Starke, scientific and practical, containing extracts from Luther, Brenz, Osianler, etc., and finally, with much help 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 Dachsel, 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, Stelhorn's on the gospels, and the Luth. Commentary generally will give a fair and in part conservatively scientific and critical.

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, Consensus of; Agenda.) In a letter of Nov. 5, 1783, Hy. Melchior Mühlenberg 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 (1864), 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 committee to prepare a 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 measures (1883), that 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 may 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 which was that 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 1887, 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 18, 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, which 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 with the S. C. Collected Psalters, 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 recommended as an adequate 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 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, therefore, to 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 CHRIS

TOLOGY.

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 Confes

sion 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 Betbuchelein (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 Osi

ander (1590), J. Gottfried Olearius (1682), Chris


Concord, Book of. The collection of Creeds and Symbolical Books, comprising the three Ecumenical Creeds, viz. the Apostles', the Nicene and the Athanasian, and the six particul

lar Confessions of the Lutheran Church, viz.
the Augsburg, the Apology, the Schmalkald Articles, and the Formula of Concord, published in 1580, and including a large number of collections of Lutheran Confessions in various states of Germany, known as *Corpora Doctrina*. The term is occasionally applied to the Formula of Concord alone. The chief editions are: GER-
MAN, Dresden (1580); Piping's, Leipzig (1703); Baumgarten's, Halle (1747); Schoepf's, Dresden (1826–8); Koethe's, Leipzig (1830); Detzer's, Nuremberg (1830); Bodemann's, Hanover; 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, Goette-
tingen (1830); Francke's, Leipzig. GERMAN-
LAT.: Reiniecus', Leipzig (1708); Walch's, Jena (1750); Mueller's, Stuttgart (1849), and frequently since. The Torgau Formula was issued (1730); Chicago (1870). ENGLISH: Henkel's, New Market, Va. (1851); Revised (1854); Jacobs', Philadelphia (1882). H. E. J.

**Concord, Formula of.** The most 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 Varia-
eted edition instead of the original Augsburg Con-
fession, in order to enable the Reformed to unite in a subscription. Particularly bitter was the controversy between the Philippists, or adherents of Melanchthon, 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 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 Doctrina*, were intro-
duced into various states. Everything in the Lutheran churches was running into separation and particularism. In the attempt to bring an end to this confusion, Jacob Andree, Catedrall 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, Super-
intendent of Brunswick, at once the most learned and most moderate of Luther theologians, whose strictness was tempered by his personal admiration for his master, Melanchthon. The Formula was the matured result of the revision and re-elaboration of a series of theological documents. In 1573, Andree published *Six

Sermons concerning Divisions among the The-
ologians of the Augsburg Confession* (reprinted in Heppe'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 Mecklenburg, into an *Exposition of Existing Controversies*, and after considerable revision, were subscribed in 1575, by the churches of Lower Saxony and Wuertemberg 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 Osander and Balthasar Bidembach, 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 Formula* was then granted by the Elbe of Saxony to the various countries for the criticism of theologians, and when the criticisms were sent in, Chemnitz, Andres and Selnecker of Leipzig, met, in March, 1577, at the cloister of Bergen, near Magdeburg, and made a revis-
tion. This was followed by a second revision the next month, and a final revision in May, in which Musculus, Cornerus 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 sub-
scriptions, 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, after-
wards withdrew their subscriptions, while others that withheld them at the beginning afterwards added theirs. In countries where the contro-
versies that called forth the Formula were never agitated, its adoption was merely an act of courtesy.

The book has two main divisions, viz. the *Epitome* and the *Solid Declaration*, both com-
prising 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 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 Sup-
per*; VIII. *The Person of Christ*; IX. *The Descent of Christ to Hell*; X. *Church Cer-
emonies*; XI. God's Eternal Predestination and Election; and an Appendix: Of Other Heretics and Sectarians.

It is the office of the Formula in some par-
ticulars only to restate, with reference to cur-
rent 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:

"..."
Concord, Formula of

"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 call "the Bible of the latter times." 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 Melanchthon had undertaken to fortify it. It is full of admirable statements on Justification in the Variata edition. On Good Works, it again settles a confusing controversy by showing the ambiguity of the terms employed by the contesting 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 25th Psalm, and which 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 "us" means our purpose to condemn such error from simplicity of mind, and do not blaspheme the truth of the heavenly doctrine."

Following the historical line of Arndt 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 endorse 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 constitutions of other Synods 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.

Apparantly 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-
Confession of Sins

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 these. 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 5:6, 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 Mediaeval 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 is 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. XIII.; 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 offenses, 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 sublimity of 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 confession of sin is thereby confined only for personal use: "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 discretion of the pastor, it is a confession that 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 forgiven among 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, confession was reckoned by Luther in his Babylonian Captivity, and by Melanchthon 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. 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 personal sins, it is taught 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 dispensing, justly 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, impotent persons, adulterers, licentious usurers, drunkards, murderers, none of whom wants 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
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 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 Churches are lain not beyond the context 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 Unal. 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 purest 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. 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, and take away its mark, and thwart its influence. 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, have, in recent years, shown 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 synnergistic discussion, Victor Strigel taught that man, to some extent, co-operated with the Holy Spirit in his conversion, Math. Francke 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. Deutschmann, 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 C. 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 appeal 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 forefathers. In 1638 the first Lutheran Synod was seated at Wilmington, Del. The instructions to their govern were, "that divine service be 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 century on both sides of the Atlantic. 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 predetermination or election. 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 upon 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 Services and Missue (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 1560, 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 Bugenlagen. 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, *Ev. Huiusius*, 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 extension 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 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 service—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.—L. : Bachmann, *Die Confirmation der Catechumenen in der evang. Kirche*, 3 vols. Berlin (1852); W. Caspari, *Die Evang. Konfirmation, vonm. in der luth. Kirche*. G. C. F. H.

**Confirmation**

**Congregation**

*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, 25; Acts 13: 1), a word that, like the German form *kirche*, is a modification of the Greek *kuriakon*(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 Cor. 12: 13; 15: Act. 11: 16; 13: 1; 14: 1; 1 Cor. 1: 2; 16: 16). 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 Synodical and Confessional 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 Evangelical 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 sqq.). "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 sqq., 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.

**Consecration**

According to the census of 1890, there were in the state 37 congregations and 5,762 communicants. Of these the General Council had 24 consgs. and 3,767 comms., divided between the Swedish Augustana and New York Synods. The Synodical Conference had eight consgs. and 1,405 comms., and the General Synod two consgs. both in Hartford Co., with 190 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, 0. 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 religious interest occurred in all the churches under his pastorate. In 1865, 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-
Constitution

2. Formula

(See G. Kliefoth, Kirchenordnungen, p. 152.)

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 Concordiae, s. v.; Zeisschütz, Prakt. Theol., s. v.; Kliefoth, Liturg. Abh., vol. v., s. v.

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 apodeictic 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.)

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, 1836). The beginning was made by Luther in his draft of the Leisnig Kustenordnung, of 1523. These various constitutions, however, are under the episcopal scheme of church government (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 Congregations in the Early Lutheran Church in America; Luth. Church Rev., VI. 188 sqq.). The earliest written constitution in this country, of which we know, is that of the Salzburgers in Georgia, which dates from 1733. It is translated and printed in Strobel's History of the Salzburgers, pp. 94-99, but with it are incorporated a number of amendments made by Mulhern in 1774, so that the original document cannot be certainly traced. In 1824 a church 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, Mulhern and Bruhnkoltz drew up a tentative constitution for the congregation in Philadelphia. The six rules with a preamble, proposed by Mulhern in 1747, for the church at Monocacy near Frederick, Md., are substantially a constitution (Luth. Ch. Review, April, 1893). The constitution of the Trappe Church (1750) is much fuller (Luth. Ch. Review, VI, 213 sqq.). In 1765, however, the congregational constitution assumed a more mature and elaborate form, as prepared by Mulhern, 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 the Church Society. This has formed the basis of the congregational constitutions of most of the churches which Mulhern 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 the constituent 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 synodical 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.

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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.

Constitutions, Synodical. The synodical constitution is also a matter of gradual growth. The Fathers of the Lutheran Church in America had no model to follow, and what exists is the result of development in the synodical organization, which is the true authoritative body of the church. The constitution was first adopted at a conference held in May, 1857, and has been amended from time to time, but the text of the constitution as finally adopted by the Synod in 1877 is the basis of all subsequent enactments. The constitution as finally adopted by the Synod in 1877 is the foundation of all subsequent enactments. The constitution as finally adopted by the Synod in 1877 is the foundation of all subsequent enactments.
Contrition — After H. to this delegates mission. Documentary to pledged Synod delegates full and licensed to made catechists rights revision Churches, for deciding Representatives, visted 154 completed entire Churches of the synod, for deciding for members, and was admitted ministers, were admitted for, viz. licensed candidates and ordained ministers. The entire document is thoroughly elaborated and well arranged. (The Synod was published in full in the "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 approve, and a president, for three ranks of pastors, ordained ministers, licensed candidates and catechists; for ministerial sessions, for deciding ordinations, imprisonments, etc., and for conferences on biblical, practical and pastoral subjects. This constitution, reprinted in 1813, revised in 1841, 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 synodal 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 General 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 homousia, from 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 the word "church." Johnson's "Cyclopedia," by Dr. Krauth, showing how the Lutheran doctrine has been misunderstood.

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Contrition. According to the teaching of the Lutheran Church, repentance consists of two parts, Contrition and Faith (Aug. Conf.) XII. Contrition 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; . . . David was reproved by Nathan, and terrified says: "I have sinned against the Lord;" this is contrition (Apology, p. 185 sq.). The proper and peculiar instrument, therefore, whereby contrition 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 contrition is required in all true and salutary repentance, yet, there are degrees of contrition, 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 contrition, but only on the merit of Christ, who was most perfectly contrite for our sins (Is. 53:16); and a contrite heart should not look, therefore, to the quantity or dignity of its contrition, 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 lost in the stream, we lost 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 consolatio, 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 Medieval theologians, who laid stress upon contritio 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 made contrite 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 Schmaltald Articles; Part III; Art. III.; Luther's Babylonian Captivity; Koestlin, Luther's Theology, I.)

**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 heresy conscious, founded on an aversion to 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 adiaphorist (1548-1553), about the admission of Catholic forms in the constitution and worship of the Church; the Majoritic (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 AEpinus), and the doubt maintained by Geo. Karg (see Paramonius), about the imputation of Christ's active obedience. With the coming of Pietism (1666), 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 the definite Lutheranism, the Pietistic view of the spiritual priesthood became prominent. But the confessional Lutherans again divided on the subject of the Church and ministry (which see), some, with the Breslauers and Lohe, 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 Tennesse 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" (1853), the admission of the Melanchthon 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 Methodistic revivalism, favored and advocated by many. (For present view in Gen. Synod see REVIVAL.) 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 Lohe and the Buffalo Synod on the Church and ministry, tending rather to Höfling's position (1850-1860). (See Walther, Lehre von Kirche u. Ant.) 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 ad vitam fidelis, in view of the faith embracing Christ as foreknown by God. (See PREDESTINATION.) In this contention anti-Missourian "Gutachten" were given by the theol. faculties in Rostock and Phila. Another side
Conv\exion

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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 prevenient power of grace enables man to cease in his wilful opposition. (See CONVER-

SATION.) The predestinarian discussion has been also carried on among the Norwegians. (See NORWEGIAN SYM.OD.) In 1859 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 U.S.C.RY.)

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 confessionism, 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 Philippians, crypto-Cal-

vianism and lax American Lutheranism. Confes-

sionism, its necessity and fullness, was involved theoretically in the discussions with Pietism and so-called Amer. Lutheranism. Practically confessionism is touched in the adiaphoristic controversy, and the questions on "new measures," pulpit and altar fellowship, and in the liturgical controversy.

LIT. OF OLDR. CONTROV.: Walch, H orig.

u. theol. Einl. in die Religionstrei. 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. 1:23; 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. 4:17; 1 Pet. 2:5; Rom. 8:7), or to do (Phil. 1:6; 2:13; John 15:45; Rom. 7:14), any good thing, and die 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, 23:16:7; Job 15:14; Ps. 14:3; 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; 15:38:1; John 3:10; John 5:29; 8:47; 1 Pet. 2:10; Rom. 8:5; Eph. 3:8; 2 Cor. 6:15; 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 relationship 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), but, however, so as (1) Conversion, and so as

transitively, inasmuch as it is the effect of divine grace acting upon the heart of man, or as

transitive, 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 resis-

tance 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 death, 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 act, in logical and 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, may be properly an-

swered 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..." (Rom. 3:18; Rom. 9:16). But the regenerate delights in the law of God after the inward man." (L. c. p. 608).

"Therefore the man who is not regenerate wholly resists God and is altogether a servant of sin" (John 8:34; Rom. 6:16). But 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).

"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 the sight of God, and therefore he has 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, weak (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 weak and dead in 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 liberal will, i.e. as Christ says, they have been made free again (John 8:39); 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. 601).

"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. 602).

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 resurrection of it from spiritual death, is only and alone a work of God, just as also the resurrection 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 conversion, in the daily exercise of repentance, the regenerate will of man is not idle, but also co-operates 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, and he has been 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 f.). . . . But where such a man despises the instrument of Christ, and will not hear, no justice befals 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 therefore with the Word wishes to work in them" (A. L. G. (Missouri)).

Conversion, as a term, is from the Latin conversio, which, being a noun derived from the verb convertio, 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 epistrophos, to turn or round, 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, and the spiritual change by which the soul is turned from sin to God" (Standard Dictionary).

In the great majority of cases epistropheo, 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. 3:6; 1 Thess. 1:9). Transitively it is used of man who converts the (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. 10:33; Mark 5:30; 8:33; 10:21, 22; 20:20), 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 epistrophos. 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 epistrophos sometimes is coupled, and which in other cases may be said to take its place, namely, metanoia (cf. Acts 3:19; 26:20; Matt. 3:4; 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, does not, however, according to the Scriptures, it is God that gives metanoia, 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 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 interrelation 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 personal dignity 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.
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 dogmatist 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 with his agent. 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 success, 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. Melancthon, 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 operates (suum iudicium habet) himself, but God, 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 Flicius, who again with some of his friends then took 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 and 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 on the subject 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 his, nor mine, but the free will of God): 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 at 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, even 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 (passive) which he thus 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 active, nor passive.

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 which he is called upon to accept: when 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, as 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 prevenient grace, is so affected by the preaching of the Word, that he cannot escape the presence of God, and cannot conceive or imagine such a thing as resistance; nevertheless it does not hence follow, nor is it true, if the first movement of prevenient 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 prevenient 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 resist it; and this by the grace of God is not so that this power every intelligent hearer must receive (has tures non posse non recipere quemvis intelligentem auditorum) ; 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 inward efficacy of the divine Word is such that presently (subinde) it calls forth greater and stronger motions, 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 of perceiving and not to believe when he believes, hopes, loves, and after he has thus been moved by God." (Huelsemann, de auxillis gratie, 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 sq., 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 felicitous. [Compare, besides the words 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; Harless, 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. Hammer, the original mover, Wm. M. Baum, Ph. Ph. Henninghausen, James Pitcher and J. N. Lenker.


On Jan. 18th, 1894, these two committees met in joint session in Philadelphia, Pa., and organized by the election of the Rev. M. W. Hamma, 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 Luther 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."

Some recommendations, 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 Re 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 accused Cru-
ciger of making works essential to salvation, because Cruciger said our penitence and endeavor are "cause 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 Petzen-dorf, 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, Poriar, and Mayaveram from drifting. He founded the theological seminary at Poriar, 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.

Cornerus (Corner), Christoph, b. 1518, in Buchen, Franken; Prof. of Theol. in Frankfort-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. Concordia; and was decided but mild, in judging Major and Strigel in his "psalteriam Davidis" (1568).

Cornerstones. 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 Doctrinae. 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 of these were the "Philippicorum" (1560), Saxony; "Pomeraniciunum" (1565), Pomerania; Brunswick (1563); "Prutenicum" (1567), Prussia; "Thuringicum" (1570), Thuringia; "Brandenburgicum" (1572), Brandenburg; "Wilhelmicuim" (1576), Lüneburg; "Julicum" (1576), Brunswick-Wolfenbüttel. (For details see "Realemye" (30 ed.), 4, p. 293 ff.)

Corpus Evangelicum was the corporation of evangelicals within the German estates. Presided over by the pastor, lay-councillors, 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 disburse 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 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 Frankean, 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; Ehrenfeld'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. Crippen, 7 Paige Ch. (N. Y.) 281; St. Jacob's Ch. vs. Bly, 73 N. Y. 343; Fadness et al. vs. Braumborg et al., 73 Wis. 257; The W. Koskennon Cong. vs. Otteson, 80 Wis. 62; Holm et al. vs. Holm et al., 81 Wis. 374; Lutheran Ch. vs. Gristgau, 34 Wis. 328; Trustees, etc., vs. Heuschel et al., 43 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. Halverson, 42 Minn. 503; Schrader et al. vs. Dornfeld et al., 52 Minn. 465; Rottman vs. Bartling, 22 Neb. 265; 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 (150 pages), is Kniskern vs. Lutheran Churches, wherein the latter, according to the Hartwick Synod, by the action of the pastor and trustees and council, joined the Frankean 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 quotations from doctrinal and other books to prove that the teachings of the Frankean 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 property 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 doctrinal 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. 153; 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. Ellingson et al., Trustees, 72 Wis. 242; Neale vs. Vestry St. Paul's Ch., 8 Gill (Ml.) 116; In re Hebron L. Ch. of Leechburg, 9 Phila. 609; In re German Luth. Congregation vs. C. C. Rep. (Pa.) 12. In this latter case, 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 Gaas 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: McCaughlin 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 *Goastie 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.

**Creeds, or Confessions of Faith**, may be defined as authorized formulations 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) were finally accepted by the empire 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

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**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 Aurifaber. 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 formulations 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) were finally accepted by the empire 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
Creeds 145  Cremer

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 formularies 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 threatened heresy. 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 Melanchthon, the Small-cald 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 Christian teaching 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 pulpits 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 works 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 Confessionalism.)

G. H. S.

Crel, 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 (Crel 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, Archbishop Frederik of Schleswig-Holstein, who was made administrator of the minor Christian II., arrested Crel, imprisoned him in Königstein. This he was moved to do by the demand of the Saxow knights, who, in a convent at Torgau (1593), condemned Crel, who was only permitted to give his answer to commissions (1595); 1601 he was sentenced to death for disturbing the peace of his country, and beheaded in Dessau, Oct. 9th. The main charges were political, although one point was C.'s misrepresenting the Elector as though he were a Calvinist.

Crel, 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 Encyclopedia.

A. V. G.

Cross. 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: "Ubicunque 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 exemplata) 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 caelestium, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quacunque nos conversatio exercet, frontem crucis signaculo termius." (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, whether indoors or out, we make the sign of the cross on our forehead.) In the service of the Mediæval 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 7, 1504, and won for the cause of the Reformation at the Leipzig Disputation, shared with Melanchton 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 Gotta Sohn," published in the "Ersten und Zweitenbuch der Psalmen," translated by A. T. Russell (1851), Miss Winkworth (1865), "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-Breeze, near Graben, Brandenburg; educated at Graben, Breslau, Olmitz 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 Vollkommnelches 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); Psalmmoden, Nebra, Berlin (1662); The best 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;" "Herzlieber Jesu, was hast du verbrochen." (For others, see Schoeberlein's Schatz der liturg., Chor- und Gemeindegesangs.)

J. F. O.
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.

Cyprian, 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. Cyprian, with Andree, Oslander and Heerbrand, sought to lead Jeremy II. to evang. Luther, faith, but without effect. The correspondence is in C.'s Turcogracia. He also translated 4 vols. of Lutheran 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. Melanchthon's course, together with other circumstances, prepared the way. When the Elector of Saxony, in the year in which Melanchthon died, called upon his theological colleagues, they prepared the doctrinal controversy concerning the Lord's Supper, to make the antithesis to consist in the symbolic interpretation over against the doctrine of the real presence, thus allowing room for Calvin's view. The discussion, written by the authors of the antithesis, led to the Colloquium of Maulbronn (1564), ended in a schism between the Wurttemberg 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 Bergzabern (1555), Hardenberg assailed the Lutheran doctrine, and in Heidelberg Klebitz did the same (1559). Hesshusius 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, Melanchthon'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.; Wiedelbram and Moller, who succeeded in prejudicing the Elector against the Antithesists and in making him believe that the Wittenberg theologians had been malignated. The Elector was induced to publish an order in 1569, obligating his clergy to teach according to the Corpus Misicum (a collection of writings by Melanchthon) and to reject the errors of the Antithesisists. But the Antithesisists, who were now more constant in their errors, are well-known, 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 both Wigand and Hesshusius from Jena and deposed more than 100 ministers of Ducal Saxony (1573).

All caution was now laid aside. A treatise published anonymously in Leipsic, entitled Perspicua Exegesis Controversiae 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 Augustus'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 Saxe-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. Egidius 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.

Curatus, 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 (1672); Professor of Philosophy at Helmstedt, Consistorial-Rath at Götting, Director of Orphanages at Gota 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 Köenigsberg, d. 1659. He was one of the best lyric poets and hymn writers of his time, the head and soul of the Köenigsberg 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 seig seid ihr doch, ihr Frommen" (O how blest are ye beyond our telling), tr. by Miss Winkworth, *Chor. Societatis danicae* (1865). 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 Wasserflüssen Babylon" is generally ascribed to him. Together with his friend Greitter he edited the *Kirchenamt* 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 a feature of 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.

**Dahlé, 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:

<table>
<thead>
<tr>
<th></th>
<th>Congreg.</th>
<th>Communicants</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Council</td>
<td>38</td>
<td>1,582</td>
</tr>
<tr>
<td>Synodical Conference</td>
<td>18</td>
<td>1,136</td>
</tr>
<tr>
<td>Joint Synod of Ohio</td>
<td>1</td>
<td>70</td>
</tr>
<tr>
<td>Hauge's Synod</td>
<td>16</td>
<td>576</td>
</tr>
<tr>
<td>Norwegian Synod</td>
<td>53</td>
<td>2,784</td>
</tr>
<tr>
<td>Icelandic Synod</td>
<td>8</td>
<td>1,779</td>
</tr>
<tr>
<td>United Norwegian Synod</td>
<td>162</td>
<td>10,283</td>
</tr>
<tr>
<td>Independent Congregations</td>
<td>2</td>
<td>68</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>298</td>
<td>18,278</td>
</tr>
</tbody>
</table>

**North Dakota.**

**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 ..... 3,696
**Danish Church** ........... 11 ..... 285
**Danish Church Association** .... 2 ..... 153
**Suomi Synod** .............. 1 ..... 120
**United Norwegian** .......... 148 ..... 7,922
**Independent** .............. 11 ..... 1,307

432 ..... 23,314

The proportion of Lutherans to other Protestants was as follows:

<table>
<thead>
<tr>
<th></th>
<th>Lutherans</th>
<th>Other Protestants</th>
</tr>
</thead>
<tbody>
<tr>
<td>North Dakota</td>
<td>18,278</td>
<td>24,791</td>
</tr>
<tr>
<td>South Dakota</td>
<td>23,314</td>
<td>37,457</td>
</tr>
</tbody>
</table>

**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 Oberkrahn, driven by persecution from his pastorate in St. Kazaim (1596), d. toward the close of the sixteenth century, is known for his translation of the Bible into the Slave, which appeared Jan. 1, 1584, in Wittenberg.

**Daniel, Herman Adelbert**, b. Kothen, 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 Evangelical Lutheran 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. Lepsa, H. Hayunga, A. R. Rude, and E. Belfour. In 1754, J. M. Magens, 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. Nicolasen, 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. But 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 Elk horn, Iowa, a theological seminary at Blair, Nebraska, and orphan homes at Elkham, Iowa, and Waupaca, Wisconsin. The number of pastors is 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.

Dannahuer, John Conrad, b. March 24, 1603, in Kondringen, Baden, the great Lutheran theologian of Strassburg, after completing a full academic course studied theology (1624), first at Marburg under Menzer, then at Altdorf under König, at Jena under Gerhard and Major, returned to Strassburg (1628) as inspector of the "Predigtstift," was made theolog. 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 persuasive. His three most noted works are: his Dogmatics Hodosophia christianae sive theologia positiva, which sums up doctrine as the wisdom of the way to eternity with scientific thoroughness and warm piety; his Ethics, Liber conscientiae apertus, sive theologae conscientiae, which treats of ethical life as a constant cure of the conscience; and his sermons on the Catechism, eminently thorough and spiritual, called Keithismus-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 woes which 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 diakonein 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; 9: 4; 15: 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 Diacnostic) was the direct outgrowth of the ministry of the Word (the Apostolate). A direct account of this 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 Diacnostic was in its original sense and purpose pre-eminently a ministry of mercy. Though Stephen preached and Philip baptized, the deacons were originally 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
Deacon and Deaconess

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 true servants of the churches, the seed and durable of the institutions of Christianity, namely, the institutions of charity and beneficence."

That from the Church at Jerusalem the new order 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: Rauhe Haus, Hamburg, 246; Tützhau, 103; Lindenhof bei Neinstedt, 188; Johannesstift, Berlin, 159; Karlsböhle bei Ludwigsburg, 117; Obergörbitz bei Dresden, 73; Nazareth, Bielefeld, 256; Karlsböhle bei Rastenburg, 71; Kraschnitz, 54; Stephanusstift, Hanover, 100; Nürnberg, 27; Eckartshaus bei Eckartsberge, 14.

At a very early period women were also admitted to the Diaconate. In Rom. 16: 1, Paul mentions Phebe as a deaconess (ouasan 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 the then 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 15th 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 Hospitals and Houses (Method. Epis., Prot. Episcop., Interdenominational, etc.), in Europe and the United States, that have no connection with the Kaiserswerth Union.

In the summer of 1849 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 MOTHER-HOUSE, below), Minneapolis, Milwaukee, Baltimore, Brooklyn and Chicago. Since 1896 these meet
Deaconess Institute, The Immanuel, in Omaha, Neb., is the only deaconess institution in the Augustana Synod. Its founder, Rev. E. L. Reuther, sent a 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 Augusta 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. P.

**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 are a kind of service 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.

**Decapoliue, Division of.** The question how to divide and to number the Ten Commandments has been a subject of churchly tradition, in itself a "Res media,—indifferens," as our dogmatists declare it to be. Nowhere does the Old Testament indicate how the commandments were numbered. Nor do we find in the New Testament any indication of numbering them or determining their respective position in the Decapoliue (Matt. 5: 27; 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:
Definite

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 Critoibus has the Augustinian division), the Reformed Churches (Leo Judae (1534), Calvin), and the Socinians. It divides the two parts first, verses 1-17 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 first method of numbering are evidently between them, a matter of freedom. In a controversy which arose on this subject, in 1536, 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 point of a temporal 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 itself. 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 concupiscendis 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 sixth was the first and sixth verses of 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.

Declusio Saxonica, is the opinion of the Saxon theologians under Hoec of Hoeneg in 1624, about the Kenosis dispute of the Tübinger 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.

Dedici, Nicolaus (vom Hofe, Housch, 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. Katharinae and Egidien School in Brunswick. About Easter, 1523, he was called to Stettin as evangelical pastor. He died suddenly in 1541, as 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 Hoel sei Ehr," and "O Lamm Gottes unschuldig." A. S.

Dedekunnus, 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. Catherine's of Hamburg, where he d. May 20, 1638. 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, Theaaurus 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-

Debates in 1839, a few of the opposition leaders proposed the “Platform,” composed by Dr. S. S. Schmucker, 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, that all ambiguity and room for variety of interpretation 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, Amisation, Denial of the Truth of the Christian Baptism, 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 the natures interchange attributes. Wherever the attempt was made to secure for it synodal 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 and after the Platform itself was almost forgotten, alone give it permanent significance.

H. E. J.

Debates, Karl Rudolph, D. D., b. 1795, at Muehlhausen, Thuringen, 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 man of strong 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 1859 he published a new edition of Cotta's and Groerer'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 Arcimboldi 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 Reinhardt 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 sacramental creeds, the Augs. Conf. and Luther's Smaller Catechism are adopted. The Formula of Concord was rejected under Fredrick II. (1530). 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 men as Haffner's Loc. Pict. Pict. 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 Thity. The foundation of church policy 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 confirmed. 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 state tax and free churches, 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 in 1872, 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, who have the faith, if they do not 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 seafs: 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 "Konvens-Psalmer," of which the second was adopted in 1867, and the Lord's Supper was issued 1856, 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. There is also the "Society for Outer 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 2,135,529 members, and the free Ruth, churches 10,634, in a population of 2,172,160. (Cf. F. Nielsen, in Herzog-Hawke, 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 1649, 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. Schulte, 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 "Codex 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 Carpzov, "Eccles. Jurisprudentia; Deyling, "Prudentia Pastoralis; Richter, "Kirchenrecht," etc.) H. E. J.

Derschau, Bernhard 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 Freis 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, in the only 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; Rom. 10: 7. 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. Reference is made by some, 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, accussatory, 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 person God-triumphant. 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 descentus 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 satisfactory 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.
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Devotional Literature.

Five of them passed into English, among them his finest hymn, "Wie wohlst ist mir, Du Freund der Seele," 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 doctrine of the Pelagian Concord.

Devotional Literature of the Lutheran 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 Literatur, 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 liturgical texts; II. With reference to edifying examples, Public Worship and Particular Church Usages. III. 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-Gärten; V. Herberger, d. 1627, Herzpostille, Psalter-Paradies, etc.; J. Gerhard, Sacred Meditations, Schola Pietatis, 52 Heilsbeachtungen, 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, Seelen schatz, Gothold's Andachten, and many others; Ph. Jac. Spener, d. 1705; Gottfried Arnold, hymns, Schatzkästen, etc.; A. H. Francke, d. 1727,
Dietrich

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, Communionbuch, etc.; Claus Harms, d. 1855, hymns and sermons; Wil. 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. das Herz (1781); Fried. Stohlman, Gebetbuch für die deutsche Jugend (1836); Ambrosius Henkel, Eine Sammlung auserlesener Gebete u. Lieder (1824); J. G. Schmucker, Wächer-stimme an Zion's Kinder (1838); Walther, C. F. W., Predigten, Das wolle Gott, etc.; Gräber, A. L., Herr, ich warte auf dein Heil, etc.; W. J. Mann, Heilsbotschaft (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. Seife, 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 of St. Sebaldus, Leipzig (1720), d. Aug. 8, 1755, as prof. and senior of Leipzig Univ. Positive and Lutheran, he is known for his Institutiones Prudentiae Pastoralis (1734), a classic of Luther. pastoral theology, and for his exegetical Observationes Sacrae and Observationes Exegeticae, directed ag. Gottius, R. Simon, Spinoza, Clericus.

Dieckhoff, Dr. August Wilhelm, b. 1823, d. 1899, one of the leading confessional Luth. theologians, commenced his academic career at Göttingen (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.

Dietrich, 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, Dietrich proclaimed the absolute independence of the congregations. The discussion was exceedingly bitter, and great estrangement resulted. Dietrich wrote several popular commentaries and postils. G. J. F.

Dieffenbach, Dr. George Christian, b. in Schiltz, Hesse-Darmstadt, December 4, 1822. After the regular course of studies, he was a teacher in Schiltz and afterwards in Darmstadt; in 1855 assistant pastor in Schiltz. 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. Hausagende (for family worship).

G. U. W.

Dies Irae, Dies Ilii, 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 150 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 Melanchthon. 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 Melanchthon 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 Osianer, pastor of the Church of St. Lawrence since 1522. For a
number of years Osieran and Dietrich were colleagues at Nuremberg; but, while Osieran'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. Best says of Dietrich's sermons: "They are confessions of a witness who has come into 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 Samuelotta, continuing at Dowlaishwaram, where he built the mission-house. He d. suddenly June 11, 1899. W. W.

Dietrichson, John W. G. (1815-1882); Luth. pastor, ordained at Christiansia, and arrived in America, 1844. 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 which were 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 truth 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, 1898, a third diet was held. It was called "The First Gen. Conference of Lutherans in America." (See its Proceedings, Essays, Debates; Phila, 1899.) W. B.

Dillfeld (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.

Dilberr, Johann Michael, b. 1604, in Meiningen, d. 1669. He was first pastor of St. Sebalb'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 Guete," is found in an English translation in the Moravian Hymnbook of 1838.

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 practiced 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 Schmalkald 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. 7:11. 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 conubial duties. The subject he has treated in Babylonian Captivity, Op. Lat. Erlangen, v. 100 sqq.; concerning Married Life, Ebr. ed. ad. 16:523 sqq.; on I. Cor. VII, Ebr. ed. 51:38 sqq.; Marriage Questions, ib. 23:143 sqq.; on Malth. VI. and VII., ib. 43:115 sqq. Bugenhagen, Chemnitz, Gerhard, Calov, etc., take the same view. A more liberal position was taken by Melanchthon, upon the basis of the Roman Law, who records acts of cruelty and the laying of plots against one's husband or wife in order 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
Dogma

Dogmatics, as a theological science, belongs to the division of Systematic Theology, and as its 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 (Doc. Theol. of Lutheran Church) and Hate (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), Thomasus (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 presupposition, 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 rule of Holy Scripture, and this impart 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, Kabius), 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,
Dorner, Isaac August, b. in Wuertemberg 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.

Dracht, 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 Ratzeburg, Lauenburg (1804), Bremen (1814). Upon the death of Bishop Westermeyer 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 superstitution,' 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: Prediglen für denkende Verehrer Jesu (1884–1812, 5 vols. Sermons of Nationalistic period, patriotic. This spirit already in Glaube, Liebe und Hoffnung (1813), addressed to the youth; Die Prediglen 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: Über die letzten Schicksale der 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, 1821–1825), 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 Schwarzbach Sondershausen. He wrote hymns for the pietistic meetings held in his house, and also composed them. His most popular hymn, "Seelenbrautigam, Jesu, Gottes Lamm" (1667), is found in an English translation by Dr. M. Loy in the Ohio Hymnal, 1880.

A. S.

Dürr, Damasus, b. 1530, in Brenndorf, Transylvania, 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.

Dürr, Ehrenfried, b. 1650, in Muehlau, Voigltland, d. as general superintendent in Eisenberg, 1775. To him the hymn is ascribed, "Fang dein Werk mit Jesu an," German Kirchenbuch, No. 358.

A. S.

Dürrer, 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. P.

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 in 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 Luther. 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.).


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 choirmaster 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.

Ebenezzer, 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 deserted; but it is remembered as 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 Melanchthon'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 hoehsten Nothen sein" (When in the hour of utmost need), tr. by Miss Winkworth, Lyra, Germ. (1858).

A. S.

Eberle, Christian Gustav, b. 1813, in Dir. 1879, a Wuertemberg pastor noted for his Lutherana: Luther's Glaubensrichtung (1858); Luther ein Zeichen dem widersprochen wird (1866); 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 Carlsstadt and his adherents, but the personal influence of Luther and Melanchthon, with whom he became acquainted in Wittenberg, led him to more sober and healthy views. His activity for the cause of the Reformation was as a literary character, through a number of bright and popular treatises, the best of them, Wie sich ein Diener Golles Worts in all seinem Thun halten soll (How a minister of God's Word should keep himself in all things) (1525). (Reprinted in W. Loehe, 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.

Ebert, Jacob, b. 1548, in Sprottau 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. in Muhlhausen, 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 aus den Choral, Koenigsberg (1597), and Festlieder durch das ganze fahr 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 Jaussen, 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. So many of them are not only 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 viler 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 converted 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 fulfill 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 seen by F. Jaussen in his "Pedagogisches 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 1535, 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 "School Plan," originally prepared by Melanchthon 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 borough schools, Latin schools or gymnasium, and universities sprang up in Germany under the religious impulse of the Reformation. Trotzendorf, Neander, and Sturm, all of whom were celebrated schools, near friends of Melanchthon. The University of Wittenberg was the center of the reformation movement. Among the Lutheran universities founded during the Reformation period were Jena (1557), Helmstedt (1576), Altorf (1575), Giesgen (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 gymnasien 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 Luthern, we find an educational system scarcely less complete than that of Germany. In other countries in Europe, Asia, Africa, and Oceanica, 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 Franconian institutions at Halle. Kunze, Helmuth, Schmidt, Mahlenberg, 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 Helmuth 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, by 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-Mary College, Mt. St. Mary, Md., Maryland College, Lutherville, Md., Marion Female College, Mari- on, Va., Mont Ameza Seminary, Mt. Pleasant, N. C., Irvin Female College, Mechanicsburg, Pa., and Elizabeth College, Charlotte, N. C.

According to Lenker's Lutherns 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-
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 its 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 (högere allmänna läroverk), of which, however, only thirty-five take full 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 15,076, 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, no 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 (1668), 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.)

Egede, Hans, the "apostle of Greenland," b. in Norway, 1688, 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 Inuit (Eskimos). His trials and hardships were extremely severe. He preached his first sermon in the native tongue Jan. 10, 1729. 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 Inuit version of the N. T. in 1766, translated the Small Catechism in 1756, and the Church Book in 1783. He d. in 1786.

Ehlers, O. L. b. Sept. 1, in Sittensen, Hanover, Jewish missionary in Posen, Luth. pastor at Gastini, Nowy Geran (1813-1841), and the他の文書の全文を以下に提供します。
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 Loewe, he came to be a positive Lutheran, left the Baden Established Church (1859) and joined the Breslau Lutherans. When, despite the union in Baden, a Luth. church constituted itself in Hringen, 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 Wald- deck.

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 la- 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.

Einarsen, 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, Cælestin, Chytteaus and Selnecker are quoted as witnesses, this view was shown to be erroneous by Dr. Geffen in 1857. And in 1788 (Journal von und fuer Deutschland), Geo. Ernst Waldauf 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 Shefbe (1529).

Dr. K. F. Theo. Schneider (Dr. M. Luther's Geistliche Lieder, nebst einer kurzen Geschichte ihrer Entstehung, 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 Amsdorff (Nov. 1, 1527).

Geffen, Wackernagel and Fischer (Kirchenle- derlexicon) 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 that the hymn in the Leipzig Enchiridion of 1529. The tune, which breathes "a truly heavenly strength of mind (Divinium 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 Chytteaus 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.

Einrissson, 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 fräier, 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 included in 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."


Elisabeth, daughter of Elector Aug. of Saxony, b. 1578, was married 1590 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 (1404), 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" (Henkel'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 Lutheran, vol. 45, nos. 12-15. The issue of the General Synod (South) in appeal six 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. Stohmann brought the subject to the attention of the Pennsylvania Synod. A committee was appointed, which called the Rev. Robert Hoffmann, 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. Berkemeier 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 1871, and since then enlarged. In the 25 years of the existence of the Emigrant House 237,035 guests were lodged, 33,046 without pay, and 20,770 emigrants were furnished with free meals. There was contributed for Emigrant Mission $17,014.95 and for poor emigrants $10,390.99. 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.

Encyclopedia, 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 encyclopedia also pursues a practical object, namely, to show the student how many branches of thought are to be studied and what are its practical uses. In other words, methodology is always joined with encyclopedia.

Theological encyclopedia 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 Mur- sinna, 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 Cyclopedia is also to be highly commended, esp. I. Introduction and Exeget. 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 Cohenzy, N. J.; and taught until 1800.


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 Oberkirchenrat. He was honest, 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 Löhe's, 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 Wilich, 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 taken from him. So, also, are the courses of study. Various treatises of Tyndale are paraphrases of Luther. Cranmer married the niece of Osian- der, corresponded with Osian and Melanchthon, and used the Lutheran formularies as the models for those which he prepared. In 1535, an English commission (Bishop Fox, Dr. 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, Cramwell, appeared. The X. Articles were compiled from the Augsburg Confession, Apology, and corresponding translation. 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 Mediaeval, Lutheran, and Calvinistic elements, that have never been harmonized. The process of Lutheranizing the English Church was thus frustrated, although the leaders of the movement were Lutherans, as Cranmer 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 attempts 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 (1749), 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. King. The Lutheran Press, Boston, published 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 Conserva
tive Reformation and its Theology (1871) was Dr. Charles P. Krauth's most notable work.
Dr. Wolf wrote (1899) 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. Dr. W. D. von Lands
dam, the voluminous author, whom we have already mentioned, 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.

Epistola 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. Rotter-
dam, October 7, 1464, an illegitimate son, whose
name was originally Gerhard Gerhardi; studied
at Utrecht, Deventer, and Oxford; a monk from 1486 to about 1508, but, by special dispensation,
spending little of his time within the monas-
tery, his enthusiastic devotion to classical studies being favored by his superiors; profes-
sor at Cambridge, 1511–14; from then, pen-
siouer 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
Greek and in introducing theological science to the Greek text of the New Testa-
ment, that had been completely eclipsed by the Vulgate. From the second edition of the Greek
Testament of Erasmus, Luther made his transla-
tion 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 pos-
tive convictions has the position only of a culti-
vated 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
godless studies. Possibly he will die with
Moses, in the wilderness of Moab; for he does
not lead to the better studies that promote god-
liness. I wish only he would stop commenting
on Holy Scripture." Melanchthon, whose re-
lations to him were cordial, wrote: "In the-
ology, we seek two things: one is to be con-
soled 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 pient of the heart, that immediately bears
good works. The other concerns good morals
and proper conduct. To this end all that Eras-
mus teaches is directed. But this was taught
even by the heathen philosophers, . . . Where
love does not flow from faith, it is only Phar-
isaism combined with a deceptive counterfeit." The
most accessible biographies are those of Drum-
mund (1773) and Froude (1894). Prof. Emer-
ton of Harvard will shortly publish another.
The English writer, Charles Reade, has basad
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, the celebrated, who was the 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 giv-
ing the chief credit to Erasmus, and even to
exaggerate Luther's indebtedness, otherwise, to
him, justifies this article in a Luth. Cyclo-
pedia.

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 capti-
vated by Luther's heroism at Worms, that, as
Luther left the hall, he sent him his coat, 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."

Erd, 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, after-
wards 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 Luther-
anism. Among its noted teachers were von
Hofmann, Höfling, Thomasius, Theod. Harnack,
v. Zeeschwitz, Frank Kohler, and at present
Theod. Zahn and Köhle. 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).
Eschatology

Eschatology is that department of Christian theology which treats of the Last Things, the termination of the present 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 true 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 Advenst 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 the just who have died, translating those of them then among the living, and catching them up together to himself in the aerial spaces (Jno. 14: 1; 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 various 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

Ernest the Confessor

Ernest the Confessor, Duke of Brunswick-Lueneburg, one of the signers of the Augsburg Confession, or Refutation of 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, whom he had made general superintendent at Celle. Duke Ernest took part in the formation of the Palatinate 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, 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 of Fehrbellin. He was the first to cross the river with his regiment, and then forced the enemy to retire. At Lutzen 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 threes of the Thirty Years' War. His efforts were not limited to Germany, as his correspondence with the Czar Alexei Mikhailovitsch 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.

Ernest, John Aug., b. 1707, in Tenneset, Thuringia, corector 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, 1792-3. He served longest congregations in the neighborhood of Easton, Pa., particularly Greenwhich, N. J.

Esbjorn, Lars Paul, b. 1868, as pastor in Sweden, 1870, was ordained 1882, and came to America 1889, 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 Mid night 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.
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—Incarnation, of the godhead (Heb. 10:10; 13:4; Rev. 21:22). This contemplates the perpetuity of the earth as a planet (Ecc. 1:14; 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 foreshowings 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; 22:20-21). It is necessarily, without mutilation of the sacred records 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; Rom. 1:4; 2 Cor. 12:1; Heb. 1:2), but with 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 dispoiled 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 was originally that of 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 yet in the final state. 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, will 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. 49:15; 88:8; 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. 15:51, 53, 54; Rev. 20:4) as 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 by God in answer to the prayer of 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 that 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
Eschatology

The new millenialist idea of the deepening salvation of the world, and the possibility of the destruction of the wicked in the midst of the earth, seems to me, and not stated 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 judgment 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. 5:8; 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 affective 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 called up to the Lord in the air (Matt. 24:44-51; Luke 21:24-36). 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 day progress of the Lord's rich and glorious redemption is a constant encouragement to have faith, hope, and love in the Lord (Rom. 12:9, 11; Rom. 13:8; 1 Cor. 13:13; 2 Cor. 8:14). 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).

Ethics

Esplin, Jon Jonsson, b. 1759, 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.

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 onommatia (see ante); the political, civil and military 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.)

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 fulfills 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 fullness 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. It stands in the soul to the Church, as a hierarchic organization, and demands of its doctrines, fostering an atomic 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 unhindered by nature, and this it is indifferent; 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 perfection. 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 also 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 its 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 (1520), e.g. in sermon on good works (1520), on marriage (1522), on vows (1520), 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" (1523). 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 (Luthardt, Die Ethik Luther's in ihren Grundzügen, 2d ed., 1875). The confessions contain the substance of L.'s ethical advance. The Augs. Conf. treats of new ordinances (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 catechism contain rich ethical material; and the Form. of Concord in Chaps. IV., V., VI., defends true principles in the question of good works, laws and gospel, and value of the law. By this confessed fixation essential ethical truths centering in freedom were made the Church's posses- sion. In their formulation much credit must be given to Melanchthon. It is true the method is that of 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 theology. Ethics was crowded out. But in his Loci in the exposition of the deca- logue, of the law of nature, of the difference of counsels and precepts, of good works, of mortal and venial sin, of penitence, of sacraments 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. 566 ff.), he gives much unsystematized material, which was long used. In the period of dogmatic orthodoxy Ethics was largely treated in the Loci, sometimes separately, in connection with the ten commandments, as by D. Chyträus, 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-
Evangelist

In enstatt. place Schleiermacher with session, under whose combine tonus Uarless, theosophy, image tian moral beauty, leading relations, but life, but rather in its spiritual divine side, and with the defect of legalism and puritanism. It caused the rationalistic reaction, which knows of no thel, morality. Modern Ethics is at found 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 (Heilsgebit, 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 Christ. The history of the churchly 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. Göttingen'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. Luthert has been influenced by v. Hofmann in thinking of morality as personal development (persön. Werden), as reality in virtuous disposition (Wirklichkeit als tugendhafte Gesinnung), as activity in dutiful action (Bethätig aus pflichtmässigen 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 fullment 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 Hälfe, 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, evangelistes, "a preacher of good news," is from the same root as the word translated "gospel" (evangelion) and to "preach the Word" (evangelizomai). 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, a missionizing, 'evangelist, a teacher at home, quiet and edifying.'"

The office did not continue. The allusions in the Didáchē 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.
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.

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 Spires in 1529, when 5 German princes and 14 cities entered a solemn protest against the decrees of this diet, the name "Evangelicals" had its origin in the stress laid upon the preaching of the gospel (evangelion) 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 Evangelicals, 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 Evangelicals do not value it, as 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 liar in hundreds and thousands." 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 Münzer 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 and pious church" (art. 565, 3). The Luth. Church in some countries, notably Wurttemberg, 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 when in this sense the evangelicals 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 religion be, it cannot 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.

Evangelical Review, theological quarterly, published at Gettysburg, Pa. (1849-70). Edi-
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 diabolical 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 (energumenoi) had a place in the Church, were prayed over 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 Tanfischlein, and he and Melanchthon 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 1358 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 significantative. 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, under the influence 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 r. stored. (See Herzog, P. R. E.; Daniel, Codex, III.; Walther's Pastoral; Dict. Christian Antiquities.) E. T. H.


Eyster, Michael, an eloquent preacher, b. near York, Pa., 1814, educated at Gettysburg, pastor at Williamsburg, Greensville, and Greensburg, where he d. in 1853, an influential member of the Pittsburgh Synod.
many years was blind, and, notwithstanding former life in New York, had the confidence of the Swedes.

H. E. J.

Faith. See Justification.

Falkner, Daniel, was the son of Daniel Falkner, 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 1695, and in 1700 he came 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 Frankfurt Land Company; and part of a tract of land formerly belonging to that company still bears the name of Falkner'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, Muchelstein, Uylekilk, Remmerspan, Hanover, Rockaway. In 1724 and 1725 we find him officiating in the German settlements on the Hudson, formerly served by Kockerthal. 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.

Falkner, 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 Bjerock and Rudman, and when the latter, having spent a short time in New York as the minister of the Dutch Lutherans there, was succeeded 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 Del Church at Wicaco, being the first Luth. minister ordained in America. On Dec. 2, he arrived in New York and preached his first Luth. sermon that same day. 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, Rheinebeck, Queensbury, West Camp, and Schoharie 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, for whom his church, preserved 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 Doctrina 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 Reform. 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 trans. into English by Dr. Kennedy (1863), "Hail, thou glorious, thou victorious." F. d. 1826. (Sten. J. Falck, 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 Chris- tians it was felt that the minister of the family himself 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 (printed in his own house in Wittenberg) and the Catechism, with its parts, "in the plain form in which 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 earnestly to study to feed, as well as to call and learn the child; 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 people. A re-introduction 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 Löhse's Samen-Körner, the Allgemeines Gebetbuch der Allgemeinen Lutheranischen 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 13:12; Luke 21:34; Matt. 17:21; Acts 14:23; Col. 2:16; Gal. 4:9; 1 Tim. 4:4; 1 Cor. 9:27) and of the Confession (Aug. Conf., XXXVI., XXXVIII., Apol. VIII., Smal. Art. III., Smaller Cat'm V., Larger Cat'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 Sitte, 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 latter meaning of fasting is precisely this inner moderation." (See also LENT.)

Fecht, John, b. Dec. 25, 1636, in Salzburg, Breisgau, prof., sup't., 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 Grunenberg.

Feldner, L., b. June 11, 1805, at Kiegnitz, a Breslau Lutheran, converted from rationalism by Dr. Schleiermacher. Active in the promotion of the church's mission, he became the sup't. of the Rhine district 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 Gissener theologian, who maintained ag. the Tubingens theologians, that Christ in his humiliation completely abandoned his divine attri-
Flaicitus, Dr. Friedrich, b. 1804, in Thuringen, d. 1876, in Muench, 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 "Capitulum," 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.

A. S.

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, weekly, Primen Sananomad, 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, Blatter fuer Hymnologie (1885). 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 siebzehnten 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. 1530, at Joachimsthal, Bohemia, pastor at Jueretbock, 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.

Fjellstad, Peter, b. 1802, in the poorest circumstances, d. 1881, at the Fjellstad 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 dearest 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 1828–1830 as a missionary in India and Turkey. The years 1841–81 were given to Sweden. The most faithful friend and promoter of the Augusana Synod. O. O.

Flacius Ilyricus, Matthaeus, 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 (volaric) of Albona, on the southern coast of Istria or Ilyrica, hence his name Ilyricus.

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
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 Melanchthon 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 Melanchthon, 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, meanwhile, with the assistance of Amsdorf, Gallus, Erasmus Alberus, Westphal, Judex, Wigand, Aquila, etc., in his Usres Herygotis Kanzel, 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" (Plitt). Attacking with equal determination both the Wittenberg pliability and the errors of Major, Osianler, and Schwienfeld, 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 Melanchthon, in order to become reconciled to him, to publicly confess his guilt and renounce his errors. Owing to this harshness on the latter's part, the office of Rector of the University of Saxony, the shore to which he has appealed, 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 over-shot the mark in stating that all the natural man can do in his conversion is to restit, 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, Frankfort, 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 Frankfort. 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 Doms, mark an epoch. By proving in his Catalogus testium veritatis of 1556 that in all ages men 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 Madburg Centuries, publ. in 13 vol. fol.—Biblical Hermeneutics was also a topic for his classic research. In 1567, he published his Clavis Scripturarum Sacrarum from 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, Math. Flacius and his Time, Erl. (1859–1861).

Flatt, John Frederick, b. 1759, in Tübingen, d. 1821, as prof. at the Univ. there, a super-real, who defended the divinity of Christ (1788) in the manner of Storr, with whom and Süsskind he edited the magazine of dogmatics and morals.

Flattich, Johann Friedrich, b. at Belihingen, Wurttemberg, October 3, 1713. Pupil of Bengel in Denkendorf. Completed his education at Tübingen in 1737. Preacher at Hofstetten (1742), Metzingen (1747), and from 1760 at Mühlhingen. 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 Lederer in Leben und Schriften von J. F. Flattich (3th ed.,
Fleming, Paul, b. 1609, at Harkenstein, Saxony, studied medicine and poetry at the University of Leipzig, was made poet laureate in 1631. From 1631 to 1635 he was member of an embassy which Duke Friedrich of Schleswig-Holstein sent to the Czar of Russia, and in 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 1665 and 1666, in Stuttgard. 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 1845, 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 traveled 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.

Flettner, Johann, b. 1618, at Suhl, Saxony, d. 1678, at Stralsund, diaconus at Grimmel, 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, 1853), "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 it is not generally known that he was 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.


A. S.

Foerstemann, Karl Edward, d. 1847, secretary of Univ. library at Halle, noted for his Urkundenbuch zu der Gesch. des Reichstags in Augustb., etc. (2 vols., 1833), and several Lutherana.

Foertsch, Basilius, b. at Rossia, Thueringen, d. 1619, as pastor in Gumperta, near Orlamunde. The hymn "Heut triumphriet 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 baptismery, 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 baptismery 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 baptismery, 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 Augsburg Confession, Confessional formulation of the theory of the Mennonite, Oswald Articles, Part II., Art. II., and in opening of Formula of Concord. It is opposed to the Roman Catholic doctrine of the co-ordination 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
Formula of Concord

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 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 Port Wayne, in which it asked concerning the Council's attitude to:

1. Chiliasm. 2. Mixed communion. 3. Exchange of pulpits with 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' Chilastic opinions,' condemned in the XXV. 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, who is by his opinions, or by his disposition or conduct, 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 Jackson ville, 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. P.

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 Husseit, Wicliff, 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 get thus far from the Augsburg Confession? our narrative furnishes the 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. of Alsace to the French dominions. The Luth. Church of Alsace, says Lichtenberger in his article on "France Protestant" in the Encyclopédie des Sciences Religieuses, after the census of 1667, 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 superi- rior direction, so that the confusion was very great and threatened to result in a veritable an- archy. 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 in- spections 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 re- mained in France. The General Synod held at Paris in July, 1872, for the purpose of reorgan- ization, divided the Luth. Church into two inspections, Paris and Montbéleard, independent of each other. Delegates from both constitu- tute the General Synod, which meets trienni- ally, alternating between Paris and Montbéleard. The Augsburg Confession is the basis of the constitution, but an obligation of the minis- ters to it is not demanded. The first General Synod met in Paris in 1881.

Francke, Johann, b. 1618, at Guben, d. there in 1677, lawyer and burgomaster of his native town, one of the prominent Luth. hymn- writers of the seventeenth century, charac- terized 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 missegehandelt" (Lord, to thee I make confession), "Herr Jesu, Licht der Heiden" (Light of the Gentile na- tions). All these are found in the Choral Book for England, the Church Book, and the Ohio Hymnal.

Francke, Michael, b. 1609, at Schleusingen, d. at Coburg, 1667. Unable to finish his universi- ty education, on account of the death of his father, he became a baker and afterwards teacher at the town of Coburg. He was a friend of the poets Dach and Neumark. His best hymn, "Ach wie fluechtig, ach wie nich- tig!" was dedicated by Sir J. Bowring (1852), "O, how cheating, O, how fleeting," A. S.

Francke, 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 kenne, ich kenne, Endel Sümmen" (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 beaf 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 after- wards in the gymnasium. At the age of four- teen 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 his languages more thoroughly spent two months with Rabbi Ezra Edzardi at Ham- burg. At the same time he was also diligently engaged in the study of English, French, and other languages. Immediately after his gradu- ation 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 Leip- zig, he originated the afterwards famous colle- gium philobiblicum, at which a number of kind- red 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 prac- tised in his eminently useful life. In the spring of 1689 he returned to Leipzig and resumed his duties in the university, lecturing on ethical 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 where, but this studied the jealousy of his less successful colleagues, as well as the enmity of the Catholics, and after a minis- try 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 prov- ence of God, his previous life had been a preparation.

His removal to Halle marks a new and im- portant epoch in the life of the man who, in a few years of activity, had gained a wide popu-
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Francke Institutions. See Haller Institutions.

Franckean Synod. See Synods (I.).

Frank, Melchior, German composer of church music in the style of Ercard. (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 Erfurt Gesangbuch (1653), 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 Lutheran 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, but his ripest work is in 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 chrl. Gewissheit (certainty); Wahrheit (truth); Sittlichkeit (morality); (2 vols. each). The regenerate ego, determining certainty in its centrality, becomes 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. v. Hofmann'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 Spires. 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 Weisfrauen 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 Episcopalians and Presbyterians. For twenty years (1666–1688) Frankfort was the home and centre of influence of Spener; here, too, J. P. Fresenius was pastor (1743–61). Flacius, Gomarus, Gottfried Arnold, Zinzendorf, 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 Falcicker was for a time the agent of the company.

Frankfort Recess, a document prepared by Melanchthon at Frankfort in 1555 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 Giesler's Church History, English Translation, IV, 444 sqq.).

Franklin College, an institution founded at Lancaster, Pa., in 1757, 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. Melthesimer 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 Easlingen, organist and music director, associated with Kocher and Silcher in the preparation of the Wuertemberg Choralbuch of 1828 and 1844, for which he composed a number of tunes.

A. S.

Freder, Johann, b. 1510, in Koeslin, 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 rector of St. John School in Hamburg, at the recommendation of Melanchthon and Bugenhagen. In 1540 he was received into the Ministerium at the Dom, aslector 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 (canonicus). To avoid offence or conflict this arrangement 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, 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. Ritschel, Luther und die Ordination, Wittenberg, 1881.)

Frederick III. 183 Frederick III.

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 Fredericke 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 princeable 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 Fredericke. It was of the greatest importance that Fredericke 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 be the protector of Luther, for this was the part entrusted to him; and should the dream Fredericke 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 Fredericke had to do: to grant Luther permission to live unmolested in Saxony and to protect the young, daring hero. To this trust Fredericke came up fully. He did not allow the former 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 Caejtan 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 gave shelter to the friends 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.

P. 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 Haufniae, drawn up by Hans Tausen, was submitted to the nobles (1530), and adopted. E. G. L.

Frederick IV., of Denmark (1699-1730), the greatest patron of missions, who began the East India Mission at Tranquebar (1769), 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 Mecklenberg-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 Kliefeth could freely carry out Luth. ideals. Frederick was a true father of his people and deeply pious.

Frederick, M., 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. Haushil (1742-58); J. S. Schnriffiger (1753-58); J. C. Hartwig (1768-69); J. A. Krug (1771-96); C. F. Wildbahn (1796-98); J. F. Moeller (1799-1802); F. W. Jasiensky (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 at last had 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 Prele- dianum de Captivitate Babylon. was finished the Pa- pall 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 wherein Christ had made him free, and not to be entangled again with the yoke of bondage. On the basis of I. Cor. (9:19) (Though not 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, must also in 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 opini- onibus 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 tends 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.

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. 1:19; 2:11), 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 right-eousness did not suffice. The heart is the "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). Melanchthon at first followed Luther, but afterward by overstating the ethical gave the will some power in conversion (\textit{non sane oliosam sed remanem inmailati suse}) (1535). But the Augsburg 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 practical and confessional discussions of the Marburg (see \textit{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, may 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 dogmaticians, 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.; \textit{Theol. II.}, p. 297 ff.; Frank, \textit{Theol. der Concord. I.}, p. 120 ff.; the \textit{Dogmatics} of Philipp, Luthard; Frank; Luthardt, \textit{Die Lehre vom freien Willen}, 1863). J.H. Freimasons. See \textit{SECRET SOCIETIES}.

French Lutherans. See FRANCE, LUTHERAN CHURCH IN.

Fresenius, John Philip, D. D., preacher and devotional writer, b. at Niederwies, in the Palatinate, 1705, studied at Strassburg, pastor successively at Niederwies, Giessen, Darmstadt, 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 \textit{Meditations on the Gospels of the Church Year}, and \textit{Sermons on the Epistles}, his \textit{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, Stoever, father and son, in Virginia and Pennsylvania.

Freylinghausen, Johann Anastiatus, 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, \textit{Geistreiches Gesangbuch} (Halle, 1704 and 1714). A number of his hymns have 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 counselor, and hymn-writer of the Pietistic school. His hymn, "Mache dich dein Geist bereit," was translated by Miss Winkworth, "Rise, my soul to watch and pray," \textit{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 \textit{Bilderbuch zum heil. Vaterunser} is the best.

Fritsche, Gottfried, D. D., b. December 19, 1856, 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 Neudetlissau. The study of Sartorius, \textit{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 Lohe. 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 \textit{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. Lohe; \textit{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. Fritzcnans, 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.

**Fritsch, Ahasuerus**, b. 1829, at Moecheln, in the province of Saxony, d. 1701, at Rudolstadt, as president of the Consistory. He published several collections of hymns, *Jesuslieder* and *Himmelstlieder*, but it is difficult to ascertain those which he composed himself, as none of the authors are given.


**Froehlich, Johann Karl Heinrich**, b. 1826, in Kameztz, 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.

**Froschel, 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 Melanchthon 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, 1866, in Sion. He studied theology in Hagen, and Heidelberg; became assistant pastor in Alt-Lusheim, 1850, and, after a journey to Italy, assistant of the famous Alois Henhoefer in Speck, 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.

**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 Ipsringen, 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.

**Fuerbringer, Ottomar**, b. June 30, 1810, at Gera (Reuss), studied theology at Leipzig, 1826 to 1830, together with Walther, Brohm, Buenger, and others of the circle led by Cand. Staudacher 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, 1862. 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.

**Funk, John**, b. 1518, in Wöhrd, 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 Osiander 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 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 whose 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 mediately, *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. Franck has reconstructed the distinction. He shows that the difference made by the Luth. Church between the Small Cathechism, as the symbol of the laity, and the ampler confessions for the pastors and teachers, involves 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 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. 321-330).

G. Funk, John Aegidius Louis, d. 1867, opposed the Agenda of Predr. 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."
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 Allmachtigen Guete” (How bounteous our Creator's blessing), transl. by A. T. Russell (1851). A. S.

Geletzky (Jelecky) 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 “Resouet 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 unllutheran elements within the General Synod. A rupture could not be avoided. At the York convention in 1864, the unllutheran Frankean 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 Bv. Luth. Church in North America
needs a general organization, first and supreme
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 develop-
ment 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 be
come gradually alienated, . . . that the unity
of the spirit . . . may be lost, and that our
Church, which, alone in the history of Protes-
tantism, 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 Synod 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 princi-
plies of faith and church polity and eleven articles
on the diversity of surrounding usages and
of 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) de-
clared : "We accept and acknowledge the doc-
tines 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 Scrip-
tures. 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 this formally ac-
cepting and acknowledging the Unaltered Augs-
burg 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-em-
nent among such accordant pure and scriptural
statements of doctrine, by their intrinsic excel-
ence, 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 Con-
fession, the Schmalkald Articles, the Catechisms
of Luther, and the Formula of Concord, all of
which are, with the Unaltered Augsburg Con-
fession, in the perfect harmony of one and the
same scriptural faith." On ecclesiastical power
Article I. says : "All power in the Church be-
ongs 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
a 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 con-
gregations 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., Eng-
lish Ohio, Pittsburg, Wisc., Iowa English Dis-
trict 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 regarding
the last three ones, viz. : (1) Chiliasm, (2) pulpit
fellowship, (3) mixed communion, (4) secret so-
cieties. 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 1868, Ill. and Minn.
in 1871, and Mich. in 1872). On December 20,
1872, 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 RULR.) There is no
opposition to this rule at present. The Western
Synods, not having passed through the unluth-
arian experiences of the East, could more easily
insist upon a strictly Luth. practice; they started,
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. B. M. Schmucker, who, with Drs. J. A. Seiss, C. P. Krauth, C. W. Schaeffer, and others, had prepared the English Church Book, gave his personal found liturgical knowledge to the German books also, together with Drs. A. Spaeth, S. Fritschel, and Edw. F. Moldehneke.

The champion of Lutheranism in the English language was Dr. Chas. P. Krauth (d. Jan. 2, 1853), who, by his Conservative Reformation and other books and essays, exerted a powerful influence. Through the work of Passavant, F. W. Weiskotten, and Dr. W. A. Sadtler, 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. Specker, 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. Olson, 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 developing the Church. 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. Olson, president; the Baptist at Lindborg, Kan., Dr. C. A. Swenson, 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. V., Pittsburgh, District of Ohio, Swedish Augustana, which has grown wonderfully, Canada, Chicago, Northwest, Manitoba, comprising 1,176 ministers, 2,003 congregations, 333,876 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. Swenson (2 years), and Edw. F. Moldehneke (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. 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 cooperation 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 delegate 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 Lutheran 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 1830 a decennial exhibit shows the number of synods in union with it as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Synods</th>
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<tbody>
<tr>
<td>1830</td>
<td>3</td>
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<td>1840</td>
<td>7</td>
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<tr>
<td>1890</td>
<td>24</td>
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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.

CONFESSATIONAL 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 burden 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 Arndt’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 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 cooperation. 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 standards or types narrower than the Church’s ecumenical 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 the 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 maintains 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 news, 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.

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 Augustana, 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 co-regent in his inherited lands, he introduced the Reformation fully (1528). At Spries (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. 1553, married 1683, on accession of his wife to the throne in 1702, became Generalissimo and Lord High Admiral of England; d. 1708. Unfavorably criticized by English historians 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 Courgeous, in 1500. In contradiction to the Erasmian 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 sermon of Luther at Dresden (July 25, 1517) so scandalized George that he did not emphasize good works. The Leipzig dispute 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 Lüneburg, which in 1814 assumed the name of its chief city, and became the kingdom of Hanover. These sovereigns were George Lewis, Elector of Lüneburg from 1668, 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 Lüneburg, 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, had professor successively at Erlangen, Tuebingen, Jena, Leipsic, since 1871 minister of ecclesiastical 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 preeminently 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 immovable 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 theologiae 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 Placius, 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. Leyser; 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 theologici 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, Realencyclopadie; 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 advocated his father's Patologia. His son, Johann Ernst (1662-1707), a very learned man and orthodox, was inspector of schools and churches in Gotha 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 at Wittenberg he at first 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, 1649) and in the Crueger-Runge hymn-book of 1653. The best modern critical edition is the one prepared by J. F. Schmieder (1866). His hymns were set to music by his contemporaries Crueger and Ebeling, 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 chorale as in that of the aria, bringing out the lyric subjectivity of his songs (Paul Gerhardt’s Geistliche Lieder in neun ten 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.

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 Kudalore (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 Kudalore 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 Lutheran missionaries in India. W. W. a

Gerlach, Paul, a Luth. pastor of Poland, who, the Synod of Thorn (1555) opposed the unionistic agreement of Sandomir (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, b. 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 correspondence, by his successors, is known as Hallesche Nachrichten. (See article.) The early history of the Salzburg settlement at Ebenezer in Georgia is given in Ausführliche Nachrichten von den Salzburgischen Emigranten, by Saml. Urslerper (1735 to 1757), containing reports of Revs. Bollzius and Gronau, pastors at Ebenezer. General histories are: Lutheraner in America (E. J. Wolf and J. Nicum); Geschichte der Luth. Kirche in Amerika (A. L. Gräfner); Geschichte der Luth. Kirche in Amerika (based on Dr. Jacobs’ 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. Deissler. 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 Lehr-und Wehrte in 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 Popular. Synodische Theologie 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, Heils-Buch; W. Schier, Sermons on the Gospels; A. Spaeth, Sakramenter und Gebnisse; F. W. Walther, Evangelienpostille, Epistelpos- tillen, 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 Katechetik. C. P. W. Walther in 1872 published AmericanischLutherische Pastoral Theologie. There is also a very large number of less voluminous and popular publications on a great variety of subjects.

German Universities. See UNIVERSITIES.

Germann, William, Supt. and Kirchenrat at Wasungen, Thuringia, co-editor with Drs. Mann and B. M. Schmucker of the annotated
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 Handschu, Heinzelmann (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 1867.

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, in the West, the growth of the ascendency 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 protectory and leading role of Germany. Protestantism, and to take the place which Saxon had formerly held in the Corpus Evangeliorum, 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 so, with that it need not go beyond 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 adhered to it, it was 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 Lutheran, 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 consummated by the establishment of 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 Württemberg, Franconia, Saxony, Hanover, and the Principality of 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 unilutheran 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 William the Third, of Prussia, the Luth. Church of Prussia was established, and under 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 50,000 Prussians have been driven across the Atlantic, 40,000 to 50,000 to independent Lutheran churches, and 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 failed. The powerful revival of Lutheranism over Germany and Bavaria there were men like Caspari, Buchrucker, Harless, Loche, v. Zezschwitz; in Württem-
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 Rupert; in Mecklenburg, Klefoth, Philipp, Dieckhoff, v. Maltzan; in Saxony, Lindner, who influenced the leaders of the Missouri Synod, Rebbach, Graul, Delitsch, Luthardt, all working in the spirit of confessional Lutheranism, though here and there divided on minor points. In 1866, when Hanover, Electoral Hessa, 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 pious, 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 Rocholl, Gesch. der. Ev. Kirche in Deutschland.)


Gerock, Karl, renowned pulpit orator and Christian poet, b. at Vaihingen, Wurttemberg, 1813, studied at Tubingen; 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.; "Epistol Predigten"; "Pfngerod" (gospels); "Aus Erster Zeit"; "Hirtinstimmen" (epistles); "Brosamen" (gospels); "Himmelfan" (gospels); "Der Heimath zu" (posthumous), etc. Lectures on Psalms, 3 vols.; on Acts. Poetical works: "Palmblätter" (100 eds.) "Pfingstrosen," and many others. H. W. H.

Gesenius, Justus, b. 1601, at Esbeck, Hanover, studied at Helmstedt and Jena, pastor in Brandenburg (1636) 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 Stund mich kraenken" (Passion), transl. by Miss Winkworth, Lyra Germ. (1855), "When sorrow and remorse."

A. S.

Gesiueus (Gese, Goesa) Bartholmaeus, 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 comprehension 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 Augsburg. 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 stood 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 Krauth, 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 commenting the soundness of doctrine which they find to characterize the Gettysburg students.

E. J. W.

Gezelius, Johan, Sr., b. in Westmanland, Sweden (1615); professor in the University of Dorpat (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, encyclopedia, etc. Most important, however, was his great Biblical 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 (Heunen), Johann, b. 1541, at Nordhausen, d. 681, at Schweidnitz, Silesia; a pupil and friend of Justus Jonas, successor of Matthewius 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 Baiduin, Hutter, 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 as a board member of the public schools, as superintendent for the improvement of the churches and schools of the duchy. As a scholar his preference was for the study of philosophy, 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. Helmut 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 Luth. 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. general consistory again sought an understanding with the West India Co., who once more most solemnly assured them that the Luthers should enjoy full religious liberty. The day after receiving this renewed assurance (April 3, 1657), Goetwasser (Gutwasser) is called. He accepts and proceeds 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 Luthers of the New Netherlands appears, and he and the consistory urge upon the West India Co. that religious liberty be granted to the Luthers 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.


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, 213:1.) 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 Luthers 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 Melanchthon, 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 the nature and character of the alliance, the universal grace, which is Christ's salvation. The doctrine of God's merit, and a denial of our works, have been the unceasing theme of the Apology (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 proving the greatest sin, viz. that of unbelief, particularly by proclaiming the sufferings of Christ. The gospel is, therefore, as 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." The doctrine of sin being regarded as 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. "I. 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 an 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 obscured, 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 Four Essentiaals 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. 358) has shown how, in Zwingli 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 mediaval 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 Gentium, 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 men from rabbinical obscurantism. The Sermon on the Mount is no gospel as yet there. That was to come in the later words and works of our Lord. H. E. J.

Gosner, John Evangelist, a Scriptural re-vivaisal 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 Dusseldorf and the Rhine. Called by Alexander I. to St. Petersburg in 1820, J. C. Gosner, 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 Schatzkastenlein. G. became a communicant member of the Evangelical Church of Prussia at Koenigshayn, Silesia, in July, 1829. He went to Berlin and passed a severe examination of the ministry. He first became assistant pastor of the Louisenstadt Church of immense membership, and in February, 1829, pastor of Bethlehem Union Church, as successor of Father Janss. 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 hundreds 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 “Gosner House,” the homes for little children, the great Elizabeth Hospital, the Gosner 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.

**Gotha Bundniss** (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. In was in opposition to the Catholic Regensburg Bundniss.

**Gotter, Ludwig Andreas**, b. 1661, at Gotha, d. there in 1733, court preacher, supt., and counsellor, one of the best hymn-writers of the Pietistic period. Of his hymns 23 are found in the Freylinghausen hymn-books of 1704 and 1714. Seven were translated into English, among them "Womit soll ich Dich wohlloben" (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. A. S. 1763.

**Gottskästen**, 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, supports Luth. literature, maintains Luth. ministers in the diaspora, etc. J. F. Gottskalksson, Oddur, b. 1514, d. 1556, a jurist in Iceland, son of Gottskalk "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. 1899).

**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 are 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 parisioners, his students, and in syllabus, but stricter still towards himself. He published, besides 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. Vide Life of J. A. A. Grau, 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 we are justified (Gal. 1:15; 2 Tim. 1:9) and justified (Rom. 3:24), as when 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. 1:15) 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 be treated 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 compelling 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) ordinale, 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).

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-Ranstadt 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, Extinction, Ordination, and Matrimony. (See Word of God; Gospel; Baptism; Lord’s Supper; Prayer; Sacraments.)

R. F. W.

Graham (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 Entwickelungsgeschichte des N. T. Schriftums (1871), Bibelwerk für die Gemeinde (1877), and Selbstbewusstsein Jesu (1897), 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 Wörwitz, Hessia, 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 mission, inspiring the missionaries, and raising the Luth. 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 verschi. chrl. Bekent­nisse, the best popular Luth. symbols.
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.

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 Scandanavia 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 1740 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); Nepseng (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 numbers. 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 Equirmaux 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.

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, since his early years, had 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 1850 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. Rumple, 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 Hirshau (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 "neumes" 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 Lections, 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

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Gregorian Chant
Greitter, Mattheus, 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, Hessia, prof. at Halle and Jena, Geheimkirchenrat 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 revision 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.

Greoning, Rev. Chr. William, b. Nov. 22, 1813, at Fredericia, Denmark, d. Feb. 7, 1858, 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; 1853 to Guntur also; in the Guntur; 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.


F. W. W.

Gronau, Israel Christian, b. in Germany, d. at Ebringen, Ga., January 11, 1745. G. was 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.

Grossgebaner, 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 Wäthrichstimme aus verwästeten 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. 1753, near Naumburg, d. 1857, asupt., 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 cultured 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 Neuendettelsau 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 Lutheran, of which he was a conspicuous representative.

D. Aug. 24, 1867.

Gruendler, John Ernst, b. 1677, at Weissensee, Thuringia, studied at Leipzig and Wittenberg, taught in Francke's Pädagogium at Halle (1702-08), arrived at Tranquebar, July 20, 1709, founded station at Poreiar, was Ziegenbalg's best co-worker and truest friend, also his successor as senior, d. March 19, 1730, was buried in Jerusalem Church, Tranquebar.

W. W.

Grueneisen, Karl, D.D., b. 1802, in Stuttgart, Wuertemberg, studied theology in Tubingen (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 for 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-
Grumbach, Argula, b. 1492, daughter of Bernard of Staufen, 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 already had 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 and candidate for the ministry in 1810. 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 1820, 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 Gjenmaele, 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 strangelie declared that the Apostles' Creed is the Word from the mouth of Jesus himself during the forty days of 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 Ireneus. 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 proscribed and fined for publishing his Gjenmaele, and was dismissed from office in 1825, and not restored until 1837, but met with 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 Helsingør, 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 also preached in the capital and in 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 1856 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 twice 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.

Grynaeus, Simon, a Swabian theologian, b. Vehringen, 1493, 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 (Gref), 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.

Guenther, Cyriacus, b. 1560, at Goldbach, near Gottha, d. there 1704, as teacher in the gymnasium; a Luth. hymn-writer of the pietistic period, but remarkably free from its characteristical 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 your praises bring), and "Halt im Gedeachtnisse Jesum Christ" (O keep
before thy thankful eyes), both translated by A. T. Russell, 1851.  

**Günter, Franz**, of Nordhausen, was made Baccalareus Bibliicus, 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.  

**Günter, 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 *Popularre Symbolik*, published in a third edition after his death, and a biography by Dr. C. F. W. Walther. A. L. G.  

**Guericke, Heinz. 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, 1875. A true Lutheran, he founded with Rudolph of "Zeitschrift für gesammte Luth. Theol. u. Kirche," he is noted for his *N. T. Isagogik* (1867); *Handbuch der Kirchengeschichte* (9th ed. 1866); *Allgemein. Chr. Symbolik* (3d ed. 1861), which were standard for many years.  

**Gunn, W.**, b. at Carlisle, Scholmarie 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, with 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 7,625 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 concluded peace 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 was saved in civil and religious liberty. 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 Lindholm, May 12, 1466. 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 king, 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 commerce of Sweden began to flourish. Gustavus thus became the liberator of his country in a threefold sense—politically, religiously, and commercially. D. Sept. 29, 1560. C. W. F.
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 Getreue Seelenhirte (new ed., St. Louis, 1870).

Haberkorn, Peter, b. 1604, in Butzbach, Hessia, court preacher at Darmstadt (1633), succeeded at Giessen (1643), and prof. until his death (1676), an orthodox Luth., whose polemics against Rome and the Reformed (Anti-Syncretismus) were earnest and powerful.

Habermann, Johann (Avenarius), d. 1599, as superintendent in Zetz, 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; chaplain 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 Maccabaeus," 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. Händel's grandeur and simplicity, the majesty, scope 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 Heirich, b. 1797, in Stralsburg, d. 1873, Luth. pastor in Ittenheim 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 Friedner, 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.

Häfnerreffer, Matthias, theologian, b. at Lorch, Württemberg (1561). Professor at Tübingen (1592) until his death (1617). A stimulating teacher, with a magnetic influence upon young men. Among those who enjoyed his instructions and correspondence was the astronomer Kepler. He combined strictness of con- fessional fidelity with an ironic 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, Cochlaeus, the papal nuncio Morone, and the evangelicals Brenz, Osiander, Capito, Cru- ciger, 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 1799. The pastors have been C. F. Wildbahn, J. G. Jung, J. Schmucker, Solomon Schaeffer, B. Kurtz, S. K. Hoshour, and C. F. Schaeffer. Ezra Kelty was organist, F. R. Ansphach, 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.

Hagius, Peter, b. 1610, in Hennepen, rector of the cathedral school at Koenigsberg, where he d. Aug. 31, 1650, hymn-writer, composed "Uns ist ein Kind geboren," "Ich weiss, dass mein Erlöser lebt."

Hahn, Philip Matth., b. Nov. 26, 1739, at Scharnhausen, Württemberg, 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. H. 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 South-west Africa, b. at Riga on the Baltic, Oct. 18, 1818, d. Nov. 24, 1895. H. began his work among the Herero in 1844, founded New Bar- men 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 (1884); founded seminary "Augustine- timeum" at Otjimbinque. Hahn was an ener- getic and wise worker. W. W.

Haldanarson, 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 theologia. 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 (1885), History of the An- cient Church (1885–96), 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 Magde- burg, a powerful Hanse city in the Middle Ages, frequently at war with its archbishops, subdued by Ernest in 1476, who built the “Moritzburg” in 1503, in order to hold the city in check, hav- ing rid itself of Archibishop Albrecht of Magde- burg and Margrave 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 king- dom of Prussia. A peculiar group of the inhab- itants are the “Halloren,” 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 agri- culture, 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). After the death of Franc, 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 guides he started a school for the poor in 1665 and built the first Luth. orphan asylum in 1698. His work grew rapidly. His institutions soon be- came the centre of great missionary activity. In 1705 Ziegenbalg and Plütschau were sent to East India to the heathen, afterwards Grindler, the great Christian Fred. Schwartz and others; in 1728 the Institutum Judaicum was founded by Callenberg for Jewish missions; in 1742, Henry Melchior Mühlenberg, 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 pre- pared for the church 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 inscrip- tion “Jesu 40:31.” A wide yard, 800 feet long, follows, flanked by high buildings containing orphan asylums, primary and gram- mar 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 Rauch, un- veiled in 1829, bearing the inscription: He trusted in God. Behind it, in the rear building, is the residence of the director, the college (pedagogium), residences, seminarium pre- ceptorum. 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 its presence on July 1, 1694. Christian Thomasius, driven from Leipzig, in 1699, having attracted many students, contributed most to its foundation. Spener’s influence was paramount in the selec- tion 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 uncon- gelial Pietistic atmosphere in 1695, and had Paul Anton for his successor, who most of all pietists clung to the Symbolical Books. Vittus Ludovicus Seckendorf, the great statesman (omnium christianorum nobilissimum, omnium nobilium christianissimum), was the first chan- cellor. 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.

Three 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 phi- losopher 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 founda- tions and was the champion of “practical common sense.” Expelled under penalty of the liamang’s rope, in 1723, by Frederick William I., who, being fond of the Pietists, obliged all theo- logical students of his country to study at Halle for at least two years, Wolff was recalled by Frederick II., in 1740, and inaugurated the post of the so-called “Aufklärung.” Hence the proverb, “Halan teclis, auf Pietisten, auf atheista reversurus.” John Solomon Semler (professor from 1753-1791), “the father of rationalism,” introduced the historico-critical method of Bible study. Gesenius (d. 1842) and Wegscheider (d. 1849) were famous ration
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 1530, the religious awakening produced by the new polity of schools was led into more strictly Luth. channels. But although favoring Lutheranism, Julius Müller (d. 1878), August Tholuck (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 Koestelin (recently emeritus), the deep thinker Martin Kaehler, Willibald Bueschlag, Haupt, Kautzsch, Loofs (all three belonging to the historico-critical school), and H. Hering, 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. 1634, 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 Responsories 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.

Halleische Nachrichten, a series of reports from the Luth. pastors in Pennsylvania (Muhlenberg, Brunholtz, Handschuhe, 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 1757. 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 descendent 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 and distributed to libraries, these became the nucleus 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 1897, 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. Wischan, but without notes (1894). The publication of two English translations has been begun, but has 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 Koenigsberg, d. 1788, in Muenster. He studied in Koenigsberg 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 real, rather than 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 Golgota und Sheblimini. The most complete collection of his writings by Roth, Berlin (1822-1843) 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 Rostock, 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 Luth. party, instigated by 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.

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 Wittemberg, 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 Locci 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 (1735) as pastor in Lancaster, Germantown, and Philadelphia. D. 1764.

Hanover (former kingdom). Luth. Church in. I. 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 Augs. 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 Aportanus (East Frisia; here Lasco founded the Reformed Church). The special prerogatives 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 900 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 country districts of the people were not limited 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 schoolchildren and congregations were taught only to learn and sing these (Hanover, Lüneburg, East Frisia). The East Frisians nowadays sing only 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 afflctions 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, hymns, 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 Weibelzahn held his reviving sermons, Schüren sent forth his popular pedagogical writings, and Spitta sang his devout hymns of faith. Sommer followed with the glorious triumvirate, Ludwig Harms, Ludwig Adolf Petri, Konrad Karneades Münkel, 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. Böttner become director of the "Henriettenstift," 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 of Gothic (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 goes on (St. Niemann, Lichtenberg, Brüel, and partly Uhlforn) 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. Opinionism 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 Vilamarians, and also united with those tending toward Breslau. The result was, that soon the "Hessians" and "Breslausers" 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 (Harms, and then Cannen) and beauty 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 Rizaueus, but, after the custom of his time, he was called Hardenberg after his birthplace, Hardenberg, a village in Holland. Albert Rizaueus of H., 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, he incurred a Calvinistic view of the sacrament, he became involved in a bitter controversy with his colleague, John Timann. H. was favored by the burgomaster, Buren, and by an opinion of Melanchthon in 1557. When, upon the death of Timann, in 1559, Tillemann 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.

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.

Harless, Gottlieb Christoph Adolf von, b. in Nuremberg, Nov. 21, 1806, studied philosophy and law at Erlangen (1825), 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. encyclopedia, in 1842 his Ethics of surpassing power and depth. Coming into conflict with ultramontanism, he was dismissed from his professorship (1845), but was called as prof. to Leipzig (1847), where he was also pastor at St. Nicolai, 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' of the consistory (1852), and was instrumental in retaining Loehe within the Church, which was more thoroughly Lutheranized 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.)

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 1843 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 transition 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 99 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.

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 Christian- ity at Gottingen, where he studied from 1827-1830. He showed the force and independence of his character already as a student by his self-de- nial to save his parents expense, by his resis- tance to the temptations of student-life, and by his independent studies, the lectures of the rationalistic professors giving him little satis- faction. For many years after the completion of his studies he had no regular 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 pro- voked a religious awakening in his congregation. He also infused his enthusiasm for mis- sions into the people. So the great Hermanns- burg Mission started as a local enterprise, Soon Harms founded an institution for the train- ing of missionaries. Through a Missionablatt the interest in the work was carried abroad. In 1853 the missionary ship "Candace" was built. By his restless labors the indefatigable pastor found "no time" to get married, impaired his health. His published sermons on the Gospels and Epistles were extensively circu- lated.
Harnack, Adolf, b. at Dorpat, May 7, 1851, Privatdozent at Leipzig (1874), prof. extraordin. (1876), 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 Christ. lit. (1892), is the present leader in historical research from essentially the Ritchsonian point of view, a man of immense learning, critical research, and a model of apostolic pastoral work. Among his main works are to be noted: Edit. of the Apost. Fathers (Latin, 1875 ff.); Die Zeit des Ignatius, etc. (1878); Das Mönchthum u. s. Ideale, etc. (1881); edit. work together with Gebhardt in Texte u. Untersuch. zur Gesch. der Althel. Lit. since 1881; Lehrbuch der Dogmengesch. (1st ed. 1886, 5th ed. 1894–95), a monumental and magisterial work. 1886–94 he was editor 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 Althel. 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, 1886. 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 (1852); Luther's Theol. from the Centre of L.'s Thought (vol. 1, 1862, vol. 2, 1866); Practical Theol. (2 vols. 1878); Über den Kanon u. die Inspiration der h. Schrift (1885).

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 1744, 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 1843 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 1878; 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.

Harsdorffer, Georg Philip, b. 1607, at Nuernberg, d. there 1658. He studied law at Altdorf and Strassburg, and resided in Nuernberg from 1626. In 1655 he was made senator. In common with Klaiz he founded the "Pegnotz 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.

Hartmuth 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 duchy of Saxe Gotha, in Thuringia, d. at West Camp, N. Y., July 16, 1766. In one of the codicils to his will he says, "My name is Johannes Christophorus Hartwig, which the English according to their dialect pronouce 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 many clerical languages in many parts of 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 Otsego County, and 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.

Haslter, 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 Pales-trina and Orlando Lasso in the Roman Catholic Church. His compositions appeared in ten volumes, containing about 400 numbers, among them (for choirs) Psalmen und Misrehe Gsang fugweise componirt (1607, also Leipzig, 1777); and (for congregations), Kirchengesaeng, Psalmen und Geistliche Lieder, simpliciter 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 Gmuet ist mir verwirret," and
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 Rädda Hemlandet, later the principal religious periodical, 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.

Hasslocher, Johann Adam, b. 1845, in Speier, d. 1776, in Weiburg, Nassau. In 1775, pastor of St. Augustine Church, Speier, 1868, consistorial counsellor and court-preacher in Weiburg; a hymn-writer of Spener's school. His hymns were published by Casimir Schlosser after his death, among them "Hoechser Gott, wir danken Dir."

Hattiestad, Ole J., 1823–1892, Norwegian Luth. pastor, came to America in 1846, and became co-editor of Nordlysset, 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 1897 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 Realeencyl. für prot. Theol. u. Kirche, which he completed alone, Herzog having d. 1880. H. is now editing the 3d ed. of the Realeencyl. and is also known for a monograph on Tertullian 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 forth, however, he was quiet 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 Adiaphora. 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.


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.

Hausiil, 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 standing among his fellow clergy, and distinguished pulpit ability.

Hausmann, Julius, b. in Riga, Baltic Provinces of Russia; since 1870 in Petersburgh, 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 Malblumen (1862–1879); author of So nimm 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 closest attached to Hengstenberg. In 1832 he was 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); Nazareth, Jerusalem, eine Erschien über die Theologie des A. T.; English translations: General Introduction to O. T.; Introduction to the Pentateuch.

H. W. H.


A. G. V.

Hay, 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 "Wall foh jenu Schaeferlin bin" (Seeing am Jesus' lauff, 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, Pa., 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, 1843, tr. by Miss Winkworth, Lyra Germanica (1858), also in the Church Book.

A. S.

Hedinger, Johann Reinhard, b. 1644, in Stuttgart, the fearless court-preacher of the immoral Eberhard Ludwig of Wuerttemberg, whom he earnestly begged, despite personal danger, to desist from wickedness. His pietistic influence caused an awakening, which ended in separation, after his death, Dec. 28, 1704.

Heermann, Johannes, b. 1585, at Raudten, Silesia, d. 1647, at Lissa, Posen. He was educated at Wohlau, at Freustadt (where he lived with Valerius Herberger), at Breslau and Brieg; pastor at Kokben-on-the-Oder, 1611. In 1634, on account of an affliction 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 ye the dawn hath filled the skies), tr. by Miss Winkworth, Lyra Germ. (1858), Ohio Hymnal (1880); "Herziebster Theu hast Du verbrachet" (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: "Jesus, Deine tiefe Wunden" (Passion) (Lord, Thy death and passion give), tr. by Miss Winkworth, Lyra Germ. (1858), found in the Church Book; "O Gott, Du treuest Gott" (O God, Thou faithful God), tr. by Miss Winkworth, Lyra Germ. (1858), Ohio Hymnal (1880); "O Jesu Christe, wahr und 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 Jacob's Psalm, Gen. 17, tr. by Dr. S.

Hofentrag, Trygophorus Johann, b. 1497, in Prizlitz, 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 "Erbarm 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 Ghuara, Silesia, studied law at Koenigsberg, Frankfort-on-the-Oder, and Leyden, settled as attorney in his native place, r. about 1659. Author of several standard hymns: "Gott sei Dank durch alle Welt" (Ad- vent) (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. Saafe (1866), in the Church Book.

A. S.
Helder, Bartholomaeus, 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.

Helm, Georg, b. 1777, d. 1809, pastor at Gardar in Iceland, dean (1821), epicope 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.

Helmold, Ludwig, b. 1532, at Muehlhausen, Thueringen, d. 1596. 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 Maxilian 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 Burk composed suitable tunes for a number of them, "Herr Gott, erhalt uns fuer und fuer" (O God, may we e'er pure retain), trans. 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 Jacob's Psal. Germ. (1783), hymn-book (1754), or 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. Helmstadt, 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 "preceptor Danim," for his scholarly services in introducing the Reformation in Denmark. Later he attacked the ubiquity of Christ, and opposed Jac. Andreas, 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 Frankenstein, 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 serious 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 point out to him by God himself, and refused to accept the appointments. In 1827 he began the Evangelische Kirchenzeitung, a most influential organ of theology. For 42 years he continued 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 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 unimpaired, might be kept for the Church. So, after 1828, 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. Egyplen; Commentar über die Psalmen, four vols., translated into English; Erläuterungen u. d. Penta teuch; Offenbarung Johannes, translated into English, two vols. Also commentaries and treatises on the Pentateuch, Daniel, Zechariah, Ecclesiastes, Song of Solomon, Job, Isaiah, etc.

H. W. H.
Henhoefer, Aloys, b. 1789, in Voelkersbach, Baden, of Roman Catholic parents. He studied in Freiburg, and from 1815 was pastor at a Kemps 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 Speoch, 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 Prussia 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 New Market (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 son of Dr. Solomon's daughters, married Rev. D. M. Henkel.

Philip, second son of Paul, was a Lutheran 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 father of that in Indiana. During his ministry in the South, he was pastor of the Luth. Churches of the Synods of Virginia and Indiana. He died in 1862.

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 his 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, the Amal. 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."

**Hessel, Louise**, b. 1798, near Fehrbelin, Brandenburg, d. 1878, 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).

**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).

**Herdor, Peter**, 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).

**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. He studied theology, philosophy, and philology at Koenigsberg. 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 Luth. 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.

**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)

**Hermann, 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), transl. 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, yea), tr. by E. Cronenwett, Ohio Hymnal (1880); "Wenn mein Stuedlein 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).

**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 Fliesteden 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 conceived the feeling that the charges proposed were not sufficiently radical, and he had begun through Medman, an intimate friend of Melanchthon, and others, to confer with Luth. advisers. At Hagena 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 Hedico were commissioned to continue the Reformation; the next year, Melanchthon 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 Colnischen Kirchen-provinz*, Cologne (1876); Varrentrapp, *Hermann von Wied*, Leipzig,
Hermannsburg

(1878); Luth. Church Review, xi. 301 sqq.

Hermannsburg, 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.

In the congregation which was used by Harms during 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, which was built by Harms. 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 Northwestern 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 the 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 Medieval 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. The study of Sacred Writ was very little studied 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 divinorum magister præter ipsummet 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 intelligenza, 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 this law and the gospel was also to him of paramount importance in the 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 cannot be a presupposition that the Word 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 Vetere latet; Vetus 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 rightousness, 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 28, 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 Alt-Nuernberg in seinen Gottesdiensten. G. U. W.

Herrn Schmidt, Johann Daniel, b. 1675, in Bopfingen, Wuertemberg, d. at Halle, 1723. He studied at Altorf and Halle, was superintendant at Idstein (1712), professor of theology at Halle (1715), sub-director at the Halle Institutions (1716) of the best 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).

Hertzog, Johann Friedrich, b. 1647, at Dresden, d. 1699, lawyer and author of the hymn "Nun sin der Tag geendet hat," repeatedly translated into English, "And now, another day is past," General Symon's Hymnbook (1786), "Since now the day has reached its close," Ohio Hymnal (1880).

Hertzog, Johann Georg, b. 1822, at Schmolzel, Bavaria, prominent organist, composer, and professor of music, from 1842 in Meuen,
Heyer, Johann Wilhelm, b. 1789, at Leina, near Gotha, d. at Ichtshausen, 1854. He was pastor at Töttelstaedt, near Gotha (1818), court preacher at Gotha (1827), superintendent at Ichtshausen (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); "Glocke klingt, Vogel 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).

Heyling, Peter, b. 1668, in Lübeck, d. 1652, a martyr's death, one of the first Luth. missionaries, worked in Abyssinia (1634), where he was favored by King Basildis 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 tailor's trade. He attended service in Zion's Church, where Dr. Helmstedt 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 compile 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 1829 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 his 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 Rajalimundry to the Church

Hesius, 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 Adiaphorists (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 se cruci, 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 Hesius (1859); Wilkens, TILEMANN HESHUSIUS (1860). F. W. S.

Hesse, Eobanus (Hessus, Helius, Goebben, Koch), b. 1468, in Helgenhausen (or Bockendorf), Hesse, d. 1540, in Marburg; from 1514 professor of Latin in Erfurt, where he joined the Reformation movement, 1526 in Nuerenburg, 1533 again in Erfurt, 1536 in Marburg, a prominent humanist and poet, the "German Ovidius," by Luther called "Rex Poetae," A. S.

Hesse, Johann, b. 1490, in Nuerburg, d. 1547, in Breslau, a friend of Luther, and especially of Melanchthon, 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 Swedenborg. 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-
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 (1843). A. S.

Hiller, Philipp Friedrich, b. 1699, at Muehlhausen at the Enz, Wuertemberg; d. 1769, at Steinheim; he received his theological education at Denkendorf (under Bengel), Maulbronn and Tübingen, since 1748 pastor at Steinheim, near Heidenheim; as a hymn-writer the most prominent and soundest representative of Wuertemberg Pietism the school of Bengel. Julian's Dictionary enumerates 18 of his hymns that have passed into English. A. S.

Hinkelmann, Abraham, b. in Döbeln, Saxony, 1630, d. at Catherine, Hamburgh, 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 other letters." Its object is "to form 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 Churches, 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. Stoever, LL. D., M. Sheeleigh, D. D., S. S. Schmucker, D. D., and the estate of J. G. Morss, D. D. LL. D., who bequeathed a remarkable 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 dogmas, but only that which was unscriptural. It kept up the connection with the Church's true and legitimate 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 Church; and finally, the doctrine of 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 Kahnis in his Dogmatics (vol. ii., Die Kirchlenlehre), 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 Seebacher, who 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 Abb of Bebenhausen, 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 Calen-
berg began.

Hoe, Matthias, of Hoeppn, 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, Hoe went to Prague, but
was recalled as chief court-preacher and church-
counsellor to Dresden (1613), where, in 1618, he
.wrote his famous Ev. Handbuchlein unter 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 lat-
ter seemed to call for help because it was to
benefit the Reformed Elector Fredr. V. of the
Palatinate. Hoe sought to found a Luth.
Church union on the occasion of the Decisio
Saxonica (1623), but the opposition of his Elec-
tor, 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
Hoe, 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, Mein, 3, 317; also
Rochh, Gesch. der ev. Kirche, passim).

Hoedeling, Johann Wilhelm Friedrich, b.
1802, at Neudrossenfeld in Bavaria; studied at
Erlangen; pastor at Nürnberg, 1827; profes-
sor of theology at Erlangen, 1833; doctor of
theology, 1835; Oberkonsistorialrat at Mün-
chen, 1852; d. April 5, 1853. His principal
characteristic was a firm and well-founded Luth.
conviction over against Catholicism, Cal-
vinism, and Unionism, happily blended with a
discriminating and unbiased judgment and an
amiable dispositions. "With
him Christ the Lord and saving faith came first,
then the Church; first the Word and the sacra-
ments, 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 Protestant-
tumms und Kirche, that took up the defence
of the Luth. Church in Catholic Bavaria. Its
principal aim, a real thesaurus of most im-
portant information, which so far has not been
superseded by any other, is Das Sakrament der
Taufe nebst den anderen damit zusammenhän-
genden Akten der Initiative, dogmatich, his-
istorisch, 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 (xvi. 452
pp.) the presentation and examination of the
ecclesiastical practice concerning the baptism
and the catechumenate of the children of Chris-
tians. Comp. Meusel, Kirchliches Handlexi-
kon, III. p. 328 sq.

Hofmann

Hofmann, Herm. Gustav, b. 1809, in
Bauda, Saxony, prof. at Leipzig, noted for his
earnest confessionalism and exegetical ability.
His best works are Bibelstudien (i. and II.),
and the unique and unsurpassed Die Reden des
Saltn in der Heil. Schrift. H. d. Sept. 28,
1856.

Höpfner, Joh., b. 1582, in Rosewein, Saxony,
dean of the theol. faculty at Leipzig, and partic-
ipient in the religious conference at Leipzig
(1831), together with Hoe von Hoeppn and
Leyser. H. d. 1645.

Hofacker, W. G. Ludwik, b. 1798, at Wild-
bad, Württemberg, d. 1828, at Rielingshausen.
He studied at Shoenthal, Maulbronn, and Tü-
bingen, and served as assistant pastor in Plien-
ingen, and afterwards in Stuttgart with his
father; in 1826 he became pastor in Rielings-
hausen. 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
volumes, and translated into several languages,
so that he filled the whole world with his mes-
sage of grace. Sin and grace, and the simple
spiritual way of justification by faith are exclu-
sively 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.

Hofacker, Wilhelm F. Immanuel, the
younger brother of Ludwik H., b. 1805, at
Gaertringen, d. 1848, in Stuttgart. He studied
theology at Tübingen (1823 to 1828), receiving
strong impulses from Schleiermacher's writ-
ings; 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
possess of the word of the cross. His sermons
however, have not the elementary power of Ludwik's,
but show more oratorical refinement,
width, and comprehensiveness.

Hof, von, Nic. See DEICUS.

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 Ber-
lin (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 teach-
ing philosophy, he was made prof. extraordin.
(1841). Upon the publication of his famous
Weisung 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
Hoffmann, Daniel, b. at Halle (1540), and d. at Wolfenbüttel (1611), prof. at Helmstedt, a Lutheran, 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).

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 Guban 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 1847, 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. H.

Holland, officially called "the kingdom of the Netherlands," contains 80,000 Luth.ers, 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 Luth.ers 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 appreaching Pietistic in its content, 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.

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.

Holton Synod. See SYNODS (IV.).

Home Missions. See MISSIONS, HOME.

Homiletics is that branch of theological science which deals with the principles and art 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 Mediæval 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 about!" (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 desert 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 the preaching of the word, 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 has no 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 (Bourdolue, Bossuet, Massillon), the court-preachers of Louis Quartorze), 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 (For- spruch). Among Protestants, outside of the Luth. Church, we observe a general tendency to overlook the preaching of the word, the central 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


This first series was brought out in book form by the Luth. Publication Society, Philadelphia (1888).

the legality of the Middle Ages, to lead back to the Bible as the only power of faith, and over against the delusion of work-righteousness characteristical 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, 1527.

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 Roer, 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 synthetical 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. "Melanchthon's Exegeses 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. sketches and the "Pommerenchristlich rede soll," Latin (1535), German (1536). Wenzel 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-Koeln.
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 1530, and Pericope Epist. (1559). In 1532 there also appeared twenty-five sermons "Deber das vile Nachasend." 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 synthetic. Holding to the Lutheran position, plain in language, sometimes sharp in polemics, are the sermons of Joachim Moerlin (d. 1571). Psalms (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. Zacharias Praetorius (d. 1575) offers a great deal of material for preachers in his "Sylva pastorum." Andrew Feneratus (d. 1576) - the following 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 Palladitus, bishop of Seeland (d. 1560). Sweden: Olaf Petri (d. 1552), preacher in Stockholm. Lorenz Petri (d. 1573), first evangelical archbishop of Upsala. M. Elaf, of Lecksand and Abraham Angermans. Funeral sermon of Gustav Vasa by Andrey Nieri. Hungary: Matthias Hird Divay (d. 1547), later went over to the Reformed Church. Primus Truber (d. 1586). Steiermark: Hans Steinberger (c. 1580).

Homiletics 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 depicted 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 awakening 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: Tietmann Hesuhrus (d. 1588). "Evangelienpostille" (1581); "Passionspredigten"; "Unvermögenschristlichen Kräfte in Sachen des ewigen Lebens," St. Louis, Mo. (1581). Jacob Andre (d. 1590). "23 Predigten von den fürnehmsten Spaltungen in der Religion" (1568); "6 Predigten von den Spaltungen zwischen Theologen Augsburgischer Konfession" (1574); etc. Nicolaus Selnecker (d. 1592). "Predigten von christlichen Buch der Concordie" (1581); Homilies on gospels and epistles (Latin) (1577); Postilla (1575); Lenten sermons (1587); Sermons on Psalms, (4th ed., 1623). Philip Nicolai (d. 1608). Sermons in his German works edited by Dedeken (1617). Herman Samson (d. 1643). "Himmilische Schatzkammer" (epistles) (1625); Communion sermons (1619); eleven sermons on Gen. 3:15 (1620); Sermons on witchcraft (1626). Hoe von Hoepegg (d. c. 1644). "Fest-u, Sonntags-Postille" (1614 and 1622). John Benedikt Carpzov (d. 1657). One hundred methods of disposition (1656). Conrad Dannhauer (d. 1666). "Denkmal der Erklärung über die Sonntagsgeischen" (1661); 10 vols. of sermons on catechism under the title "Catechismus-Milch."

Emblematic preachers were: Sustmann, "Geistliche Sonnenstrahlen in Sonn-u. Festtagsgeischen" (1666); Widers, "Evangelische Sibbinder auf alle Sonn.- Festtage" (1671); Dietrich, "Geistliche Oekkammer" (13th ed., 1684); Riemer, "Verbüümtes Christenthum über die Epistelen" (1644); John Samuel Adami, "Delicite evangelice" (15 vols., 1702-1715). The following are noted on the Catechism and edifying: Johann Gigas (d. 1581). Postille (1570). Simon Museus (d. 1582). Postille (1579). Johann Habermann (d. 1586). Sermons on gospels and epistles (1575). Martin Chemnitz (d. 1586). Postille (1592-1594). Jerome Mencil (d. 1590). Sermons on Catechism (1589); Postille (1596). Simon Pauli (d. 1591). Postille (1574). Martin Mirus (d. 1593). Funeral sermons, Jacob Heerbrandy (d. 1600). Eighteen Christian sermons (1586). Ägid. Huhnus (d. 1603). Sermons on Daniel, Jona, Micha, on the Catechism, etc. Stephan Praetorius (d. 1603). "58 Traktätlein" (1622). Cyriacus Spangenberg (d. 1604). Exposition of Corinthians (1561, 1564); Thessalonians (1564); Timothy and Titus (1564), etc. Lukas Osander (d. 1654). "Bauernpostille." (1597 et seq.); Johann Arndt, "Himmlische 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); "Epist|-|lische Herzpostille" (1693); "Geistliche Trauerbänder," funeral sermons (1611); On Sirach (1598); "Passionsprediger" (1611). Johann Gerhard (d. 1637). Postille (1613). "Postilla Salomonaeae" (1631). Johann Matthias Mey-|fart (d. 1642). "Tuba novissima." 4 eschatological sermons (1626); "Tuba penitentia," on June 3rd, 1626; "Himmlisches 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 Lütkenmann (d. 1655). Sermons on epistles (1652); Gospels (1699). Johann Ballbasar Schuppius (d. 1661). Sermon on the peace after the Westphalian treaty (1648). Johann Michael Dietlerr (1669). "Hausprediger" (1651); "Haus-u. Reise-Postille" (1661). Hein...
Homiletical Literature

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 innewandten Christenthums" (1709). August Hermann Francke (d. 1777). "Evangelische Postille" (Earlier) (8th ed., 1746); "Evangelische Postille" (Later) (3d ed., 1740); "Epistolische Postille" (1741). Joachim Jusius Breithaupt (d. 1732). "Sieben Kreuzpredigten"; "Meiningerischer Abschied" (1687). Johann Jacob Rambach (d. 1735). Sermons on the eight beatitudes (4th ed., 1751); seven last words of Jesus (1726); "Erkenntnisse der Wahrheit zur Gottseeligkeit" (ten sermons, 4th ed., 1736); "Evangelische Betrachtungen über die Sonn- und Festtags-Evangelien" (6th ed., 1747); Giesizische Reden über evangelische und epistolische Texte (4 parts, 1738-1740); "Betrachtungen über das ganze Leiden Christi" (1730); "Evangelium Jesu"; "Abschied der Kreuzpredigten" (4th ed., 1733); Acts (1747); "Busz-Reden" (1735-36). Johann Augustinus Freylinghausen (d. 1739). "Postille über Sonn- und Festtags-Epistelen" (5th ed., 1744); three Pentecostal sermons (1728); "Buszpredigten" (1734). Georg Conrad Rieger (d. 1743). "Predigten über auserlesene Stellen des Evangeliums Matthäi"; "Erfahrungen der 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 (1859). Johann Friedrich Stareck (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" (1797); epistles (1782); sermons and casual sermons (1765). Friedrich Christoph Steinhöfer (d. 1761). "Evangelisches Predigtbuch" (3d ed., 1773); "Evangelische Predigten" (2d ed., 1770); three Lenten sermons and some on the gospels (1846). Immanuel Gottlob Brashberger (d. 1764). "Ordnung des Heils" (1760); "Worte des Heils" (40 sermons) (1761); "Evangelische Zeugnisse der Wahrheit" (1758). Philip David Burk (d. 1770). Careful dispositions for all the gospels in his "Evangelischer Flugzeugيف" (8 vols., 1757-1767). Johann Christian Stor (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 (1859, vols. 1-5). Philip Math. Hahn (d. 1790). "Betrachtungen über die sonntäglichen Evangelien und der Leidensgeschichte" (1774); "Erbauliche Reden" on Ephesians, Colossians, and Revelations (1804). Carl Heinrich Rieger (d. 1791). Sermons on the gospels (1794); "Betrachtungen über das Neue Testament" (5th ed., 1788). Magnus Friedrich Roos (d. 1803). "Evangelische Reden über die Offenbarung Joanna" (1795); "Christliches Hausbuch" (4th ed., 1805); "Buszpredigten" (1790). Belonging to the old orthodox school are: Valentin Löcher (d. 1749). "Edle Andachtsfrüchte" (3d ed., 1741); "Evangelische Zehens-


Homiletic Literature of Rationalism to 1828. Wilhelm Abraham Teller (d. 1804). "Pred. von der häuslichen Prömimmigkeit" (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 (1770); "Weise Benutzung der Vergangenheit" (1801). In these he shows himself merely as a moralist, deist, and intellectualist. J. L. Ewald (d. 1822). Sermons on nature (1781); sermons on natural laws (without Bible text) (1789 et seq.). Bernard Klefecker (d. 1825). "Homiletisches Ideenmagazin" (8 vols., 1805); "Vormittagspredigten" (11 vols., 1802 et seq.). (The object of the sermon is to speak to the heart through reason.) Johann Gottlieb Marxvolz (d. 1828). A collection of sermons embracing 9 vols. "Predigtet in Lücksicht auf die Gegen des Zeitkalters" (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 Predigten" (Humanistic). Franz Vokelmar Reinhard (d. 1812). Forty volumes of sermons. (Supranaturalistic - rationalistic). Heinrich Gottlieb Tschirmer (d. 1828). Two volumes of sermons (1812, 1816), 4 vols. of sermons (1828-1829).


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 more secure an evangelical basis, which Schleiermacher, Reformed rather than Lutheran, never attained.

Noteworthy Homiletic Literature. Ludwig Hofacker (d. 1828). "Predigtbuch" (39th ed., 1885). Gottfried Menken (d. 1831) laid special stress upon the historical revelation of God in the Scriptures. Christiane Homilien" (1798); "Neue Sammlung" (1802); "Hommien über den Propheten Elias" (1804); sermons (1825); posthumous "Letzte Sammlung christlicher Predigten" (1847). Wilhelm Hofacker (d. 1838). "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" (patristic) (3 vols., 1814); "Gemeinde aus der heiligen Schrift" (1821-1828); "Die Gottesstadt und die Löwengrube" (1820); "Der Fuerst des Lebens und sein neues Reich" (2d ed., 1820); "Die höchsten Entwicklung des Gottessreiches auf Erden" (2d ed., 1820). Claus Harms (d. 1855), strictly Lutheran. "Winter- und Sommerpostille" (1808-1811) on free texts. "Christologia" (Predigten" (1821); "Neue Winter- und Sommerpostille" (1824-1827). Immanuel Friedrich Sander (d. 1859). "Israel in der Wüste" (1859); "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" (200; on the gospels (3 vols., 1822-1826); on free texts (2 vols., 1832-1840); "Christliche Reden" (1832). Christoph Friedrich von Ammon (d. 1850). "Christliche Religionsvorübre über die wichtigsten Gegenstände der Glaubens- und Sittenlehre" (6 parts, 1793-1796). "Predigten zur Beförderung eines reinen moralischen Christenthums" (3 vols., 1798-1803); "Religionsvorübrn in 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
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The efforts to force a union between the Luth. and Reformed churches, the criticism of the biblical books begun by the Tübingen school, and the necessity of inquiring how 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 Freude und Leid" (on Psalms) (1867). Biblical hymns and proverbs. Ludwig Harms (d. 1865). On the epistles (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 Lohse (d. 1872). On the epistles (4th ed. 1873); epistles (2d ed. 1877); on the Lord's Prayer (3d ed. 1853). Ludwig Adolf Petri (d. 1872). "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 Hartess (d. 1878). "Christi Reich und Kraft" (20 sermons, 1840). "Die Sonntagsweihe" (7 vols. 1871-1877). 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 verlorene Sohn" (5th ed. 1877); "Baustine" (3d series 1853); confirmation addresses (2 vols. 1880); 10 sermons (1877); 19 sermons (1885); "Das Leben im Lichte des Wortes Gottes" (7th ed. 1886). "A rusticated 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 Uhhorn. "Gnade und Wahrheit" (2d ed. 1890). Carl Burkh. "Evangelienpredigten" (1895).

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 Nitschke (d. 1868). "Predigten aus der Amtsführung in Bonn und Berlin" (1867). Johann Baptist Schnakenburg (d. 1873). "Ruf zum Herrn" (8 vols. 1854-1858); "Predigten über die Haustafel" (1859-1861). August Tholuck (d. 1877). "Predigten über die Hauptstücke des Christ-Glaubens und Lebens" (5 vols. 6th ed. 1876); on the Augsburg Confession (1850); "Betrachtungen des Christlichen, Glaubens-, und Gelehnheitspredigten" (1860). Johann Tobias Beck (d. 1878). Six vols. of sermons (1857-1865). Karl Niemeyer, ed. (3d ed. 1875); epistles (6th ed. 1889). Johann Christoph Blumhardt (d. 1880). "Predigten und Vorträgen" (2d ed. 1865); 15 Advent sermons (1864); "Morgenandachten" (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., and Gerok (d. 1890), the greatest German pulpit orator of his day. Sermons on the gospels (10th ed.); on the epistles (3d ed. 1865); "Pilgerbrud" (gospels); "Aus ernster Zeit" (gospels); "Hirtenstimmen" (epistles); "Brosamen" (gospels); "Der Heimath zu" (gospels), published after his death. Max Frommel (d. 1890). "Zeitpredigten" (1879); "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. 1844). Rudolf Kögel (d. 1896). "Das Vater Unser in Predigten" (2d ed. 1881); "Der Römer-Brief in Predigten" (2d ed. 1885); "Die Seligpreisungen" (2d ed. 1874); "Der erste Brief Petrli" (4th ed. 1872); "Der Brief Jakobi in 25 Predigten" (1859). "Aus dem Vorhof ins Heiligtum" (2d ed. 1878); "Gelüb und Geleit durchs Kirchenjahr": 5 parts; "Pro domo," five sermons; "Wach auf Jerusalem." Next to Gerok the greatest orator of the German pulpit. Wilhelm Ziethe. "Siloah," on O. T. texts (1870); "Immanuel" (gospels) (4th ed. 1872); "Bethel" (epistles) (1867); "Berö" (epistles) (1889). (German texts) (1889) "Wahls in 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 zeitleben Leben im Lichte des ewigen Wortes," sermons preached from the close of 1878 to Easter, 1890 (10th ed., 1897), and "Das Evangelium Matthaei" (1892). Of the rationalistic schools we must mention Karl Schwarz (d. 1883), one of the founders of the liberal "Protestanten-Verein." Eight vols. of sermons in which he defends rationalism.


Hommel, Friedrich, b. 1813, in Fuert, Bavaria, d. 1891, 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 Loewe, 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 Luthersche Gemeindeegottesdienste, and in 1859 Der Psalter fuer den Gesang eingerichtet (3d edition, 1891). In 1856 and 1871 appeared his Geist- liche 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 Psaltespiel." 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.


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 confessionism 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 prevailing Lutheran: German, Philadelphia; Children's (Mary J. Drexel Home), Philadelphia; Passavant, Pittsburgh; Passavant Memorial, Chicago; Passavant Memorial, Jacksonville, III.; 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, Zumbroa, 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. (1881). 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 DEACONNESS INSTITUTE.) The Bethesda Hospital in St. Paul, Minn., was opened 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 $150,000. 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
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.

Hulsemann, 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 "Chursächische Augapfel der Augs. Conf.," and (1645) he represented Lutheranism at the colloqy 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: Extenso 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 litera humanae 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 mediaevalism. The human mind had been repressed and thought confined to a narrow theology. It had its origin in the work of Dante, Boccacio, Villani, and pre-eminently Petrarch. They created a taste for a pure Latinity and for the study of the Latin classics 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. From it came much 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 a mere 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 Melanchthon 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 Evangelik (Braddock, Pa., since 1892) and the Amerikanske Cirkernelv Listy (Freeland, Pa., since 1893) circulate among these Hungarian Lutherans who are devoted to their church and are liberal givers notwithstanding their poverty.

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. About 1547-1548 the Hungarian crisis with 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 Melanchthon, from 1531, preached at Ofen (Buda). The first New Testament in the Magyar language—the first book ever printed in Hungary—was published by Erdeszy, in 1541. The King's widow, Queen Mary, a sister of Charles V., was an admirer of Luther. In 1545, at Erdezs, 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 at 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: 35 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, Croatians, 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, but 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 Lutheran books.

W. W.

Hunnius, Agidius, b. Dec. 21, 1550, at Winnenden, in Wuertemberg: Master of Arts at Tübingen, 1567; studied theology at the same place under the celebrated teachers Andreae, Heerbrand, Schneip, 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 Saxonism from crypto-Calvinism, composing for that purpose the well-known "Saxon Articles of Reformation," as a norm of doctrine for the clergy. Besides he was one of the foremost champions of Luther 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 Eterna Prodestatione (1597). (Compare Meusel, Handlexikon, III., 393 sqq.; Herzog-Hauck, Realencyclopaedie.)

Hunnias, Nikolaus, the worthy son of Aegidius H., b. July 11, 1585, at Marburg; began the study of philosophy, physics, 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 Lütbeck (1623); d. April 12, 1645. 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 Credendorum, oder Inhalt chrißlichter Lehre (1625), a popular dogmatic, published in more than 20 editions (the last one, somewhat altered, at Nördlingen, 1780), 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 Diæscöpsi de fundamentali dissensu doctrine Lutheranae et Calvinae (1626) and the Collectatio oder wohlme intendinges Bedenken concerning the settlement of religious controversies (by means of a standing committee, the so-called Collegium Hunniannum) are most noteworthy. (Compare Meusel, Handlexikon, and Herzog-Hauck, Realencyclopaedie.)

Huschke, Geo. Phil. Edw., b. June 26, 1801, in Münden, Privadozent 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, 1866, 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 without 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 earnest in his work. Among his many works are espec. Wort u. Sakrament die Faktoren der Kirche; Die streitigen Lehren von der Kirche (cf. R. Rocholl, Realencycl. (2d ed., 18, p. 102 ff.).

Huther, Joh. Edw., b. Sept. 10, 1807, in Hamburg, pastor at Wittenförden, a noted exegete who belonged to the historic-philological school. In Meyer's Comm. he wrote on the pastoral and catholic epistles, and independently on Colossians. H. d. March 17, 1850.

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 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. 1553, at Ulm; studied at Strassburg, Leipzig, Heidelberg, and Jena; professor at Wittenberg (1586) until his death in 1616; a zealous and solid representative of the strictest type of Lutheran; a tireless polemic against Calvinism and Melanchthonianism; often termed from an alleged resemblance to Luther "Lutherus redonatus." His best known work was his Compendium Locorum Theologicorum, first published in 1610, and in numerous editions and translations since (English by Jacobs and Speiker, Philadelphia, 1868). It is a compilation and excellent arrangement of definitions from the Symbolical Books, supplemented by passages from Melanchthon, Chemnitz, etc. A much more extensive work is his Loci Communis Theologici, which comments at great length upon Melanchthon's treatise of the same name. He wrote also a defence of the Formula of Concord, Concordia Consors (1614), and a commentary upon it, Libri Christianæ Concordiæ Explicatio Plana (1608).

Hymnody, Hymn-Books, Luth. "To the Luth. Church," says Dr. Ph. Schaff, in the preface to his German hymn-book of 1874, "unequivocally belonged 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 medieval 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. The liturgy which 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,
Hymnody

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 sum, 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 declarationes 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 (Achilliederbuch). In the same year followed the Erfurt Enchiridion, with 25 hymns, 18 by Luther, and J. Walthers 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 Crueiger, Erasmus Alber, Lazarus Spengler, Paul Speratus, Johann Gramann (Poliander), J. Schneising (Chionmus), Johann Mathesius, Nicolas Hermann, Nicolas Decius, Johann Walther, etc. Silesian hymns, like those of the Lutheran church, 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ゲ_ssig," and the accompanying "Nun freut euch, erfreuet euch." 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 polematic. 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 Bartholomaeus Ringwald, Nicolas Selnecker, Martin Behm, Martin Moller, Ludwig Helmhold, Martin Schallung, Valerius Herberger, and Philipp 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 objective character of the earlier traditional hymns. The corrigament 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, Matthaeus Apelles von Loosewern, Paul Fleming, Martin Rinkart, William II. of Saxony-Weimar, Bartholomaeus Holder, 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. Franeck, Solomon Liscow, 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 last Silesian school, Joh. Scheffer (Angelus Silesius), Christian Knorr von Rosenroth, Hasverus Fritsch, Ludemilia Elizabeth, and Æmilia Juliana of Schwarzburg Rudolstadt. The same tendency is found in the hymns of the Nurnberg circle, the members of the "Pegnesische Hirten- und Blumenorden," contained in the Nurnberg hymn-books of 1677 and 1690, Sigismund von Birken, Christopher Tietze, Joh. Christ. Arnschwenger, and Christoph Schwemmllein, Wolfgang Christoph 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
Hymnody


A reaction against the old-sided subjectivistic hymnology of the Pietists and Moravians is represented by a circle of more churchly Luth. hymn-writers of that time, such as Benjamin Schmolk, 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, completely overthrew 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 Fuerchttegott Gellert, whose hymns, though more didactic than lyric, and sometimes falling into a dry moralizing tone, still enriched the church, the church community, 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 classicalized hymn-books to a searching 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, C. G. 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 Wuertemberg 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 of the Christian people of Germany, with as much simplicity, and as little extravagance as possible." The book appeared in 1786, with a preface by H. M. Muhlenberg. In spite of its 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 were omitted. The book was revised 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
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 wants 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
Iceland

the King of Denmark, to whom Iceland had for a long time been subject. Great corruption had of course appeared in the Church there 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 fore-saw 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, Ogmundr Pállsson of Skálholt (1521-1540) and Jón Arason (1524-1550), in spite of previous disagree-ment, were at one in hating Lutheran-ism 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 Nor-way, the Catholic bishops of these civil authority and appointed a foreign gov-ernor for the whole country, Claus von Merwitz, who, from the beginning, made himself obnox-iou-s to the Icelanders. The church constitution (kirkeordinants) of Bugenhagen, which gave the church of Denmark its Luth. character, was likewise proclaimed as law in both the bishop-rics of Iceland (1539). 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 Ogmundr. 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, the bishop of Skálholt, with the help of the new Luth. bishop, who had, however, been brought up mainly by Ogmundr, the re-presentatives 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, how-ever, 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 Saudafell, 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 Lutheran-ism in Iceland. Still, some men from the northern part of the country killed a number of Danes, thus aveng-ing 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 Ice-land, 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 con-nection 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 Den-mark 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 Lutheran-ism than any other was Gudbrandr Thorlákksson, the second Luth. bishop at Hólar (1571-1627). Through him by his untiring activity and the great number of religious books which he him-self 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 Ice-lander has done so much for the Luth. Church as he. He is in fact the Luther-reformer of Iceland. His work, however, was con-tinued 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 Chris-tianity in Iceland. The Passion hymns by Hallgrímur Pétansson, pastor of Saurboer (d. 1674), fifty in number, valuable jewels in the casket of Luth. hymnology, and a postil by Jón Vidalin, Bishop of Skálholt (d. 1720), who has been called the Chrysostom of Iceland.

Towards the middle of the eighteenth century Ludvig Harboe, 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, "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 bishops were now united in one whose bishop resides in Reykjaviik. 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 Reykjaviik, then at Bessastadir in the vicinity of Reykjaviik until 1846; but since that time it has been in Reykjaviik. 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 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 Reykjaviik in 1847 a Luth. theological seminary. Its first president was a noble divine Pétur Pétersson, 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 Hálldánnason (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 Book of Poems (Ríðslafón, 2 vols.), the Gerot 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 Verðiliðs, 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 limited. The King of Denmark appoints the bishop and also the teachers of the seminary. J. B. Iceland Ev. Luth. Synod of America. Emigration from Iceland to America commenced in 1870. Jón Bjarnason, a graduate from the tropheum, directed 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 Thorlakson, 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 Thorlakson. 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 Thorlakson, who at once organized congregations and served the same faithfully, until he died in the prime of his life, March 12, 1882, as they had been organized. 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, Sameiningin, 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, Kemarinn, 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, 1,195; teachers, 98; Luther Units, 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. For statistics, see J. B. Iceland Ev. Luth. Synod of America.

Idaho, Lutherans in. According to a 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 CHRISTOLOGY.

**Illinois, Lutherans in.** The census of 1850 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 90,000 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.

**Immersion of God.** God, in man before the Fall, is not two said, 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. 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 Diedrich. 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. Ineflectual efforts to re-unite these synods have repeatedly been made,—the latest in the fall of 1868. (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’ (Gen. 1:7), it declares on the negative side that if a man had come under grace, he must not again be sprinkled with water” (Book of Concord, Jacobs, 475). The liberty 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. 320 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 opposed for their adherence to the Augs. 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 1838 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 117,795, for 1871-1880 of 226,406, and for 1881-1890 of 550-483. 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 Augsburg Synod, whilst the Lutherans are found in the Norweg Syd, 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 (Greenwich 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 Methodistic Episcopal churches not excepted. The Salzburgers, who arrived from 1734-1741, are the most important colony in the Southern provinces. They settled in Effingham Co., Ga., and founded Ebenezer. In New Berne, 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 Ger 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.

Impatation. See Consustantiation 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 sinlessness 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 triune 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 self-existence engendered 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 humanization of the divine Word. Another theory proposes a progressive incarnation correspondent with the development of the human nature. (See, also, KENNOSIS.)

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 summemiscopate 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 Dankeinsamen to be the blos sic jubae, 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 Luther Luth. ministers. 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 invests itself by the option for life of ecclesiastical councilors, 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, dispensing with the 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 SYNON.)

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 Consistorium. 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 Mauritianische Verbehrungs punkte, as the Rechtsboden of the Niederhessisch-Reformierten Kirche, according to the acceptance of their first leader, the Metropolitan Vilmar. We find here a position essentially Luth., and if Lutheranism is to be 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 Homberg 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 formula, based on civil marriage), in a separate church alliance (about 22 ministers) which practise altar-fellowship with the Breslau Synod.

In 1885 the Missouri 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 Renitenzy) the una sancta is principally taken for a whole 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 Missourian 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. Lo.

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. church was 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 new 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 arts.) 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, chiefly 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 Schultzze, Nicholas Dal, and John Kistemacher, applied themselves earnestly to the task before them and were soon prepared, especially Schultzze, 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 Frabricius, 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 Caver 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 Gernicke 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 success. The effects of the Civil War were felt in all 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 Luther. Missionary Society of Denmark, having sent letters of appeal for new missionaries, the Rev. 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 career.

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 added to the work 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 Henrich Greinzer and Lehner reached the new field in 1834. Moegling, Gundert, and Weigle soon followed. The mission prospered, and soon extended its labors to Maharrata, Kurg, Malabar, and outlying districts. The missionaries stationed among 24 chief stations have about 12,000 souls under their supervision.

A letter dated 29th December, 1834, from Missionary Rhenius of Palamcottia, 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 Luther 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 felt on the field 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 Leipzig, successfully persuaded 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 quarter-century, the affairs of the mission to Missions 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 were sent out from Stockholm; Arps, Isaacson, Mueller, Holler and Misses Sadtler, Schade, and Svensson, 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 Missionary 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 Basteland was selected as the mission field of the Schleswig-Holstein Missionary Society. At first Rev. Pohl, and afterwards Gneering 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 Boerrezen and Skrefsrud were ordered, contrary to agreement, by the authorities of the Gossen Society to separate fields, they withdrew and organized "The Indian Home Mission to the Santals" (1867). The plan of missionizing 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 Luther. Church is trying to do her share in bringing the gospel to India's brightened millions.

P. A. L.

Indian Synod of, organized at Guntur, Jan. 30, 1853, by Missionaries Heyer of the Peabody, Heyse and Cutter of Rajahmundry, and Gneering 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 Loche, who (1845) established a colony (Frankenmut) near Saginaw, Michigan, as a basis for missionary work. The missionary pastor, Craemer, gained the confidence of Chief Bemasikhe, 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 Loche the Leipzig Society sent Missionary Baierlein, who was to settle among the Indians. He was received into the tribe of Bemasikhe 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 was 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 atSebewaing and Shebahyonek, 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 Loche), 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 Upsarakas, 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 Warburg Seminary on July 5, 1859, to reach the Upsarakas via the Overland Road. The members were: Missionaries Schmidt, Braeuninger, and Doederlein, student Leyler, and two colonists, Beck and Bunge. But the voyage was uneventful; 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 Bruesgiger 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. Sebastian, 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 Indianermission in Mich. und Neb.

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:

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<th>Congregations</th>
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<td>General Synod</td>
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Indiana (Northern) Synod. See Synods (L.).

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 capstone 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 accrues 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, 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 Absch.; Lea, History of Confession and Indulgences.

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 Melanchthon, 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 are disposed, as in the case of new 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.

*In*ngolstatter, Andreas, b. 1633, at Nuremberg, d. 1711, hymn-writer of the Nuremberg circle, member of Pegrimitz 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 separate positions in the history of salvation, but 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 Biehl 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: 391; 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. 432), yet the decision of the norm for all books was whether they have Christ. According to this, Luther has freer 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 and Mark, who "coo cook all into one pap," about the words of Stephen (Acts 7: 2), where L. claims that Stephen cited carefully (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. Melanchthon modified the conception of the authority of Scripture by emphasizing its doctrine, which is summarized in the three ecclesiastical 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 modern doctrine with its legalism. Of this the confessions are at 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. Dec. X. 15; XI. 52). The later dogmatists 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 Luther's theology has abandoned it. The two most prominent characteristics of this conception are, 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 with the divine Spirit, through which the revelation of the former will be pure and incorrupt as to the contents of the latter" (Philippi). This view, combined with the closer psychological analysis of the old dogmatists, be so developed as to include the full value of individual passages like 2 Tim. 3: 16; 2 Pet. 1: 21; 1 Cor. 1: 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 anthropic 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.


**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 shall act as the officiating minister. Ecclesiastical authority is frequently ignored, but a churchly spirit will insist that the pastoral relation shall not be formal 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, as constants in governance. He will, in their part, 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.

**Institutional 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. In no 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. The latter was the Diet of Regensburg (1541), the emperor insisted on a conference, with the above object in view, and himself appointed the conferences, 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 Melanchthon, 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 reformation party in Italy, and, in fact, was one of the leaders of a movement which aimed at a reformation from the principle of justific-
his surprise, Melanchthon, 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 (adaphora). 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. That 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 recopies 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 far as 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 Hades. 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.; and E. R. Craven, in Lange's Commentary on Rev., pp. 364-377.)

S. A. R.

Interpretation of Bible. See HARMENNEUTIC.

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 the state has only 6,895 members in 133 congregations. The 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.).

Ireland, Lutherans in. 3,800 of the Palatines 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 Luther 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 common foundation and point 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. This literature reveals the spirit of 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 Andreæ, 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 later 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 hitherto differences upon questions of minor importance.

Isenmann (Eisenmenger), Joh., b. 1495, in Schwäbisch Hall, was Brent'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.

Jacobs, David, classical instructor at Gettysburg, b. Waynesboro, Pa., 1805; graduated at Jefferson College, Canonsburg, Pa., 1825; studied theology with first class at Gettysburg, began Gettysburg Gymnasium, from which Pennsylvania College grew, June 25, 1827. D. Nov. 30, 1850.

Jacobs, Michael, D. D., brother of above, b. 1806, graduated same college, 1825; instructor in same gymnasium from 1829 until it became a college in 1834, 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 Linnaean Record and Evangelical Review. Member of "American Association for Advancement of Science," and contributor to its Proceedings.

Jäger, 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.

Jäger, 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 the church at Bedford. 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, Guertzaff. 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, Hall missionary, d. 1800, at Tanjore, S. 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
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.

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 geborener Jude war* (i.e. that Jesus was of Israel), he spoke of 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 a better Christian faith governed and taught by such blockheads and dolts, I should sooner have became 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 the so-called 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 1839 the Bavarian Evangelical Luth. Association was organized, and in 1848 the *Association of the Evangelical Luth. Mission among the Jews* was formed by the Saxon, Bavarian, and Norwegian societies, to which was afterwards added the Wuertemberg 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 *Saal auf Hofnung,* 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, 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-
Jews, 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 Basiutoland. 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.

**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 1535 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 denletzten Dingen._

**Joachim Fredri**, b. 1546, d. 1608, son of Elector Joh. Geo. of Liegnitz, was the first evang. archbishop of Magdeburg (1566-1596), 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 sublimity, which caused a bitter controversy.

**John's Baptism.** See BAPTISM.

**John Albrecht L, 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 Aurifaber and Chyttrceus. He was present at the peace of Augsburg, and later favored the Form. of Concord.

**John Casimir, Duke of Saxo-Coburg**, b. 1564, d. 1633, advanced the Evang. Church and school, founded the academy, 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, 1488; 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 access to the Electorate, he was not a supporter of 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 orients 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 Spires, in 1529, he was firm in his opposition to the major propositions which sought to check the spread of the Reformation by forbidding all religious innovations and discussions of the mass, until the convention of an eccumenical 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. And 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 sly, 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 Melanchthon 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.

**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 Freidel- wald in 1525, that of Speirs in 1529, that of Augsburg in 1530, and the conventions at Schweinfurt and Nürnberg in 1532. Married Sibylla 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 1536, 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 Profsl. Flacius, Wigand, 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 Roman emperor, his active assistance in the quelling of the insurrection of the Reformed Frederick V. of Bohemia (1613), his hesititation 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 Christiana 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 (vie).

Jonas, Justus, one of the most eminent friends and co-workers of Luther, b. at Nordhausener, Saxony, June 5, 1493. It is believed that his original name was either Joct or Jodocus Koch, which, according to a custom of the times, he changed. His father, who was burgomaster 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 professorship of theology. 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 Fathers 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 clear 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 Melanchthon's works into German, wrote annotations to the Acts, a Dis- cassio pro coniugio sacerdotale (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 Melanchthon to Augsburg, giving him the comfort and advice which he much needed. In 1530 he was present at the convention in Schmalkald. He was the first to propose the obligation of the preachers to formally accept the symbo- lical 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 I Thess. 4:13-18. He was soon afterwards expelled from his pastorate 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 Eislefeld, 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 Parnroden, 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 Jonas, etc., Halle (1817); Meurer, Lebens der Alltäler; Pressei, Justus J., Elberf. (1863).

Jónsson, Finnur, b. 1704, d. 1789, bishop in Skálholt Diocese, Iceland, from 1754 to his death. He is the author of Historia ecclesiastica Islandiae, in 4 vols., Copenhagen (1777-78). 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 his- torical documents being inserted in unabrevi- ated form. Thus the famous poem "Lilja" ("Lilium, poema islandicum, quod ad matrem Dei celebrandum ecceint Eysteinn Asgrimson, 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 mediaeval 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 (Havnie, Parisia, 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 Módrufell, 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 in- timate friends. Through him Jónsson became connected with the Moravian Church (Unitas Fratrum), and was from that time really a rep- resentative of that community in Iceland. He organized the Icelandic Evangelical Tract So- ciety 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.

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 Prote- stant element, however, was much strengthened by Protestant refugees from Belgium, who settled in these provinces about the middle of the six- teenth 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. con- gregations, though true to their faith and confession, adopted many reformed constitu- tional 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, Julich Kleve falling to Reformed Brandenburg, and Berg went to the Roman Papalinate; 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 re- duced. J. F. B.

Julius, Duke of Brunswick, b. 1528, d. 1589, espoused the evang. cause ag. his Catholic father, and introduced the Reformation into Brunswick (1658). 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. doctrine. J., appealing to Luther's advice, did not join a league ag. the Romanists, and made his son, Henry Jonas, 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 a physician, 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 fanciful 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 other 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, Bk. of Concord, pp. 65 (32), 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 in Christ by God. For the sense in which the word translated justify is used is in the Old Testament, see Deut. 25:1; 2 Sam. 15:4; 1 Kings 8:32; Ps. 143:2; Prov. 17:15; 18. 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 impu- nation 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; Luke 1:32; 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.; Jacob, Book of Concord, pp. 126-128; also F. of C., pp. 577, 578.

Among Lutheran dogmaticians, Philippus 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 it must distinguish them as parts of it. 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 fruit 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 Christ, and 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, so is he identified and united with Christ and Christ with him (John 14:15; 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. 4:4, 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. Melanchthon’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), 81 (2), 95 (98), 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 (126), 152 (223), 154 (245), 155 (246), 159 (267), 170 (39), 187 (65), 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); Justin 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 in it, too, Christianity (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 in the man’s part. Th. Aquinas has developed this most fully (Summa, I, 1, 108, 113, Art. I, 2, 4. (For resumé of this period, cf. Thomaeus, 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. Unnamed, an Irishman also injured it. (See PIRTISM.) From Schleiermacher on it has been variously distorted (Thomaeus, III, p. 292; Philippus, Gl. lehre, V, i. 199 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 the Church" (Lutherans state that although 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 that are purely senile faith is 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 for "faithfulness" 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." This is not the exercise of 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 beguils 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 conclusion that faith or belief is mere probability, faith is the 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. Faith is the excellent receiving of the assurance 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 as an object of faith. Thus the person never heard 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 is a faith in God in Christ.

Faith is progressive, and, as such, has its various degrees. The faith received by the new-born, 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 to live. He who does 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 communing spirit (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 assured by faith from conception to the grave. Iam assured by faith. Lutus 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 eclectically 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 PERVERSiON. The passages of the confessions on faith are found in the Index, Jacob's Book of Concord, II, p. 384 ff., H. E. J.
Kade, Otto, b. 1825, in Dresden, prominent church musician, studied under Moritz Hauptmann in Leipzig; founded the Cecilian 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 Walthor to Luther for his use. In his notes Kade takes the position that Walthor 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.

Kahnis, Karl Friedrich August, a leading and brilliant representative of modern German Lutheranism, b. at Greizt, 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 ordinarius and regent 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 some Marian views of the Lotharingian 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 dogmatic 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 theological 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 Passan. 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, 1537, at Schaerding, 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.


Kansas, Lutherans in. Of the 205 congregations with 16,263 communicants reported in 1890, the chief bodies represented were:

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<tr>
<th>Congregations</th>
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<td>General Synod</td>
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The Swedish Augustana Synod reported 5,343 communicants, and has an important institution, Bethany College, at Lindsborg.

Kansa Synod. See SYNODS (I.).

Kapff, Sixtus Karl, b. 1805, at Gueglingen, Wuertemberg, studied theology at Tubingen (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 (1859), where he d. in 1879. He was one of the most prominent pastors of the Luth. Church in Wuertemberg, 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 Wuertemberg 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 Communibuch (Wurttemberg 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.

Kawerau, Gustav, D. D., since 1856 prof. of theology at Kiel; b. Feb. 25, 1847, at Bunzlau, Silesia. In 1871 he was pastor at Langheinersdorf, Brandenburg, in 1876, at Kelmzig, 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); Die digamia episcoporum (1889); five arts. against Janssen in Luthardt's Zeitschrift (1882, 1893), 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 über die Bücher der Chronika und Ezra, Berlin (1833); Ueber die Hirschsprung'sche Schifahrtskarte Leipzig (1834); Der Tempel Salomos (1839). Besides these he published 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 Macabees (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 Penn. College at Schenksburg. 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, 1884.

Keller, Ezra, D. D., first president of Wittenberg College, b. near Middleton, 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.


Kellner, Eduard, b. 1803, in Pangiow, 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. But the soldiers were quartered upon the church, and 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, to 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, Thummius, L. G. Osiander, with the Hallean). By them virtually followed Brenz, asserting that omnipresence was a propinquity to creatures, by which Christ was closely present to all; it was also predicted 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 kruptsis (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" (adsessentia simplex), but "operative presence" (presentia operativa), followed. Thus 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 Lutheran 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 much heat, Luther, though seeking the union to confessionism, 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 of the renunciation of divine nature, is maintained by nearly all modern theologians, e.g. Sartorius, v. Holmann, Liebner, Besser, Kahnis, Delitzsch, Luthardt, Zöckler, etc., although Dorner 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 Kühle, 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 in a Son 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. Ritschelism, 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 CHISTOLOGY.)

KENTUCKY, LUTHERANS IN. In this state the Lutheran Church is very weak, and reported, in 1890, only 18 congregations, with 2,384 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.

KEPPELE, JOHN HENRY, a prominent Philadelphia merchant of the eighteenth century, and active elder of the Lutheran 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 grand-master 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.

KETTLER, 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, Bromh and others were members. He was a pastor at Niederfrohna in Saxony, 1859 to 1858, 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, 1871. He was a student of Luther's works, the author of Predigierungswürfe über die Sonn- und Festtags-Evangelien aus Dr. Luthers Predigten and Auslegungen and Katechismusauslegungen aus Dr. Luthers Schriften and den symbolischen Büchern, and the editor of Lutherphilus, 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 "Frohet euch, ihr Christen alle" (Christmas) (O rouge, ye Christians, loudly), translated by Miss Winkworth, Choral Book for England (1863); "Meinen Jesum lassich 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 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 sq.; Schmalkald Articles, Appendix, 342 sq.; 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).

H. E. J.

**Kiel University.** See Universities.

**Kierkegaard, Sören Aby**, 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 Münster (1844), 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 results from truth. (Ltr.: Petersen, Sören Kierkegaards Kristendoms forkyndelse; Martensen, Aus meinen Leben; Kierkegaard, in the various Cycloph.; espec. Nordisk Konversationslexikon.

**Kinderlehre**, also called Christenlehre, Gebetsverhör, and in Saxonie Katechismusunterreitungen, 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 exhorted 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 ecclesiastical 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 (1549) 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 Kirchenordungen 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 statedly. 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 German 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 (Halleische Nachrichten, vol. ii., p. 123). 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 objects of diligent labor, and that not only remembering of the Catechism but impressing the heart was to be aimed at (Documentary History of Pa. Min., 1898, p. 51). In 1790 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). Dr. Pastor Brunholz 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 impress 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, Philadelphia, until the year 1870, on alternate Sunday afternoons after the Sunday-school session. 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 marriage, 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 Strainer of Anspach, and Buchholtzer of Berlin; the Pfalz-Neuburg K. O. of 1543 (Ott-Heinrich), and the Austria K. O. of 1571, prepared under Max. the Second, by Chrytræus.

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 Polenz and Erhardt von Queisz, in its order of service based on Luther's Formula Missae of 1523; the Brunswick K. O. of 1528, prepared by John Bugenhagen, on the basis of Luther's and Melanchthon's Instructions for the Visitors in Electoral Saxony; the Brandenburg-Nuernberg K. O. of 1533, by Osianter and Brenz, approved by Luther and Melanchthon; the Pommerania K. O. of 1535, by John Bugenhagen; the Hanover K. O. of 1536, by Urbanus Rhegium; the Saxone K. O. of 1539, and the Saxonische K. of 1539, prepared by Justus Jonas; the Mecklenburg K. O. of 1552, by order of Duke John Albrecht, prepared by Johann Aurifaber, Johann Riebling, Joachim Nossiphagus, and Ernest Rothmann, with the co-operation of Melanchthon. (3) Those K. O. O. which incline towards the Reformed type, especially in their order of service, such as the Wuertemberg K. O. of 1536 by order of Duke Ulrich, written by Schnepp, approved by Brenz; the Wuertemberg K. O. of 1553, under Duke Christopher, written by Brenz; the Palatinate K. O. of 1554 (Ott-Heinrich); the Baden K. O. of 1556; the Worms K. O. of 1560. See Dr. Aemilius Ludwig Richter, Die Evangelischen Kirchen-Ordnungen des sechzehnten Jahrhunderts, Urkunden und Register, zur Geschichte des Rechts und der Verfassung der Evangelischen Kirche in Deutsch-land (Leipzig, 1871, 2 vols.), covering 172 different Church Orders.

Klöfeth, Dr. Theodor, an eminent authority on questions of liturgy and church polity, was b. in Karlow, 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 1844 he was appointed superintendent in Schwerin and afterward 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 Cantionale 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 Pforz, 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. A revision of the old standard hymns, from Luther
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 Feuerbach 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 1863. 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 was also a hymnologist, 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 commission which prepared the Wuerttemberg hymn-book of 1842. He also edited the hymnals 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 wuensch ich mir vor Allem ander” (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.

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, esp. his *Editio Novi Testamenti*, and his dogm. “Von der 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 Reformation 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 Osiander, and in the ordination dispute of Frederus (q. v.) advocated laying on of hands as according to Church Order. K. d. 1551.

Knoopen (Chophius) Andreas, b. about 1490, in Kuestrin, teacher in Treptow, with Bugenhausen. The prosecution of the Bishop of Kamín drove him to Riga. He gained that claim for the Reformation, because after a triumphant dispute with the Romanists, he had been appointed pastor of St. Peter’s, in 1522. He wrote a commentary on Romans to which Me lancthon added some annotations (Wittenberg, 1524). His hymns (originally written in Low German) are mostly versions of Psalms, among them “Von allen Menschen abgewandt” (I lift my soul, Lord, up to thee), translated by Coverdale (1539).

Knoll, Christoph, b. 1563, at Bunzlau, Silesia, entered the University of Frankfurt a. Oder in 1583. In 1591 he became diaconus, and in 1620 archdiaconus at Sprottau, where he was driven out by the Lichtenstein Dragoons in 1628; 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).

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.

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. 1866 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.

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. S. was author of the Geschichte des Kirchenleides 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 Wurttemberg hymn-book of 1842. First edition in two volumes (Stuttgart, 1842). Second edition in four volumes (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

to Gerhardt, was an unfortunate mistake which he himself afterwards regretted.

A. S.
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, Petor, 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.

Kochler, August Philip, b. Feb. 2, 1835, at Schmalenberg, Rheinfalz; 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, 1867. He is the author of Die niederländische ref. Kirche, Erlangen (1858); Principia doctrinae de regeneratione in N. T. ovvia (1857); Commentatio de vi ac pronunciacione sacrosanctae Tetragrammatis (1857); Die nachchristlichen Propheten (1865-66), 4 parts; Über Berechtigung der Kritik des Alten Testaments mit einem Beitrag zum Biblischen Geschichte Alten Test. (1875-93), a work on which he spent more than 20 years. B. P.

Koelner, Edward., b. 1806, in Tüngeda, Gotth, prof. in Göttingen (1830), in Giessen (1847), is noted for his Symbolik aller chrl. 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 allisrael. Religionsgeschichte (1884); Engl. transl., The Religious History of Israel, Edinburgh, 1885; Einleitung in das Alte Testament (1893); but his main work is Historischkritische Untersuchungen der Hebr. Sprache, vol. i., pp. 710 (1881); vol. ii., pp. 602 (1895); vol. iii., p. 721 (1897). B. F.

Koenig, Georg, b. 1590, d. 1654, prof. at Altdorf, is espec. known for his practical casuistics, Casus conscientiae.

Koenig, J. P., theologian, b. Dresden, 1619, professor at Greifswald and Rostock, d. 1664. His Theologia Positiva Acroamatica 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.

Koepe, Balthasar, b. 1646, in Nonnhausen, Prussia, pastor at Feinhellin and inspector at Nauen, d. 1711, friend and defender of Speener, known for his allegorizing publications on scriptural topics.

Koester, Henry Bernhard, German mystic, b. in Westphalia, 1664; educated at Frankfort-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 hynms. (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 Allstadt; d. 1850, one of the first opponents of the ruling rationalism, edited the Symbolical Books, Concordia (1830); Philip Melanchthon's works, with a biographical sketch (1829 fl.). Author of a number of hymns, among them "Wenn Sorg und Gram dein Herz erfüllt." A. S.

Kohler 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 the vacant congregations in his territories, 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. Kohler 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.

Kohlhans, Johann Christian, b. 1604, at Neustadt, near Coburg; 1633, professor of mathematics; and afterwards d. 1714, in the gymnasium at Coburg. In 1642 the war drove him to Göttingen. In 1653 he returned to Coburg, and d. there in 1707. Author of the hymn "Ach wann werd ich dahin kommen, das ich Gottes Angesicht." A. S.
Kohlhoff, Johann 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 (Rudanthracius) Johann, teacher and pastor at Basel, d. there in 1558. Author of the morning song "Ich dank Dir, lieber Herre," a partial translation of which is found in the Moravian hymn-book of 1754. "Thy wounds, Lord, my safeguard," A. S.

Kohlschutter, Dr. Ernst Volkmar, b. 1747, d. 1889, Reformed minister at Dresden (1855-1889), 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. F. J.

Kotsch, Christian Jacob, b. 1671, at Meissen, studied theology at Leipzig and Halle. Through his teachers Francke and Breihaupt he came under the influence of Pietism. From 1696 to 1705 he was one of the teachers, and afterwards inspector of the pedagogium 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 Jesus meine Freude" (Thou, Jesus, my consolation), by Miss Burlingham, in the British Herald (1886), also in Reid's Praise Book (1872). A. S.


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.

Kraewitz, Berthold von, b. 1582, of Rügen nobility, studied at Wittenberg, genl. spt. 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 organist 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 Inteligencer. In 1826 he became president of the Synod of Maryland and Virginia. In 1835 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.
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 in 1878 the position of provost. 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 Lutheran Biographie 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 encyclopedias. Among his larger publications were the following: Tholuck’s Commentary on the Gospel of John, translated (Philadelphia, Smith & English, 1859); Christian Liberty in Relation to the Uses 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); Urgel’s Review of Strauss’ Life of Christ, Introduction (1874); The Strength and Weakness of Idealism, in Proceedings of Evangelical Alliance (New York, 1874); Berkeley’s Principles, Prolegomena, etc. (Philadelphia, 1874). (See Charles Porterfield Krauth, D.D., LL. D., by Adolph Spaeath, in two vols.: vol. i. (1823–1859), New York, The Christian Literature Company (1898.)

A. S.

Kremmer, K. F., b. at Schmalkalden, Sept., 1817, arrived at Madura, March, 1847, worked in Tamil Land until his death, July 24, 1889, 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 Evangel. 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. family, and several individuals formed a 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 Kripp, 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, 1882, 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 an adequate standard. It is beginning in full harmony with the doctrinal standpoint of the General Council. So far 122 students have received theological training at Kripp; 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 Kripp.

J. A. W. K.

Krug, John Andrew, pastor, b. 1732 ; pupil and instructor at Halle; came to America (1753), pastor, Reading, Pa. (1763–1771), and Frederick, Md., from 1771 until his death (1796).

Kuebel, Franz Eberhard, b. 1835, in Kirchheim unter Teck, Wuertemberg, d. 1892, as superintendent (dekan) in Esslingen, one of the most prominent Luth. pastors of recent times in Wuertemberg. He studied in the Pro-Seminary at Blaubeuren, and at the University of Tubingen, was pastor at Esslingen and Urach, and editor of the Schwedische 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 Tubingen. He received his training at the Pro-Seminary of Schoenthal, Wuertemberg, and the University of Tubingen, 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. After his return he became pastor (diaconus) in Balingen, Wuertemberg; in 1870 professor and director of the theological seminary at Herborn, in Nassau; 1874, pastor in Ellwangen, Wuertemberg; 1879, professor of theology in Tubingen, 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, Zoelckler, Grau, and Frank, contributing freely to their periodicals, encyclopedias, and commentaries. Among his works are: the important treatise Christliches Lehrsystem nach der Heiligen Schrift (1875); Bibelkunde (2 vols., 5 editions from 1870 to 1894); Outline of Pastoral Theology (1874); Cathechism (1877); Commentary to the Gospel of St. Matthew (1889). For Zoelckler’s Encyclopaedia he wrote "Apologiettes"; for Grau’s Bibelwerk, the Commentaries on Galatians, Philippians, the Pastoral
Epistles, Philoemom, James. In 1879 he was honored by the University of Leipzig with the title of doctor of theology. A. S.

Kuemmell, Philip Karl Christian, b. 1809, in Münchhausen, Hessa, pastor at Franken-berg (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 unfailing), translated by Miss Burlingham, British Herald (1865).

Kühn, Aug. Friedr. Karl, b. 1813, in Billeben, pastor at Bellstädt (1848), member of consistory of Schwarzburg-Sondershausen (1857), and later chief consist. counsellor, in which position he strongly defended Luth. confessionalism.

Kuinoel, Christian G. G. J., b. 1768, in Leipzig, prof. of philosophy 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 Poetzig and Brockau (1730), chief pastor at Loewen (1737), pastor and superintendent at Baruth, near Juerbenbock, 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 Carpsow 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 at the University of Pennsylvania, which also created him doctor of divinity, the first 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 1796 he resuscitated the New York Ministerium, which had been organized in 1775, 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, published 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.

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 Luthern? had a wide circulation. D. Dec. 29, 1865.

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 bibico-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.

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 Tohickon, 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 Wenningen in Sachsen Lauenburg; 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 the Greek laikos, which means, belonging to the people (laos). The term 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 distinguished from the clergy (kleros). These two terms are therefore correlated, 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 seq.; 1 Pet. 2:9; Rom. 5:2; Eph. 3:1; 1:11; etc.) 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 absoluteism, he left the state church in 1856, 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. Schultz, 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 Gercoc, 1753-1767
Rev. Henry Christian Helmuth, 1769-1790
Rev. Henry Ernest Muhlenberg, 1790-1805
Rev. Christopher 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 (1692), 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 wied mein sein, wenn ich Dich, Jesu, sehe," 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 andconsist. councillor (1853), d. July 17, 1873. He wrote upon the question of the supremacy of spirit and 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 (1859), an exposition of the Augs. Conf.; Der chrl. Glaube nach dem Bekenntniss der luth. Kirche (1873).

Lange, Ernst, b. 1650, in Danzig, d. 1777, 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 (1696), was rector of the Friedrichswerder Gymnasium in Berlin (1697-1700). 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 Orthodoxin") contending against Lutherans and rationalists (Wolff, Thomasius, 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.

Langbein, 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 (1542), he aided the Reformation in Erfurt as pastor in the August. Church, and d. 1548.

Lange, Johann, b. 1630, in Weidhausen, Paleatine, 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 Lohe, 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 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 Schenebeeb, Saxony, cantor at Glauchau, and diaconus 1556 to 1554, from 1554 to 1562 diaconus at Schenebeeb. 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 (1860). Another translation by Miss Winkworth, Choral Book for England (1863), "Let us all with gladsome voice..."

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 Aug. 18, 1761, published by Dr. Mann in Herold and 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.)

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, added the element 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. Krauth, 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 decry 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 churches of Pennsylvania, 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 also is 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 one English 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 where her fathers knew not, to live in a more gloriously, because in a more fettered 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 approximated 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 Andräe to found a mission seminary at Piteo. John Skytte founded a boarding school at Lykele, 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 practically 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 a mission 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 (1856-62). The Norwegian Lapps found a warm friend in P. Stockføth, who worked among them (1826-51). Several Lapp preachers, ministers, teachers, 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 Melanchthonianism. He was rector at Göttingen (1537), pastor at Greussen (1543), and Spandau, supt. in Lauenburg, Augsburg, Cottbus. He was banished and deposed, owing to his bitter polemical spirit.

Lasius, Friederich, b. 1806, in Höffede, 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, became a Lutheran, and from 1834 to 1840 he preached to the scattered Lutherans in Brandenburg, Pomernia, Posen, under the name of 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. 1656, at Waldau, Pomernia, 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, for subjugating him to the methods of the court 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 (1675); d. 1692. He is the author of several devotional books and some hymns, found in the Pomernia hymnbook (Boillhagen).

A. S.

Latermann, John, b. 1520, prof. at Koenigsberg (1647), genl. superintendent at Deneburg (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 Eheerziehung und von der Erkenntniss. Zweite Entgegnung, etc., pp. 44 sqq.) W. F. 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 Husum, 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 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; "Ermuntert 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 arthirst 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 Manning (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.

Lauumann, Richard, b. in Schoenaich, Wuertemberg, 1834, d. 1890, in Stuttgart, prominent pastor and hymnologist. He studied in Schoenthal and Tubingen, was pastor in Adolfsburg, 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 Kirchenlieds und Kirchengesangs, writing himself the eighth volume, Die Kernlieder unserer 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 Luther. 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 Augustine: 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 a 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 (categorical knowledge) is all that is demanded for admission to the full communion of the Church, but 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 surrounded the activities of the Lutheran Church, 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 ministry. 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 had no treasury, or any arrangements for the co-operation of the pastors and congregations in common work, its particular sphere being the supervision 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 further 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 synodal constitutions in the Luther 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; a pastor candidate or a catechist; his reception or exclusion from the ministry, or similar cases, which the ministry alone has to decide." Laymen now have a vote in the 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.

Layritz, Friedrich, b. 1808, at Nennersdorf, Bavaria, studied theology at Erlangen (1826 to 1830), pastor in Hirschbach (1837). He advocated a revision of the Bavarian hymnal; he composed the rest of the oratorio form of the German rhythmical choral, in his Kern des Deutschen Kirchenlieds und Kern des Deutschen Kirchen-Gesangs (1844). He also published Die Liturgie eines vollständigen

Hauptgottesdienst nach Lutherischem Typos (1849; second enlarged edition, 1861; and instructions for psalm-singing, in the second edition of Loehe'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 Schultz, and F. A. C. Muhlenberg, also ministered to congregations in Lebanon County. F. V. Melzimhem, Wilhelm Kurtz, and George Lochman were pastors before 1800. The General Council of 1853 following: Salem (Old Salem in Lebanon, T. E. Schmauk, 1868), Trinity, and two missions in Lebanon; St. Paul's, Annville; Salem, Cornwall; Palm, Palmyra; Friedena, Myerstown; Zion's, Jonestown; Zoar, Mt. Zion; St. Paul's, Hamlin; St. John's, Fredericksburg; Monroe Valley, Monroe Valley; Palmer's, Union Tp.; Zion's, East Hanover Tp.; Wenrich's, Lingelstown; 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: Hillichurch, Mt. Zion, Annville, Palmyra, Bellview, and Schaefferstown. F. J. F. S.

Lechler, Gotthard Victor, D. D., b. 1811, in Kloster Reichenbach, Wuertemberg, d. 1888, as professor of theology in Leipzig. He wrote: Geschichte des Englischen Deismus (1841); Das Apostolische und Nachapostolische Zeitalter (1851, 1852, 1885); Geschichte den hyerinand Synodal-Verfassung seit der Reformation (1854); Johann Widtff and die Vorgeschichte der Reformation (1873; 2 vols.). A. S.

Lectionary. (See PERICOPÉ; 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 Latin, 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; Diefenbach 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 Cantionale, arranged under the presi-
Leipzig Colloquium

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 and self-determination. The course of nature is 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 the 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."

Legacies

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.

Lehmsus (Lehms), Johann Adam, b. 1707, in Rothenburg on the Tauber, studied at Jena, under Buddus, pastor at Schechenbach (1734), and afterwards in Rothenburg, superintendent (1762), d. 1788, a prolific hymn-writer, of whose hymns seven were admitted into the Wurttemberg hymn-book of 1842, in the revised form which Albert Knapp gave them.

Lerh, Leopold Franz Friedrich, b. 1709, at Gera, near Franken, on-the-Main; studied at Jena and Halle, tutor of Freylinghausen's children, and afterwards of the princesses of Anhalt Kothen; from 1740 diaconos of the Luth. Church at Kothen, d. 1744, on a visit to Magdeburg. A prominent hymn-writer of the younger Halle school, who, together with Allendorf, edited the Kothen'sche Lieder (1736). Author of "Mein Heiland nimmst die Suender an" (My Saviour sinners does receive), Moravian Hymn-Book (1789).

Leibnitz, Christoph, b. 1579, in Grimma, Saxony, inspector at Altdorf (1604), deacon at St. Sebal, 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 and self-determination. The course of nature is 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 the 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."

Legacies

Lehmann, William Frederic, an American Luth. minister and theologian, b. October 16, 1820, in Markkraeningen, Wurttemberg. 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 successfully as pastor 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.

Lehmann, Dr. Christian, of Anhalt, 1837.

Leibnitz, [Gottfried Wilhelm], 1646–1716, German philosopher. Born in Leipzig and educated at Göttingen and Altdorf. He was a court-preacher in Hanover, and later in the duchy of Brunswick. He was a prolific writer on a wide range of topics, including metaphysics, logic, and mathematics. He was also a mathematician and developed a system of infinitesimal calculus. Leibnitz was a proponent of the monad philosophy, which held that the world is composed of individual, self-contained entities called monads. He also developed the concept of pre-established harmony, which posited that the world is pre-ordained by God and thus not subject to change or chance. Leibnitz's ideas had a profound influence on later philosophers and mathematicians, including his contemporaries Baruch Spinoza and Isaac Newton, and later figures such as Gottlob Frege and Bertrand Russell.
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 maniucation. Private confession (Art. 11) was considered useful. Both Reformed and Lutherans parted with assurance of their desire of peace; and of that Hoenegg preached on Matt. 5: 9. For a time this conference was effective, but later the polemical spirit gained the ascendancy again. (See Rudelbach, Reformation, Lutherum and Union, p. 407 ff., and Realeencycl. [2d ed.]).

Leipzig Disputation. This famous disputation was provoked by an attack of Carlstadt on Eck. To settle the matter Eck proposed a public disputation, 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 Pleis- senburg the discussion began in the afternoon of June 27, extending with a few intermissions to July 16, 1519. Moselanius, 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 memorizer students.

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 averted that many of the articles of John Huss were Chris- tian 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. The 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 Passion season, plays an important part in the Luth. Church Year. Beginning with Ash Wednesday special services are held on Wednes- days, sometimes also on Fridays, at which the Passion history is read and explained and the liturgical services emphasize the work and suf- ferings 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. Pasting 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, Ost- friesland, pastor of the Luth. Church in Am- sterdam (1839) and hymn-writer; published Knopen, in 1840 and 1879. His harvest hymn, "Auf, stimmet fuer der Ernte Segen," is found in Knapp’s Liederschatz, No. 2275.

Lenz, Christian Dav., b. 1790, in Köslin, Pomerania, studied at Halle, became a Pietist, was teacher in Livonia, and genl. 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 Muehlfrauen; 1575, at Woellis; d. about Easter, 1597. Author of 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, Pastoralthreader (monthly).

G. J. F.

Lessing, G. E. See Göze; WOLFENBÜTTEL FRAGMENTS.

Lessing, Joh. Gottfried, b. 1693, in Kamenz, Saxon, father of the great poet, was pastor at Kamenz, and d. 1770. He wrote a number of books on systematic and practical theology, and composed the hymn: “Komm, komm, mein heller Morgenstern.”
Leuchter, Heinrich, b. 1558, in Melsungen, Hessa, sup't. in Marburg (1558), court-preacher and sup't. in Darmstadt (1609), was a member of the commission to decide in the christological discussions between the Giessen and Tubingen theologians. He d. 1623.

Leyser, Polycarp I., b. at Winnenden, Wurttemberg, 1557, one of three eminent Suabians, who represented the Lutheranism of Jacob Andree, at the University of Wittenberg toward the close of the sixteenth century. His stepfather, Lucas Osiander I., the brother-in-law of Jacob Andree, sent him to the University of Tubingen, when he was in his 15th year. Called in 1573 to the pastorate of Goellersdorf 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, Tubingen 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 passed his second year 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 11:23. L. d. in 1610.

Leyser, Polycarp II., son of I., b. 1586, prof. at Wittenberg (1610), prof. and sup't. at Leipzig (1613), d. 1633. Polycarp III., grand-son of II., b. 1656, d. 1725, as genl. sup't. of Celle, defended Polycarp I. ag. the attacks of Gottfr. Arnold.

**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 Evangelical Verein, a society for home missions, and introduced an excellent new hymn-book. D. 1881.

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., Raccoon, N. J., and educated in Sweden; pastor at Raccoon (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 Probsthyn, near Goldberg, Silesia, studied at Leipzig, pastor
at Lomnitz, near Hirschberg, and Erdmannsdorf (1740), d. 1750, 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 was "Gott ist getreu, Sein Herz, Sein Vaterherz," trsl. by Dr. H. Mills, Horae 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.

Liebern, 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.

Lilias, George, b. 1597, at Dresden, studied at Wittenberg (1621), pastor at Zinndorf (1628), later at Walsleben (1632), diocesan at St. Nicolai, Berne (1647),等工作 and became an admirable 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 Lindemans 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 "Jesu, wollst uns weisen." To him is also ascribed "In dir ist Freude," D. 1630. G. F. S.

Lindenau, Paul, b. 1489, in Chemnitz, pastor at Zwackau (1523), where he helped to further the Reformation, supervised a German school for girls (1526), came into conflict with the city council and left Zwackau (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, furthering the introduction of the Reformation in Saxony 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 the same time, Link, first and as was usual, 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 reformation efforts, a difference arose between him and Osianer, 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. d. at Nuremberg, March 13, 1547. G. F. S.

Lintner, Geo. Ames, b. Feb. 15, 1756, in Meden, 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 Augsburg Confession, which was opposed to the "Mary, queen of the Church," "The Church is the best of the world," "Schatz uber alle Schatzz," (Treasure above all treasures), Moravian H. B. (1754).

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 "Litany of the Mediaeval Church" were quite numerous; the most prominent among them "The Litany of the Holy Name of Jesus," the Laurentian 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 salutarius). Luther prepared a Latin and a German form of the Litany. A copy of the latter he sent to Nicolaus 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 is 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 Expli
catio Orationis Domini. It opens with the Kyrie, bases its intercessions on Christ and his work, enters into a few detailed supplications to all states of men, and culminates in the Agnus Dei. In its general arrangement the apostolic exhortation (I 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 responsibly, 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-Gesaenge (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 Loëhe's Agenda (2d ed., 1853), pp. 160 sqq. The third edition of Loëhe, 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: Loëhe's Agenda (3d ed.), pp. 157-160; Kliefoth, Die ursprungs-
lliche Gottesdienst-Ordnung (Schwerin, 1858-

Liturgy, 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 Luther's 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; they repeatedly sent visitors to Wittenberg; whilst Luther had, in 1538, published their Confession of Faith, with an introduction written by himself. Yet, when they came here, they made common cause with the Reformation. 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 (1885).

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 enjoined 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 de-
scription of the worship of the Church is found in Acts 2:42, "And they continued steadfastly in the teaching of the Apostles and the fellow-
ship, 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 "sup-
lications, 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 Irenæus allusions to the form of the earliest Christian worship. With these agree the portions of 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 liturgical reforms retained many of the 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 Medieval 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 Dreyßache 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 of the Lord. Segovia held that the Sacrament is for sins only, not to obtain earthly advantages (Acta Conc. Trid. Gab. Card. Paleotto descrip., 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 Ptenarien. 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 Münzter, 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, Lamb'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 Missae, a Form of Mass and of Communion for the Church at Wittenberg. We cannot decide whether the Strassburg Deutsche Mess of 1524, the Erfurt
The Confession of Sins which follows was found first in the Nuremberg Mass of 1525, and took final form in Melanchthon’s Order for Mecklenburg in 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 key-note of the day 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 Lutheranism. 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 PERICOPES.) 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 witness (in the Eastern 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 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 older 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 ceremonials, 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 from the services of the week. And with the 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 negligence" 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 Lutheran 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 turn to the service up to this point. Washing our hands in innocence 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 specially 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 Verses 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 in use in Lutheranism. 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 Pra. 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 adoration of the community, 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 discussion 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 Institutions; 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 what 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 was probably 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 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 year, and parts 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 Responsory answered 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 adjutorium (Ps. 70:2). Both of these belong to the Matin Service, which introduces the worship of the day, but only the latter to the Vesper, 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 Invitatory, 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. 330).

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. 120 is divided into eight parts and "Oktosion" 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 Aniphons are sung, to connect with the often repeated words of the Psalter the particular day or season. The Aniphons 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, 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, Maccabees, 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 Lections at Matins and Vespers was, "Gloria Patri" (But Thou, O Lord, have mercy upon us). Responses 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 old Luth. Orders. Antiphons derived from the Gospel for the day were sung to the Benedicibus 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 Benedictus, or a closing hymn and the apostolic voutum. This (2 Cor. 13:13) was the Sunday Cappitulum 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 1832. Became his father’s successor at Harrisburg in 1836. Removed to York, Pa., in 1836, where he was pastor of Christ Church for 44 years.

Lochman, George, b. Philadelphia, Dec. 2, 1773; d. Harrisburg, Pa., July 10, 1826. Graduated with honor by Univ. of Penna. (1796). 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 Calechism. [Elected in 1804, one of the five theological instructors of
the Ministerium of Pa., his parsonage was for years a private theological seminary. J. D. M. G.

Loehe's entire life was 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.

Loeber, Christian, a prominent Luth. theologian of the eighteenth century, b. 1683, at Orla-muende, became superintendent of the churches at Ronnsburg, 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.

Loeber, G. E., b. 1797, at Kahla, Altenburg. In 1826, 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.

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.

Loehe, 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 Loehe 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. Kraft 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 (Diarieverweiser) 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 fulness 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 Loehe 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 Zetzschwitz could speak of a liturgic majesty of Loehe. His activity in the congregation culminated in the case 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 Loehe. 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. Loehe's rich literary activity grew altogether out of his ministerial life. He relates in his introduction to his "Veränderungen aus der Reformationsgeschichte" a publication of which L. von Ranke said, that it shows Loehe'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 Loehe's whole life a mood of deepest sadness, which was, however, reconciled by the joyousness of hope, breathed by the last chapter of his book. A spirit so deeply permeated by the thought of the Church, was incessantly and 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 Loehe 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 Lutherans 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 summepiscopate, strict obligation to the symbols and cessation of altar-functionalism were demanded. The demands were not granted. But since the synod nevertheless showed in its resolutions a progress in comparison with existing conditions, Loche 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 Loche remained in the state church. It ought to be mentioned that the withdrawal of Loche 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 Loche's activity for the Luth. Church of America. Through Wyneken's call of 1841 his attention was directed to the religious distress among the emigrated Germans, which called for his help. He founded the missionaries from 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, Bünker, etc., to form the Synod of Missouri. The Loche-men brought into the union a practical theol. seminary, founded by Loche, in Port Wayne, which, supported by the synod, the missionaries founded a preparatory institute in Nuremberg, also founded by Loche, made the largest contribution to the first growth of the new synod. From the very beginning Loche 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 Frankenhilf, 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 church 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, Loche founded the teachers' seminary in Saginaw for the Missouri Synod, which he later changed to a theol. seminary in Dubuque, Iowa. This cooperation of Loche 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. Loche 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 Loche, Uber den kirchl. Differenzpunkt des Pastors Grabau zu Buffalo, N. Y., u. der sächsische Dissensionsverband in Missouri, added to Unsere 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 Magdelemium, a hospital, etc. In this grand creation the wealth and the depth of the spirit of Loche, as well as his incomparable power of organization developed 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 Loche bore fruit even to his end, without, however, externalizing itself. He was a personality of wonderful concentration, endowed with power over men, full of wonderful talent, withal enriched with the soberest discretion, conscious of the power given him and yet abounding in deep humility without a trace of sentimentalism 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 and breathed, "superlatively beautiful" (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. Loche'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 Noordlingen.

A. S.

Loesch, John Caspar, son of Martin Loesch of Werden, Saxony, b. May 8, 1658; studied theology, held higher ecclesiastical offices at Sonderhausen, Erfurt, and Trier, consecutively; from 1687 professor of theology in Wittenberg; d. in 1718. Against the rising Pietism he took his stand with the orthodox Lutherans.

F. L.

Loesch, 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 Jueterbøck, 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 deviation from him. Of the number 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 indifferentism 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 weariedly 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 Prince 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, Unschildige 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, Pictas 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 calendar pieticism, 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 godless 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. Litt.: 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 counselor, and was thus for the latter; d. 1648, as counselor 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 schlies ich jetzt," in the Gen. Council's Germ. Sunday S. B.; "Christe, Du Reich und Denker, 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 (1860); "Nun preset alle" (Now let us loudly), trsl. by Miss Winkworth, Choral Book for England (1865); "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 Fuerstenwalde (1853-1865). In the church-government controversy between the Breslau and Immanuel Synod, he favored the latter. 1866, successor of Theodore Harms at Muenen near Hermansburg. Participated in the discussions of the famous margrave-law and voted against it, though he had not opposed to it. Sincere piety, great clearness, and sobriety in dogmatic and church-piety 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 Knöpken'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: *Ebenecer* (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 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. Velthuysen, were particularly influential in the founding of the Luth. Church in America. (See article *St. George's* dates back to 1763, under Rev. Wachsel, 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).

**Long, Adam**, b. in Clarion Co., Pa., Dec. 14, 1824. Graduated at the college (1844) and theological seminary (1856) at Gettysburg. Missionary in India from April, 1856, till his death on April 27, 1866. He was first at Samulocotta, and then at Rahajmundry, successor to Gröning.

**Lonicerus, 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 Alveid (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: 5-13, the shorter form in Luke 11: 2-4, omitting the third and seventh petition. The latter condenses the former, and is 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 "thine"; the latter, referring to our human needs, dangers, and tribulations, are characterized by the pronoun "us." One alone of 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 "evils" is to be taken as neutral 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 English doxology is in no 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 explanation of the Lord's Prayer 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. CATCHETICAL 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 arrange-
ment 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 con-
nection with it, the whole treatment of the
Lord's Prayer in the Catechism must be under-
stood. 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 com-
prehensive and deeply spiritual description of
the new life of a regenerate Christian.

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 pas-
sages are to be interpreted literally or figura-
tively. In favor of the literal interpretation,
the Lutheran 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 Testa-
ment contains a doctrine which is nowhere stated
in the Word. With this the apologizing process might extend without limit, and all certainty concerning the doctrines of the 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 ex-

cplicit, 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 Catho-
olics, according to which there is a transub-
stantiation 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 over-
throwing 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 pre-

cence 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." In the same con-
text, 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 propri-
ties 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 depend-
et 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 not. To those in faith doing 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 sub-
jected 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 distribu-
tion, "Therefore, give thanks unto the Lord; for
the remission of sins," that accompany the bodily
eating and drinking. Luther's Catechism de-
clares "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 re-
demption are intended for and are offered him.

Upon the theory of a "sacramental concomi-
tance," 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 circum-
stances of the original institution were to be
closely observed and faithfully retained, and,
therefore, the Lord's Supper was to be adminis-
tered in both forms to all communicants.

Throughout the Mediæval Church, the doc-
trine had gradually developed that the Lord's Supper is a sacrifice in the character of a sacra-
tent celebration and that union of the people of God with one another and with God which was continually forced farther into the back-
ground. As a sacrifice, it was regarded a rite
whereby man offered something to God. This
offering assumed also more and more an expia-
tory or propitiatory form. With the growth of
the hierarchy, "the sacrifice of the Mass" be-
came 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 Luth-
ernans. The current theory conflicted, he held,
with the perfection of the sacrifice Christ had
made during his passion. The Lord's Supper, in
stead of being a rite, whereby we offer some-
thing 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 but theosaic character, 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,
inherently 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 change made by
Mediæval theologians, called "Variata,
"Altered" Augsburg Confession of 1540 oc-
casioned much controversy. These changes were
not intended to express a change in the con-
 vincions 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 Confutation. The change of dis-
 tribuantur 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.
docline, as though the word exhibeantur were
ambiguous and a different doctrine were taught
in the Variata from that which had been pre-
viously confessed, this revision of the Confes-
sion 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 recep-
tion of the unbelieving could not be by faith.

The Reformed churches, while dividing into
a more radical (Zwinglian) and a more moder-
ate 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
resources 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 sacra-
ment, 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 received at all; while their recep-
tion 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); the Confes-
sion 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 Presentia,
1st ed. (1569); 2d ed., Frankfort and Witten-
berg (1560); 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, which
compares the modern systems of Thomasius, Philippini,
and Franck.

H. E. J.

Lossius, Lucas (Fachensis), b. 1508, in
Vacha, Hessia, d. 1582, in Lueneburg. He was
educated at Lueneburg and Wittenberg, where
he became quite intimate with Melanchthon,
Louis VI.

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who afterwards wrote the preface to his Psalmodia Sacra. In 1532 he returned to Lueneburg high-received by Luther, Melanchthon, and Bucerhusen, and for the last fifty years of his life he was teacher and corrector of the school at Lueneburg. One of the greatest liturgical and musical treasures of our Church is his Psalmodia Sacra (Nuremberg, 1553; 2d ed., Wittenberg, 1556; 3d ed., Wittenberg, 1579). This Cantica Sacra Veteris Ecclesiae 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 Hugenot leader, and the ancestor of William I., was proclaimed German Emperor at Versailles (1781). Though herself of the Reformed faith she was a faithful friend of Paul Gerhard. 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 Missaethet" (I. will return unto the Lord), by Miss Winkworth (1689), 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. (1585). 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 whom 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, 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.

Ludicus, Matthaeus, b. about 1540, in Mark Brandenburg, bishop at Havelberg, d. there in 1666. He furnished most valuable material for the musical rendering of the Luth. service in his Missale (two parts), Vesperale, and Psalmierum (1584). A. S.

Luttf, 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, Melanchthon, and other Reformers. Became an alderman of Wittenberg about 1550, and mayor in 1563, D. September 2, 1584. J. W. B.

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); Uber Zweck, Inhalt, und Eigenthumlichkeit der Reden Stephanus (1858); and Pestalouzi (1845). In 1884 he was made emeritus as archdeacon. D. 1890. L. 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 counselor. Since 1868 L. has been editor of Allgemeine Luthersche Kirchenzeitung. He is at present only survivor of the great past generation of Luther. divines, member of mission board (Leipzig), executive member of Lutheranische Conferenz, 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 Chr. 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.

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.
1515. Vicar, in charge of eleven monasteries.
1516. Publishes The German Theology. Lectures on Romans and Galatians.
1520. June 23. To the German Nobility.
1521. April 2. Starts for Worms.
1523. May 4. Taken to the Wartburg.
1524. March 6. Returns to Wittenberg.
1525. August. Conflict with Carlstadt at Jena, Kahlis, and Orlamünde.
1526. April 16. In Thuringia, attempting to check the Peasants' Insurrection.
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.
1529. October. Visitation of churches.
1530. April. The two Catechisms.
1532. April 23. Reaches Coburg.
1534. December. Preparation of The Schmalkald Articles.
1536. Of the Councils and the Church.
1537-41. Revision of translation of the Bible.

1542. Sept. 20. Death of his daughter, Magdalena.
1543. Sept. Short Confession concerning the Lord's Supper. The Hauspostille published.
1549. 22. Buried at Wittenberg. Sermon by Dr. John Bugenhagen; address by Philip Melanchthon.

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 what 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 he was at the same struggling with 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 THESSES, 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 away from his old path, boldly held, he was careful to re-assert 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.

This reformatory activity was not limited to a mere refutation 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 of the Hebrew; but diligently worked until he was at home in his Greek New Testament, and avided 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," in which 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 infallible, 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 enkindled 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 of consecutively. Peculiar emergencies, however, called forth sermons on free texts, or, as in the eight against the Zwicau 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 misrepresentation 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 under 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, in 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 opprobrious. For the gospel, like Henry VIII. and Duke George, belonged to the 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 obe-
dience. The revolts of both nobility and peas-
ants 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 per-
suaded that the evangelical princes would be justi-
cated 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 sci-
entific inquiry had been fettered. Modern lit-
erture arose from his translation of the Bible
and hymns and ceaseless activity as an author,
awakening similar movements in other coun-
tries. Modern English literature is rooted in
the English Bible, which was in the begin-
ning 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 compro-
mise. 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 circum-
stances might suggest, but from a peculiar
thrust concerning marriage. His that he enunciates
as early as 1519 in his book Concerning the
Babylonian Captivity, and which we believe
traceable to the fact that the monastic concep-
tion of the subject had not been entirely ex-
pelled.

Luther's works have been published in the
following editions: 1. The Willenberg, 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 be-
gan to republish this edition after being thor-
oughly re-edited. Sixteen volumes had ap-
peared when this article was written. 6. The
Erlangen (and Frankfort), 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 Emper-
or, 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, 1835-8), with a sup-
plementary volume by Seidelmann (1866). An-
other edition is by Strobel (1780-83). Separate
editions of his Postils and of some of his other
works are numerous. Particularly to be com-
mented 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 Bachheim (First Principles of the
Reformation, etc.), Philadelphia, 1885.

Contemporaries left biographies. Such are
those of Melanchthon (1546), Cruciger (1553),
Matthesius (1869), and his physician, Ratzen-
berger (1871). 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 his Life of Luther; Pre-
paratory to the translation of the Bible, 1856),
other works, 1st ed., 2 vols., 1855; 3d ed., 1883;
the intermediate edition, German, 1882, has ap-
ppeared in two English translations), Kolde (2
vols., 1884, 1893), Burk (1883), Platt (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 Haller edition
of the 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 bi-
ographical material is found in Loescher's, Re-
formations-Die, and Seekendorf's Historia
Lutheranismi.

Luther's Theology has been the subject of
monographs by Th. Harnack (1862-7), and
Köstlin (Stuttgart, 1863; English translation
(Compare Krauth, Conservative Reformation
(Philadelphia, 1871); Platt, Einleitung in die
Luther's Catechisms

Augustana (Erlangen, 1688); Croll, *TrIBUTES TO Luther* (Phila., 1885); Pick, *Luther as a HYMNIST* (Phila., 1873); 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, 1690), constructs a biography from the themes of the numerous medals covering Luther and his times, of which it gives illustra-
tions. 

Luther's Catechisms. See CATECHISMS.

Luther Jubilees. Public and formal celebra-
tions 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, Goet-
tingen, Nurenberg, Torgau, Weimar, Augsburg, and other places. (See Dr. M. Luther's *Merk-
waerdige Lebensumstande*, von Friedrich Siegmund Kell, Leipzig, 1764, 4th part, pp. 292-319.)

In 1855 the 350th anniversary of Luther's death was commemorated. See *Denkmale zur dritten Saecular-Feier 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 impos-
ing 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 No-


vember 10 and November 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 1,000 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, Stoeccker, E. Prommel, and other speakers. In November, his birthday was celebrated in Eisben, with a historic pro-
cession and the dedication of a Luther statue by Siemering; in Leipzig, with the laying of the cornerstone of a Luther Church; in Augs-


bug, with an open-air celebration in the court of St. Anna's College, where the Luthers 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 Swit-


zerland (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. biog-


raphy by Felix Kuhn. In England, the Ger-


man congregations of the city of London united in a jubilee service in the church at Cleveland Street, the German court-preacher, Dr. Walla-


baum, delivering the principal address. Mass meetings were held in Exeter Hall, Lord Shaftes-


bury presiding, and the Dean of Chester deliv-


ering 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 celebra-


tion 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 Acad-


ey 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 Minis-


terium 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 Lutherjubilaeum in Phila-


delphia, herausgegeben von der Pastoral-Conferenz; Luth. Denkmal, bestehend aus Predig-


ten, Dispositionen, Liedern, und Beschreibun-


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 Evangel. 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 inter-


course among our Lutheran youth and to unitedly strive for the up-building of our Luth-


eran 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, comprising the counties of Kings and Queens, 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 Lutheran Alliances and Young People's Associations of Ly-
The Lutheran League 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: Lutheran 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), 143 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 Lutheran 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, 1897. The estimated membership of the Lutheran League of America in 1898 was 70,000.

When the forward march of the Lutheran 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 Lutheran League movement is not merely an emotional, but pre-eminently an educational movement. The Lutheran 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 established 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 Lutheran 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 desire of the Lutheran 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 reports 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 Lutheran 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 advance- 
ment of the Church's interest.

These are only some of the results that have accrued from the organization of Luther League. 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 calumniias ferre quam Lutherus debuit, neque ipsi Apostoli." The cal-

umnies heaped upon Luther during his lifetime were crowned by that famous pamphlet which, one year before his death, gave a graphic de-
scription 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 re-

vived the hatred of the Romanists, which vented itself in gross misrepresentations and aspersions of Luther's character. Among them we men-
tion 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 "Gott-
lieb" (Evers?) in the Germania of 1883; Jacob Wohlgemuth, Dr. M. Luther, Ein Charac-

terbild, zum Lutherjubilaeum dem Deutschen Volke gewidmet (Trier, 1883); Michael Herr-
mann, Luther's Leben (Ingolstadt, 1883); Roem-

isch-Catholisch-Catechismus von Dr. M. Luther (Wuerzburg, 1887); Das Luther Monu-

ment zu Wurms, im Lichte der Wahrheit (Mainz, 1868, 1888); Dr. A. Westermayer, Luther's Werk, im Jahr 1883; Reformationbilder von

Dr. Constantinus Germanus (Freiburg i. B. 1883); Paul Majunke, Luther's Lebensende, eine historische Untersuchung (1889, 1890), resusci-
tating the story of Luther's suicide; Luther gegen Luther, Beleuchtung des Reformati-
von Wittenberg (Faderborn, 1883); William Stang (Providence, R. I.), The Life of Martin Luther, compiled from reliable sources (Pr. Pustet & Co., New York, Cincinnati, 1883); based on Alzog, Hergenroether, and Janssen.

The following writers against these slanderers, on the Lutheran side, may be mentioned: Jul. Koestlin, Luther und Janssen, der Deutsche Re-

formator und ein ultramontaner Historiker (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, accom-
panied by explanations, is: Juncker, Christian, Vita D. Martini Lutheri et successuum Evangeliae Reformationis Jubiluarumque Evangeliorum (Frankfort and Leipzig, 1699). It contains plates of 145 medals; and of these 26 were reproduced in Life and Character by senior editor of this work (New York, 1898). Another extensive collection is found in Kreusler's Luther's Andenken in Muenzen (Leipzig, 1898). See, also, Fabricius, Centifolium Lutheranum, 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, Wiclliff, Huss, Savonarola. On the wall surrounding the monument there stand as protectors Frederick the Wise and Philip of Hesse. In the rear Melanchthon and Reuchlin appear, symbol-
izing the aid which science gave the Reformation. Between them are the sitting figures of the cities, Spires, Augsburg, and Magdeburg, to point out the power of protest of a free con-
science, the joyousness of confession, the marty-
trom 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-Melanchthon statue in Leipzig, in which Luther sits and Melanchthon 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 drams 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 1588, by Barthol. Krueger of Spern-
berg, city clerk and organist at Treben,
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 Wer-
ner'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: "Der Bunge's "Luther Play for Zerbst," of a local character; C. L. Lobe (court-preacher in Hanover), "Dr. M. Luther und Count E. Erbach," drama in four acts, based on "Arnim Stein" (Goettingen 1883).
Albert Lindner, "Der Reformer," drama in three parts; W. Kochler, "M. Luther," a historic-o-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. Mauke, 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 "Lutherfeststapel" (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 students, Luther and Staining 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. Johannis Congregation, at the Young Men's Christian Association Hall, Philadelphia, March 3, 1891. (See Martin Luther, Ein kirchliches Festspiel, gedichtet von Hans Herrig, In Amerikanischem Ausgabe von W. Weller, 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 Jesse Wylie," Philadelphia, A. S. 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 Wranglers, 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 Matthiasius occasionally, whilst Anton Lauterbach did it continuously (1531-33 and 1537-39). John Aurifaber 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 Forsterstein and Bindseil. Lauterbach's *Diary* of 1539 was published the same time by Seideleman. The latest "popular" edition, by Friedrich von Schmid, 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, the spirit of the age, the progress of science, matrimony, government, diseases and death, life eternal, legends of saints, councils, patriarchs, prophets, and apostles, war and heroes, lawyers, scholars, schools, universities, in 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 Melanchthon and of other friends, his opinion of pope and emperor, of prince and chancellor, of citizen and peasant, of men and women, according to 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., *Luther's Table-Talk and Right After Luther's Time*, and right after Luther's time and even now quite a number of ambiguous and trivial sayings current among worldly-minded people are and are attributed to Luther, and were used to his discredit. An abbreviated English edition of the *Table-Talk* was prepared by Dr. Macaulay, 1891.)

**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 Luth. 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, 1835 (see article; also Spaeath, Charles Porterfield Krauth, I. 356 sq; 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 adapts it to the circumstances of time and place. The Luth. Church in America cannot be a reinstatement 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 severed, 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 a radical 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. Diet 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 Rietshel'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 supt.s, 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, Wallenell was opposed by Gustavus Adolphus of Sweden and Duke Bernhard of Saxe-Weimar. Before the conflict ended Pappenheim came to the aid of Wallenell. It was a hotly contested field. Gustavus Adolphus fell, while he was rallying his infantry, just after he had received the wounding of his left wing by enemy's cavalry. 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. Wallenell 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, 1658, in Denumin, Pomerania; studied at Greifswald and Strassburg, where he was a pupil of Dannhauser, 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 Calovius was averse to giving it much attention. His colleague, Cathmann, 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 died 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 Osnabruck, 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 Wittenberg, Bevensen (near Lueneburg), and Gehren, near Hanover. He was a specialist in the field of liturgical illumination and psalmody. Author of Die Liturgischen Altarweisen des Lutherischen Hauptgottesdienstes (1873); and Andreas Ornithoparchus und dessen Lehre von den Kirchenaccidenten (1877). A. S.

Lyitus, Heinrich, b. 1670, in Flensburg, prof. of theolog. in Koenigsberg (1701), ordinarius, consistorial counsellor, and inspector of schools in Lithuania (1707, d. 1731), was a Pietist of great educational ability.

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 Betsileo 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. Borchgraeve, the superintendent, resides at the capital. The work is most prosperous among the agricultural Betsileos, less promising among the pastoral Sakalava and Bena. 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 malicious 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 gelauft," 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 Plushing, Long Island, N. Y., and became a member and officer of the Dutch Luth. Trinitatis Church. There was great strife in the congregation, and Majors and others urged the Rev. H. M. Muhlenberg to visit them in the interest of peace. Muhlenberg speaks of Majors 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 Nakskov’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 Sachariz Nakskov, 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 Stra. Also to be sold by Gottfried Miller, Reader in the Luth. Church, and Nor. Schleydorn in Philadelphia. MDCCCLIV.” This was 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.

Majors 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 set it up in 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 Giez Na Liit 10 Dienst Jan 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 Wetterae, 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. archbishop 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 congregations, with 904 members, according to last census. So far as ascertainable, all are Scandinavians, 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 Melancthon, 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 gained 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 articula 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, 1532, 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 1700, 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 among the orthodox Lutherans had reached 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.


Mandation. 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., 1899, 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, with 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.

Mann, Wm. Julius, D.D., L.L. D., b. May 29, 1819, at Stuttgart, Wurtemberg, 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 Boenninghead, Wurtemberg. In 1844 he became assistant preacher in the same place, and, later on, in Nethausen, near Uraach. 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 was ruled in the General Synod he had no sympathy, and wrote against it his Plea for the Augsburg Confession (1856) and his Lutheran 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 (1845-1869), Luthersche Zeitschrift and herald und Zeitschrift (1860-1892), Jugendfreund, Evangelische Zeugnisse (1863-1865), Theologische Monatshefte (1868-1873, Herzog's and Schaff-Herzog's Encyclopaedia, The Workman (1880-1891), and the Luth. Church Review (1882-1891). Also: Luther's Kleiner Kachelismus, erklart in Fragen und Antworten, zum Gebrauch in Kirche Schule und Haus (with Dr. G. F. Koeth, 1863). Fichte und Zions Jubileum (with A. Spaeth, 1866). Der Deutsch-Franzoesische Krieg (1872), General Principles of Christian Ethics (based on Dr. Chr. F. Schmidt, 1872), Vergangene Tage (1879), Heilsbotschaft (Sermons published for the benefit of the Orphans' Home, 1881), Das Buch der Bücher and seine Geschichte (1884), Leben und Wirken William Penn's (1881), Christoph Columbus (1891), Heinrich Melchior Muehlenberg'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. Erinnerungsbuch, gesammelt und bearbeitet von A. Spaeth, Reading, Pa., 1895.)

Marbach, John, b. Aug. 24, 1531, at Linden on Lake Conestoga, was educated at Strassburg and Wittenberg. Melanchthon 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 home again, first as deacon, 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 Wurtemberg to confer concerning the confession to be laid before the Council of Trent; then as delegate of Strassburg to the Council itself. Subsequently 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.

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 Spires 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 GColamadius, Bucer, Hedio, etc.; Luther, by Melanchthon, Jonas, Brenz, Osiander, 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 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 acquire, save themselves from the necessity 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, have 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. 1553, in Cicales, Spain. When the husband of 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 Laumann 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.

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. 1652, 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).

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 redemption 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 state; 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 "forbid- ing 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 indifferentism, or the entire rejection of 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 Waltlher, Pastorale, p. 204 ff.) M. is dissolved by death and by adultery (destruction, 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 in most states is 17 years, or 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, 1838. Extensive travels in Germany and France (1854-36) 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 movements of Sweden, 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 Dorner 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 1753, 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 Bach man, 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 Illinois and Wisconsin. Of the 24 congregations (18 belonging to the Maryland Synod); Carrol, 23; Frederick, 24; and Washington, 20 congregations, of which all but two small congregations in Carrol 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. 329, VII. 374. Maryland 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 10 congregations with 1,707 communicants. The General Council had 12 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 grandfather, 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 Commandments, but disapproved, 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, 1544, 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 *Sacraea ou Bergpostill*. 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. Cronenwett, Ohio Hymnall, "My heart with deep emotion." A miners' song of his, "Gott Vater, Sohn und Heilger Geist," was also translated by Miss Winkworth (1866), "O Father, Son, and Holy Ghost, Thou God dost fix the miner's post." His most beautiful hymn, the cradle song, "Nach schlaf mein Liebes Kindlein," (General Council Sonntag Schul Buch) has never been translated.

**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 *Hallesche 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 Wurttemberg, the colloquy was held between the Wurttemberg 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 Wurttembergers were: Brenz, Jacob Andreae, Schneip, and Bidembach. The discussion had reference to the doctrine concerning the Lord's Supper and to 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 Wurttembergers, on the other hand, especially through Andreae, upheld this doctrine and preferred to prove it from the *Unio personatis* 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 patefactio*—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 Wurttemberg 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 Christians in his territory, invited the friendly inclined princes, especially those of Wurttemberg and Baden, to co-operate with him in the establishing of unity in doctrine within the realms of the German evangelical state churches. The two preachers of Stuttgart, Bidembach and Osiander, were appointed to draft a Formula of Union. At the convention of Maulbronn, Jan. 19, 1576, this draught was submitted, approved, and subscribed to by the theologians of Wurttemberg 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."

**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 Jointness, 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 (1806–68); b. 1781, d. 1858. 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 1547, 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 Chytàus 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 1890 Grand Duke Fred. Franz II. created the Oberkirchenrat, whose president for many years was Kleifoth. 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 “Kultusminister” (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 chief M. Schwebar—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. Schwebar and M. Strelitz. The work of direct and immediate supervision is assigned to superintendents, of whom there are seven (in Rostock, Wismar, Doberan, Guestrow, Malchin, Parchim, and Schwebar). The territory which is assigned to these suptis. 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 propositus. 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.

M. Medler, Nicolaus, b. 1502, in Hof, Bavaria, where he was pastor (1530), was compelled to flee for preaching too severely, was at Wittenberg (1531-35), preached for Luther, who regarded him highly, became supt. at Naumburg (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 Saxony 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.

M. 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 (1834). 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 stillled), 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 Luthersiche 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 Ezzer, Sermons on the Gospel of the Church Year (1885).

A. S.

Meinsner, Gottfried, b. 1618, in Wittenberg, d. 1690, in Grossenhausen. A number of his hymns are found in the Bolhagen hymn-book. Fischer, in his hymnological dictionary, gives 13 of them.

A. S.

Meinsner, 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, Glessen, Strassburg, and Tübingen. In 1611 he was made professor of Ethics, in 1612 professor of Philosophy. In Wittenberg, 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 Miles." 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.

Melanchthon, Philip, son of George and Barbara (Reuter) Schwartzewitz, b. at Breslau, 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 Schwartzewitz, meaning "black earth," to its Greek equivalent, Melanchthon. October 14, 1509, he was incorporated 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 Neuclerc'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 Melanchthon, present one of the most pleasing features of the splendid drama of the Reformation. Luther loved Melanchthon as a son, and Melanchthon 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. Melanchthon, 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, Melanchthon carried on the work of Reform until his own death, April 19, 1550. For more than three hundred years, their bodies have reposed together in the Castle Church at Wittenberg. Melanchthon attended many of those famous 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 Torquai Articles (1530); the Augs-burg 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. All of his 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. Melanchthon 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 scantly 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, Melanchthon was married to Katharina Krapp. Luther was instrumental in making the match; but Melanchthon 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 Melanchthon lived at Wittenberg is still standing. It is now the "Melanchthon Museum." A tablet placed high up in front, bears the inscription: Here lived, taught, and died Philip Melanchthon. In this house Melanchthon 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 Loci. He left an estate worth several thousand dollars.

3. His Services to the Cause of Education. By talents, learning, choice, and experience, Melanchthon was pre-eminently a teacher. To the masses of the people he pointed the way; 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 theologian. He speaks of himself as a "linguist," and a "philologist," and places 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 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 1562 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. Melanchthon 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 Freischulen, 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 gymnasium. 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, Trotzendorf, 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 Rektor 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 wished as much as 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 Rektor Germaniae, 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 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 Formularia without question. After 1526 he became more independent in forms of expression, but he adhired 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 salvation, 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
Melanchthon

Membership

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) Melanchthon expounded the doctrine of justification with great clearness. He insists upon 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 gratulatus 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 "considered good in order to eternal life." This was thought by some to endanger the doctrine of justification; but Melanchthon 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 Melanchthon 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 Melanchthon 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 formula. 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 mandation. In 1531 he forsook the theory of ubiquity. Neither "oral mandation" 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 Melanchthon 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, Edito Variata.) The change was regarded as an improvement and was received with great favor. No time did Melanchthon 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 Ordinorum, and the Bavarian Articles, Melanchthon gave full proof of his adherence to the Luth. faith.

[See also: Ph. Melanchthon, the Prot. Preceptor of Germany, by J. W. Richard (N. Y., 1806). Eds.] J. W. R.

Melanchthonianism. 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.

Melheimer, Frederick Valentine, b. Regenborn, Brunswick; studied at Helmstädt; came to America as chaplain of Brunswick troops (1776); pastor, Dauphin Co., Pa. (1779-84); Manheim (1784-6); New Holland (1786-9); professor in Franklin College, Lancaster (1797); pastor, Hanover, Pa. (1790), until his death (1814). Distinguished as a pioneer in the advancement 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, obliged 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 Wiggand's influence he afterward abandoned and attacked Placianism.

Menius, Justus, a Latinized rendering of Judocus 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 Melanchthon. 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 Lutheran Church, namely, that between the Giessen and the Tübingen theological faculties on the subject of the kinesis or krysis of Christ. Mentzer himself had called forth this controversy by an appeal to Hafenreffer, 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 Lutheran Church of Germany, and the political heads of several states took active measures to put an end to it. Both parties agreed on the Luther doctrine of the participation 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 (kinesis) 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 krysis, or concealing of the activity of these attributes, the other professing to transfer the manifestations of these attributes, although at the same time yet possessing them. For Mentzer it was not a question of kinesis, but only of chresis. The matter was in 1624 appealed to the Saxon theologians, who decided in favor of the Giessen theologians. (See KANOSIS.) 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.

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," trad. by J. Kelly, Family Treasury (1868), "Into the garden shade to pray;" "O, dass ich tausend Zungen haette," trad. 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.

Meynert, Adam Christoph Friedrich, b. 1818, in Regensburg, Bavaria, d. 1891, in Heilsbronn, near Neuendettelsau, Bavaria. Studied theology in Erlangen under Harless and Hofmann; 1851, pastor in Ditterswind; 1870, superintendent in Muggendorf; 1874, in Erlangen; 1880, in Heilsbronn. 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. Gerhardt's Geistliche Lieder in neuen Weisen, Erlangen, 1876). Edited the Choralbuch fuer die Luthersche 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 Jugendsfreund and in Dr. Spaeth's Liederlust.

A.S.

Merit of Congruity and of Condisigny 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 (condignal) 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 fulfill. 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, Moriz, b. 1806, in Pretzsch, near Wittenberg, deacon at Waldenburg (1834), arch-deacon (1835), pastor at Calenberg (1841), until his death (1877). For a long time editor of the Saxon paper, the Fulger, 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 Allväter der luth. Kirche. He was a consistent Luth. pastor, an eloquent preacher, and humble in the presence of the Superior.

Munzel, 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 Grosshennersdorf (1873), and supt. at Rochlitz (1883), until his death, Sept. 1, 1889. A man of wide learning and decided confessionalism, he is known chiefly as editor of the Kirchisches 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 Erding (1851), 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 grammatico-historical 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 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 (1831). His castigation of the so-called "accommodation" of the confessionalism of the Confession of Augsburg and the "true" Lutheranism of his time had much ill-will and opposition. He wrote a number of devotional works: Tuba Penitentiae Prophetae (1625); Tuba Novissima (1626), containing the hymn "Jerusalem, du hochgebaute;" Heilliches Sodoma (1629); Himmlisches Jerusalem (1630); Juengstes Gericht (1631). 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 Franck, 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 reason of which he left it, and went to America. 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, Heintzmann, Handschuh, Fredrick Schmidt, J. C. E. Schultze were associated with Muhlenberg in the care of the congregation, and 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. Denne (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. N. Mueck, 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 other churches. (See Dr. Mann's full history in New Edition of Hallesche Nachrichten, Schauacker, 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 reviser 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. 1690, 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 Woff'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 1850, being exceeded only by the Methodists. It had 350 congregations, with 62,897 communicants. In 1850 it gave a fair fare, D. Sprague, 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 4,496 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 10 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 1863. 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 1829 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 comprehended 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, received by the faculty of 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. It is true, in some cases, the theologian 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 Wurttemberg) 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 absorbed 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 "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 in Europe, new church in this 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 increase in the future 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 has devoted itself is to give up 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 missionaries, for which she had originally aimed to give up is, what might be called, the national or territorial. Ministry. See Ministers' 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 1752 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 societies 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 presupposes a call to a congregation. The justification of the separate sessions 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.

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. 2:7; Eph. 2:20), and gave them the authentic written Word of God (Gal. 6:11; 1 Thess. 3:15). On this 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 portion of the whole, and are 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 their successors. They perpetuated the manner in which 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. 13:7-16). 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 21:5; 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 Jesus Christ (Rom. 15:15; 2 Cor. 4:1–6), 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 mediate*ly 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 (Aug. Conf., Art. V.), and emphasize the need of a regular*ly organized church polity and grades in the church, even though they have been made by human authority (Aug. 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. (Smal. 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. Kostlin, Luther’s Theologie, II., p. 539 ff.)

The classic Luth. dogmatists, 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, Entamen, XIII.; Chemnitz, Locii, De Ecclesia, 11 sqq.; Smal. Art., 251 ff.; XIX. 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 view came the thought that the ministry was conferred as a 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 later 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 Loche, Minneapolii, Eichrodt, Völker, et al. 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 Hütentbrief, and in modified form is held in the Iowa Synod, whose beginnings are due to Loche’s non-agreement with Missouri (see IOWA SYND., 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” (Grabner).

For Literature consult, in addition to the full list in Luthardt’s Compendium, §§ 67, 74; Philippi, Kirchl. Glaubenslehre, 5, 3; Knoke, Grundriss der prakt. Theologie, § 8; Grabner, Doctrinal Theology, p. 244; Sohm’s Kirchenrecht under “Urchristentum” mark; “Reformation;” Nægøen, 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 Lutheran congregation in Minneapolis, in August of that 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 Haage'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 Lutheran communicants in Minneapolis is 7,120. G. H. T.

**Minnesota, Lutherans in.** According to the census of 1890, there were 30,985 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:

<table>
<thead>
<tr>
<th>Congregations</th>
<th>Communicants</th>
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<tr>
<td>General Synod</td>
<td>26</td>
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<tr>
<td>General Council</td>
<td>223</td>
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<tr>
<td>Synodical Conference</td>
<td>227</td>
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<tr>
<td>Joint Synod of Ohio</td>
<td>21</td>
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<td>Buffalo</td>
<td>179</td>
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<td>Haage's</td>
<td>312</td>
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<tr>
<td>Norwegian Church</td>
<td>21</td>
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<tr>
<td>Danish Ch. in America</td>
<td>201</td>
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<td>Danish Ch. Association</td>
<td>14</td>
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<tr>
<td>Icelandic</td>
<td>221</td>
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<tr>
<td>United Norwegian</td>
<td>405</td>
</tr>
<tr>
<td>Independent</td>
<td>3,401</td>
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The 30 congregations and 2,750 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 Altenau from 1548 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. 1593.

**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. Conf. 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, note 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 intervention of the official 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 pray 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 starvation of 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 (1736), 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 religion 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. Rehmann having joined him, they continued their journey, discovered (1845) 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 Neuendetselten Institution, are, since the society's affiliation (1895) 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 Mission Society sent missions (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 Congo, 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 (1828). The Rhenish Society, upon the invitation of Dr. Philip, superintendent of the London Society's missionary societies, began work in 1828, where it now has 13,000 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. 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 Natals, 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 Bochuanu converts number 29,863. The principal station is Bethany. A bequest of $15,000 from Rev. Lindemann in 1857 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 special 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 Church represents 35,000 members in its South African missions. Adding the diaspore 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 Cameroonians; 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 missions laboring without aid 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 membership is 32,000, the 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 aid of the best men, among them the Queen of Prussia, and in organizing the Danish Luth. China Mission.

The Danish missionaries are uniting 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 reach 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 Society of California, the Neuendettelsau, 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 Neuendettelsau 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.
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 the strain of Luth. pastors, and 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 Lutheranism 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 provisions 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 Luth. for a period of ten years. Ministers also visited the region west of the Allegheny Mountains. 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, Finns, Poles, and 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. Butler'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 Luth. 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 extensive 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. Baseler, 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. Guehrer 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 9, 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 1855-1860 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 Luth. settlers, 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 the Synod's Home Mission Committee.

It supported, according to the last report, 191 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 home missionary 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 $39,842.59.

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. Eshbjorn, 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 $504,991.27 in the work, and at present support 80 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 has 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 at the theological seminary in 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 evidence 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.

**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 directly 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 Christians 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. Götteskisten).
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. Andreas, 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 a driving reformer alleviating the sufferings caused by the Thirty Years' War. (c) The period of Pietism (Spener, 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. Ulsperger, for joining active Christians into an international confederation and relieving the spiritual wants of the masses. "(d) The century of institutions..." (advanced times: Oberlin, the father of the Christian kindergarten; Joh. Falk (1766-1828), Count v. d. Reckel-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 the city of Berlin; and Marie Steckking (1794-1859), "the Tabitha of Hamburg," who devoted herself to the nursing of the sick during an epidemic of cholera, and who founded a woman'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. He was one of the first German founders of Sunday-schools, 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. Friedler (1806-54) revived the female diaconate by founding the Kaiserswerth mother-house of deaconesses (1836). (See Dracaeus.) Wilhelm Loewe (1808-72) brought I. M. to its proper position and recognition in the Luth. Church; founded the Verein fur I. M. im Sinne der Luth. Kirche (1850), the Verein fur Weihl. Dia., and the mother-house in Neuendettelsau (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; Arbeitercoloni, 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: Institutions for 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) Clergy: Working in the missions, as vicars, 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: 44 Mother-houses with 9,714 sisters, in 1867 working in 3,643 fields.


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 independent 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 obsolete; the work among the freedmen of the South by the Synodical Conference, the 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 what 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 deprived. 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 deaconesses 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 outside 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.

Litt.: 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 Wuertemberg, Oct. 27, 1715; and the Ministerium of the city of Augsburg devoted the col-
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. Peter Jaenike, 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 1. in 1830, and Berlin 2. (Gosnner) 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 1853; the Brecklum Society opened its seminary in 1877. The Danish Society's "Mission-School" exists since 1852. The Swedish Societies have had one at Stockholm, 1855, another at Johannesburg, a. 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 Wuertemberg, in 1715, under the title, Short Historical News of Mission Work done on the Coromandel 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 Calvinische 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 1. publishes monthly Missionsberichte, and a Missionsfreund; Berlin 2. 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. Grunemann's Missionary Atlas of 35 maps is a work of highest merit. The number of historical and theoretical works is rapidly increasing, many monographs of fields 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 Missionstidende, likewise the Church Society; the Norway Society publishes 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.

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 (1841) "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 reunited, assumed control of the work in India. When the General Council was organized, the General Synod was disposed to transfer the Protestant missionary 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, 138 teachers, on 7 stations at and near Rajahmundry on the Godavary 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. 1968: 8 missionaries, 5 zenana sisters, 2 native pastors, 20 catechists, 150 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 2 missionaries at Sendai, Japan, since 1892.

4. "The Synod of Missouri" in 1894 established two stations in West Tamil Land, So.
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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 Malagasy, since 1852.

 Contributions for foreign missions, $20,000.
B. 7. "The Evangelical Luth. Missionary Society," or "Leipzig Society," organized 1836, first labored in Australia, then in So. India. In 1837 the field of the old Halle-Danish Missions in Tamil Land, So. India, was partly reoccupied. There it has 25 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 (1895), $120,000.
8. "The Hermannsburg Missionary Society," organized 1839, by Pastor Louis Harms and his congregation, began work among the Zulu in South Africa, 1853; among the Telugu in So. India, 1866; and among the Maori in New Zealand and the Papua in Australia, 1875. It has 60 stations, 65 missionaries, 25,000 Christians. Income, $75,000.
11. The Missionary Institute at Neuendettelsau, 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.
17. "The Swedish Church Missionary Society," organized in 1868, has 8 stations in Zulu-Land, South Africa; 12 missionaries. Income, $80,000.
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 Missionaries.)
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.
24. The Lutheran 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 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.
26. "The Berlin Missionary Society" (L.), 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.
27. "The Berlin Missionary Society" (II.), or "Gossner Society," started by Pastor Gossner (1856), 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.
28. 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 prevailingy 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 1826, in Southwest India 1834, in China 1847. Now 60 stations; 150 missionaries; 16 native pastors; 200 catechists; 35,000 Christians; 15,000 scholars. Income, $250,000.
(b) "The Rhenish (or Barnem) Missionary Society," organized at Barnem-Eilverfeld in
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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 1857. Now 75 stations; 10,000 missionaries; 500 catechists; 75,000 Christians; 12,000 scholars. Income, $150,000.

e. "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 1839, 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 orphan's and foundlings' home at Hongkong, China. Income, $5,000.


(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 1858, has four stations in that field, six missionaries, and six deaconesses. Income, $10,000.

(i) "The Neukirchen Missionary Institute," organized in 1832, 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 1853, 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 Missions and 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.

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1827 (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, $400,000.

(c) Nine Scandinavian Societies: 65 stations; 120 missionaries; 75 native pastors; 250 catechists; 85,000 Christians; 16,000 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, $8,000. Total in "round" numbers: 25 A. C. Societies: 260 stations 420 missionaries; 135 native pastors; 800 catechists; 225,000 Christians; 85,000 scholars; income, $825,000.

TOTALS (1898).—II. "Union" Lutheran.

Ten German Societies: 165 stations; 315 missionaries; 20 native pastors; 800 catechists; 120,000 Christians; 25,000 pupils; income, $350,000.

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, continued 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 1895. E. G. L.

Mississippi, Lutherans in. are confined to the central counties of Attala, Winston, Smith, and Scott. Seven 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 7,438 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 Mulholland 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 Wurtemberg (1856), at Mömpelgard (now Montbelliard), to remove the difficulties between the Lutherans and Reformed. The Luth. side was represented by Jac. Andreu, 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 Lutheran 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 Gottingen, from where he was banished on account of his opposition to the Interim. Duke Albert of Prussia appointed him dome-preacher at Koenigsberg. The Osianian controversy raging there, he had to side with or against Osianier. Trying for a while to mediate between the contending parties, Max. at last joined the opponents of Osianier, and the controversy between Moerlin and Osianier was now carried on with boundless passion. All overtures to mediate between the two were of no avail. In 1552 Osianier died, but the controversy continued unabated, the more so, since Funk, son-in-law of Osianier, had gained control over Albert, who consequently favored Osianianism. Having preached against the view of Osianier, 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 (1573-1597), 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 Coswig Act, i.e. the endeavor to bring about a reconciliation between Flacius and Melanchthon. 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 Osianianism 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 doctrinae Prutenicum, through which he succeeded in re-establishing the Lutheran 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 Scholarie 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 service 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. E., Jr.

Mobanus, Ambrosius, D. D., b. 1494, at Breslau, d. 1554. He studied at Krakau, 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 (1886). A. S.

Moller, Heinrich, b. 1530, in Hamburg, studied at Wittenberg, where he became prof. of Hebrew through Melanchthon'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 Liessenitz, near Wittenberg, d. 1606, at Goerlitz. He was cantor at Loenwegen, Silesia (1569), pastor at Kesselendorf (1572), and afterwards diaconus at Loenwegen, 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, Taubler, and Manuale de Preparatione 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 hymn "Ach Gott, mein Herr," and Miss Winkworth, Lyra Germ. (1588), "Ah God, my days are dark indeed," in the Ohio Hymnal, and "O Jesu suss, 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 influence. By 1800, its membership was 1,600. It flourished, and by 1810 it had over 2,000 members. After a brief existence it was merged with the Frederick congregation. (See FREDRICK.)

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.

Morrir, Charles A., b. York Pa., 1792, brother of Dr. J. G. Morris; licensed by Minister 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 $50,000 for payment of debts, which with other bequests and gifts during life, to charitable purposes, aggregated over $30,000. 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 seigneur 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, 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, fl.). 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 Disputation of 1519, of which he also wrote an account.

Moscr, Johann Jacob, Dr., b. 1701, in Stutt- gart, d. 1735. 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 Württemberg 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 declared 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.

Moehmin, John Lawrence von, b. at Lübeck, Oct. 9, 1693, ’04, 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.


W. K. F.

Muehlmann, Johann, b. 1573, at Pegan, 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 which is “Gott in der Hoche,” (See Miss Winkworts Church Book for England (1853), “While yet the morn is breaking,” and “O Lebensbrunnenlein, tief und gross” (O Spring of life, so deep, so great), tr. by A. T. Russell (1851).

A. S.

Mühlenberg, See MUEHLNERG.

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. 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 Greiz, Silesia, d. 1745, in Limbach; pastor in Limbach, 1687; in Schkoelien, 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 Zweibruecken 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. Peter's German 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 Bottwar, Wuertenberg. 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 saemte 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.

Müchnemeyer, 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 Lambspringe, near Hildesheim, in 1840, supt. at Katlenburg in 1851, and in 1855 consistorial and supt. at Buer near Osnabrück. He was the founder of the Hanoverian Gotteskasten, wrote Gedenkbuch fur Konfirmanden articles in church periodicals, etc., and d. Nov. 7, 1882.

G. C. F. H.

Müchner, 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.

Münk, Cornelius Carl, b. 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 as Petri and Niemann confirmed him in the Luth. faith. Preacher at Oste, 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 fahr des Herrn (1855), a book of sermons on the epistles of the church year; Der Tug 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 which M. was identified, Neues Zeithblatt fur die Angelegenheiten der evangelischen 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, Devotische Lieder (1772 and 1774). Among them "Seht, welch ein langes Jahr so schwer," trsl. by Dr. H. Mills (1845), "Behold the Man! How heavy lay," and "Zitternd, doch voll sanfter Freude" (Full of rev'rence 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 1735; taught one year at Orphan House, Halle, where he was marked for service as a foreign missionary in India; pastor at Grosshenersdorf 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. Stoever (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, and 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 in which he would have been 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, 1. 171 sqq.) In 1781 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 bein 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 a few days' 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 venerable Bishop White of Pennsylvania, on March 2, 1772, he sailed for England, reaching Dover April 10, and becoming ordained as a priest on April 25, 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 spirit, 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 defense, 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 stood before them till his duty was performed. 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 to quarters, 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 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 companionship with his older brother 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, Frederick delivering an English oration on the subject: "Contentment is the Greatest Wealth." Then attending the lectures at the university for two years, and being accompanied by his brother and the Rev. 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 Tulpheckens (Stoucburg, 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 the 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 Ministerium. Dr. Kunze, 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, he 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 House of Representatives, and 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.

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 younger brothers, his father, and the younger Ernest, was sent to Halle, 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 in behalf of his Church 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, Pa., where he labored faithfully until his death. 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 maintained an active 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 5th of the following month, in its dedication, he preached the German sermon which was immediately published in pamphlet form. Later, with Benedict Schipper 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. 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 name 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, Hester 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 alway," "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 at Jena professor of Hebrew, and at Thuringia in 1656. 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: Introducito 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 Meusel, 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 (Maeuslin), 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; was of a combative disposition, always in controversy with somebody, fighting for purity of doctrine, as also for the proper support of ministers. Melanchthon considered a theologian of straw and a patriarch of all heretics. His name will ever be remembered because of his participation in composing 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 Schloeotwein, Saxony. He studied theology in Leipzig, was diaconus in Kroustadt, Oels (1708), pastor in Teschen, Silesia (1709), in Graba, near Saafield (1731), at Poessneck, Saxony (1739). Author of the hymn "Gott ist sehr viel, Er selbst," and "Zuech 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.

Myster, 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 unrestrainedly 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. Eminent conservatively, 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 Doctrine 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 themabsolute. It is preferable to them to the truths brought to the understanding through the outward Word of God. Mysticism is pure inwardsness; Lutheranism cultivates inwardsness, but not to the exclusion of what is given in the external world and the external Word of God. Lutheranism teaches
Nachtenghoener, Caspar Friedrich, b. 1624, in Halie, 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 (Erklarung der Leidens-und Sterbens-Geschichte Jesu Christi, Coburg, 1685), and a number of hymns, among them "Dies ist die Nacht, da mir erschien," 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 chaplainy, and, in 1842, accepted a call to Trierlaff. 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 1832 he became pastor of the Luth. Church at Breslau and superintendent. D. Jan. 17, 1884. J. N.

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, Uber die Einführung des Psalm-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 by F. A. Praeger, and edited by F. A. Gore Ouseley, 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 Oslander and Schweinfeld. There were present J. Sleidanus, M. Chemnitz, Cameraireus, Alex. Alesius, J. Forster.

Naumburg Diet (Fürestentag). This convention was held at Naumburg in 1561. It was a meeting of the evangelical princes, brought about by Duke Christopher of Wurtemberg in the interests of confessional unity, in view of the impending resumption by 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
Neander

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 Kabilen (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 were "Ich bin mein Herr, dein maechtigen Koerer 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, Lasnitz, a great pedagogue of the sixteenth century, scholar of Luther and Melanchthon, teacher in Nordhausen (1547), then at the excellent cloister-school of Iffeld (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 CONFER-ENCE AND WEST INDIES.

Nehring, Johann Christian, b. 1671, in Goth, d. 1739. He studied at Halle, was rector of Freylinghausen (1702), pastor at Neuendettelsau (1706), in Murl, 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 Chris-TOLOGY.

Nerreter, 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 Loehe 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 Loehe. 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 Lutheran settlements in Michigan, cooperated 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 Loehe 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 Loehe'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 Seminaries. Its leaders (Grossmann, S. and G. Fritschel, Deinzer), and fully one-fourth of all its pastors, received their theological training at Neuendettelsau. Since
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1875 a supply of (15) ministers was also furnished to the Immanuel Synod in Australia. Since 1886 Neuentdettelsau 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 Neuentdettelsau 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 insuppressible 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: 1855, enlarged '64, the "Home for Idiots; '65, the "Verdiroom"; '82, the "Reinigungshaus" for girls, and educational institutes (the blue, green, and red schools); '65, enlarged '78, the "Industriesschule"; '65, resp. '88, the "Magdalenium"; '67, a hospital for men; '69, for women; '80, enlarged '97, the "Hospiz"; '77, the "Felerabendhaus" for sick and old sisters; '88, the "Laurentiushäuschen"; '93, the "Diakonissenhaus" Braunschweig. Also were founded: Homes for Idiots, '65, at Poldingen; '91, at Himmelkron (here also an industrial school); '91, at Bruckberg; '97, a "Versorgungsanstalt" in Oberzern, and in the same year Jacobshule 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 superintendent, and Miss Strotmann, the B. (1691), 1,314 sisters, 129 trial sisters, 28 deacons, 57 outside stations, 2 sisters employed in missionary work in India, 621 idiots, 46 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 finstere Nacht herein" (Soon night the world in gloom will steep), trsl. by Miss Manington.

A. S.

Neumann, Gottfried, b. 1868, 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 "Er 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 Pagensitz Orden (1679). His finest hymn, which he wrote at Kiel (1641), "Wer nur den lieben Gott laesten waltet," 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 translated 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 Uechtitz, 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 gehin mit Schen," 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 Kochenthal arrived in New York with a number of Palatines. They settled at the Quaisseick 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 not be acquired 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.

New Guinea, Luth. Missions in. New Guinea, the largest island in Melanesia, inhabited by Papuas 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 Wilhelms-Land. The first German Luth. missionary in N. G. was J. Flietl of the Neuendettelsau M. S. He established Simbang station, near Finshaven, in 1886. The Rhenish M. S. entered the field in 1887. At present (189) 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.

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 delegation 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, 63; 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, Hallesche 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 to Luth. historians that 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 Fe 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. Aczelius, Israel, History of New Sweden (Stockholm, 1739); 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 15,917 communicants. The Buffalo Synod has 113 congregations, with 2,265 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 Catteraugus 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 1649 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 1693, had it torn down together with the adjoining dwellings. The congregation was paid a compensation of 850 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 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. Hausshi, 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 Lutheran 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. Church services were conducted to a great extent by Germans 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 of these services were not satisfactory. They were then diversifying 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. Cons. Muhlenberg was pastor from 1773-6. (See Art.) The United Churches in 1784 called Rev. J. Chris. 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. The pastor of this church, which was then no English hymn-books for Lutheran 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, Strebbeck, 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. Lutheran Church, 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 stts., was purchased and dedicated May 3, 1886. 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 1859 a new pastor was provided. In 1873 the English congregation of St. Matthew's, 1831, Christ Church was sold, and St. Matthew's, 1884, 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 1850 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 church for 11 years, resigned in 1885, 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. Hen-
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 1898 their second, a very handsome edifice, was dedicated. About 1850 St. Luke's came into existence. Its church is located at No. 253 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, 501 E. 169th; St. Luke's, Van Nest; St. Matthew's, 636 E. 158th; St. Paul's, 928 E. 159th; St. Peter's, 628 E. 141st; St. Peter's, Williambridge; St. Stephen's, 165th st. and Union Ave.; Holy Trinity, 164 W. 100th st.; Zion's, 330 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 1687 by the Rev. G. F. Krotel, D.D.; upon the withdrawal of St. James' Church from the New York Min.; Advent, 426 Columbus Avenue; Atoneinent, 140th st. and Edgecomb Ave.; Bethany, Teasdale Place, 162d st.; Epiphany, 74 E. 128th st.; Redeemer, 127 W. 42d st.; Church of our Saviour, 179th st. and Audubon Ave.


Nials for Manhattan and the Bronx: General Council: 14 Germ. churches, 6,355 communicants; 3 Eng., with 952 com.; 3 Scandinavian, with 1,731. Synodical Conference (Missouri Synod): 7 German, with 5,897 com.; 1 Eng., 78 com.; 1 Lith., 50; 1 Jewish Mission, 50 com. General Synod: 1 German church; 4 Eng., 405 com. Grand total of all churches and 18,975 com.; 9,038 of whom belong to the Gen. Council, 6,175 to the Missouri Synod, 1,265 to the Synod, and the rest to independent organizations.

II. BROOKLYN AND QUEENS. The German Evangelical Church on Schermerhorn st., Brooklyn, was organized in 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 st., 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; Emmanuel, at Corona; Immanuel, on Seventh st.; Immanuel, at Wide, St. John's, 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 metto st.; St. Paul's, on Henry st.; St. Paul's, Wyona st.; Wartburg, on Fulton st.; Willfield, on Prospect st.; Zion's, on Locust st.; Immanuel's, at Richmond Hill; ch. on Metropoli-
tan Ave. The English Churches are St. Mat-
thew'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 6 Scandinavian churches, Bethlehem, Third Ave.; St. Paul's, Swedish; Immanuel's, McDonough st.; Norwegian, Sutton st.; Danish, 9th st.; Norwe-
gian, 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 Linoleumville. 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 Synod, 2,173, 1,265 of which 958 is in Manh. and the Bronx, and 908 in Brook-
lyn. 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, Lithuvian, and Slavonian languages. J. N.

New York Ministerium. See SYNODS (II.)
New York and New Jersey Synod. See SYNODS (I.)

Nicene Creed (Nicäno-Constantinopolitan), one of the three oecumenical creeds. The creed adopted by the Council of Nice in 325 was the baptismal formula of Cesarea offered by Eusebius, with a number of additions and amendments, making its declaration of the Divinity of Christ more rigid. (See the "Formula of Cesarea" and "Nicene Creed," in parallel columns in Jacobs, Book of Concord, II, 20 sq.) Until recently, the received opinion has been that this creed was amended in the Council of Constantinople of 381. But the re-
searches 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 Cesarea, 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. 150; Loofs, *Leifsdauen*, 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 lapydary 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 (586). 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 Missae* of 1523, and was followed by most Lutheran Orders. Dober’s Mass and Bugenhagen have the Apostles’ Creed in its place. In the “German Missale,” Luther prescribes a verified paraphrase, “Wir glauben all 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 Eclesiae Germanic*; Kieffoth, *Litururgische Abhandlungen*. III. 311: V. 45; Alt, *Christlicher Cultus*, I. 564 sqq., containing a very full explanation of the Creed, sentence by sentence.)

**Nicolai, Jeremias**, younger brother of Philip, b. 1588, at Meungershausen, d. 1632. He studied at Erfurt and Wittenberg, was tutor (1590), diaconus (1596), pastor (1598), at Meungershausen, author of a number of hymns. A. S.

**Nicolai, Philip, D. D.,** b. 1556, at Meungershausen, 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-pastor 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 Lutheran Church, which mark the transition to a more subjective and experimental period of hymnody, and introduce those hymns of mystical love to Christ as the Bridgroom, of which, later on, Frank and Scheffler are the chief representatives.

**Niemeyer, Christian Wilhelm**, b. July 9, 1779, in Oberwinkel, Saxony, rose from Privatdozent at the Leipzig Univ. (1806), to full professorship (1816), 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, 1885. He was a church historian of great ability, having as his motto: “The truth is the 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 Søren Kirkgaard, 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 Neukirchen, Hanover, pastor in Osnabrück (1825), second pastor in Ägidien Church, Hamburg (1829), court-preacher (1832), genl. sup’t 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 perpetuo.

**Niemeyer, Herm. Agathon,** son of A. H., b. 1802, in Halle, prof. at Jena (1826), later co-
Norway

Nigrinus, Georg, b. 1530, in Battenberg, was early influenced by Mathesius. After a migratory life caused by poverty he was recommended by Melanchthon and studied at Marburg (1555). He 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 Munster, 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.

Nieck, 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. Pfad), 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, counsellor 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.

Nitzsche, 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.

Nohrberg, Anders, b. 1725, in Sweden, student in the University of Upsala (1745), magister philosophiae (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.

North Carolina, Lutherans in. Statistics for 1890: 131 congregations, 12,236 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. These 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 inconstant opposition. Heathenism flourished as much as ever after his death in 961. Later on, the land was forcibly Christianized by King Olaf Tryggvesson (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 (Trondheim). Under him, in the course of time, five bishops were appointed; of whom four were in Norway (at Oslo, Stavanger, Bergen, and Hamar); two in Iceland (at Skáholt 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, in that it observed the Roman ceremonies as 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 in 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 doctrine, in 1526, but met with a bitter 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 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 they were cast out and numbered as 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 Parochis Norwagiis, 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 Small Catechism. The establishment of public schools was begun, though these were long of a very ordinary character.

The king as the highest ecclesiastical authority. Christian III., at the Diet of Odense, 1539, issued a directory for Lutheran doctrine to 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., in 1685, issued the "Church Ritual" for Denmark and Norway. This 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 directory, Feb. 14, 1859, 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 then, in part, 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 reassert its influence in Denmark and Norway during the reign of Christian IV. (1607-1620). The doctrinal controversies were followed by a lifeless, petrified orthodoxy in connection with intolerance towards those of a different faith.

After orthodoxy 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 Romsdal Amt (near Molde and Christianstad, western Norway) were seven clergymen, who frequently met to consider ways and means for overcoming the ignorance and moral laxity of the times, and under the impetus of this movement at Copenhagen again and again on the subject. These clergymen were called "Svystjernen," or the "Pleades." One of them, Thomas von Westen (1662-1727), (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 (1656-1758), resigned the comfortable and remunerative parishes of Vaupan, 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, as Bishop of Nordfjord, the establishment of public schools was begun, though
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 Haug (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, H. Bror Blix and Stenersen. 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. P. 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, 1851) 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 1834, 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 preparation. 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. Gulberg'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 Luth. Bishops Kingo and Brorsen, 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. Blixt. This was approved by royal resolution of March 4, 1852.

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 1859, 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 dioeceses: Akershus, Christiansand (formerly Stavanger), Bergen, and Trondheim. Tromsö diocese was separated from that of Trondheim in 1833. The diocese of Hamar was re-established in 1863 by separation from Akershus dioce. The latter, in ancient times, was known
Norwegian

at 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; Swedeborgians, 3; 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 afoof 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 movement to a new conception of Christianity was commended in 1822 to the Norwegian Church. The followers of Hauge were called "vakte" (awakened) or "Hauge-anere." (See Hauge.) Among the many who emigrated to America about 1830 were some of the followers of Hauge, and one of them was Eilting 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 means to spiritual unity, 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 39 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 Scandinav.-Luth. Church in America. It was first 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 1849, and preached at ten different places in Wisconsin and Illinois. A pious dyer named Sorensen, of Christiana, 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 Sorensen. 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. They 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 annual reports for 1886 put the number of ministers at 194, who were serving 77,399 communicants, and 143,867 persons of all ages. Then 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. H. Smidt, 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 a seminary, with an 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 evolutionary growth, and also by reason of the influx of 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 in 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 noble 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 and bitterness is not to be accounted for 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 policy, the vast majority of them hailing from the poorer and less educated classes, and surrounded by a host of proselytizing 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. Haugeman 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 consciences from the spiritual lethargy which rationalism had brought forth; whereas 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 soon interrupted by the fact that their activities were so much opposed to 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 it established practice, and gave 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 writing, to brand the synod with the expressions to "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. Elling 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. Theisen, and Prof. Laur. Larsen; and in 1853 this element also effected a synodical organization, under the name "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 the most striking division was followed by the dismission 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. Paulsen, Rev. C. Preus, and Rev. O. J. Hasselstall.

Two years later, at a meeting held in Kosk Kokong, Wis., in October, 1850, a synodical constitution was adopted by the Ellingsians, 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 Ole Andrewson, and Rev. O. J. Hasselstall.

Owing to the serious flaws in the constitution new discord soon began to brew in the "Elling'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
Nielsen in 1848, although it fraternized more or less with the Frankean 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 Augsburg 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 Augsburg 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 temporary, a separation two months after the separation from the Swedes, at a conference held at St. Ansar, 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 Augsburg 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 a 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., July 22-29, 1880, when it was proposed to create a new 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.) Augsburg 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 (oppgjor) (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 sanction-
ted by the local congregations and respective
annual synodical meetings in 1889, the constitu-
tion and art. of union were adopted, and the
union completed at a joint meeting held imme-
diately 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 123,757.
Its motto is: "Veritatem Facientes in Car-
tate." 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 opposi-
tion against its growing influence among the
Norwegian Lutheran churches in America. Augs-
burg Seminary strongly maintains that minis-
ters should be Christian men, with personal
Christian experience, and that the congrega-
tion 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 synodal
body commonly known as the "Conference";
and already during this period there was consid-
erable 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 1898, when Augsburg
Seminary became the divinity school of the
United Norwegian Luth. Church, formed by
the union of the Conference, the Anti-Missou-
rian 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 Augs-
burg 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. But in 1899, when Augsburg
Seminary was terminated, the 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. Con-
fession. The church is not a higher unity
above the congregations, and has therefore no
authority over them. Free congregations co-
operate 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 mis-
sion, 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 authorita-
tive 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 influ-
ence than it possibly can as long as it is essen-
tially a concern of the State, or of the clergy
alone.

G. S.

Novalia. See HARDENBERG.

Nova Scotia, The Luth. Church in. The
beginning of the Luth. Church in N. S. is contem-
poraneous with the founding of the city of Hal-
ifax, 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 Jor-
pel, 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, underv the pastorates of the Rev. Ber-
nard Haushil. A few Lutherans reside in the
city, and occasional services are yet held there
by the pastors resident in Lunenburg, but no or-
ganization 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 main-
tained 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. Ferdinand Conrad Temme,
D.D., served the congregation until Apr. 28,
1782. On the following Sunday his successor, the
Rev. Johann Gottlob Schmelzer, 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 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 exception of the congregations, 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. Cosman, the Revs. J. H. Hunton, 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 Acadian; by the Rev. D. Luther Roth. D. L. R.

Nuesman, 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 Mecklenburg and Rowan Counties; d. 1794.

Nunc Dimitiss. See Liturgy.

Nuremburg 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. Ciasius, and published with a preface at Nuremburg (1640).

Nuremburg 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 Nuremburg Convention was to accomplish this result.

Hadrian, who became pope (Jan. 9, 1522), sent his Nuntius Fransesco 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 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 Nuremburg 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.

Nuremburg Dieta. The first of these diets during the Reformation was held in 1522 and 1523. (See Nuremburg 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.

Nuremburg 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 eccumenical symbols, Luther's Catechisms, the Augs. Conf. (invariata), the Apology, the Smalcald Art., Confessio Saxonia, the Loci of Mel., Examen ordin. of Mel., Definitions apellationum of Mel., Responsio ad impios articulos Bavarcos, Resp. de controvers. Stan- cari, the Brandenburg-Nuremburg Church Order. They were edited in one volume (1646, again 1721).

Nuremburg 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. Stau- pitz. 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 Stumpitz 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, H. Ehner, Martin Tucher, A. Dürer, the famous painter, W. Link, Lazarus Spengler, and many others.

In this circle of pious and learned men, Dr. Stanpitz 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 Osiander, Probst of St. Lorenz, Dominicus Steuppner, 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 Löh's Aende), 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 proficit tibi in vitam aeternam."

Probst Osiander 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. Osiander, 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 Thorstansaen, 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; 1720; d. 1799.

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.
Oberlin, John Frederick, a pioneer of home missions, b. at Strasburg, 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 Steinsthal 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 "Brother Speaker," "not minding 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 Scheppler. His motto was, "Nothing without the Lord"; everything for him." Dr. Hase calls him "the Saint of the Protestant Church." Steinsthal is still in a prosperous condition.

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.

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 make nurseries, at 113 stations, sick and deformed children and keep day nurseries. Similar institutions are found at other places. Field-Marshall Moltke for many years was a trustee and visitor of the Oberlin Home at Nowawes.

Oculi. See Church Year.

Oehler, Gustav Friedrich v., D.D., b. 1812, at Ebingen, Wuerttemberg, d. 1872, at Tubingen. He studied at Blauereen (1835), and Tubingen (1829), where Steudel 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 Tubingen, 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 Schoenenthal (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 integrity 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 (Sift), 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 (1846), he only wrote few publications, on O. T. Eschatology, Prophecy, and Manticism, and O. T. Wisdom, and a number of encyclopedia 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 Symbolik a translation was published by Johannes Delitzsch, the son of Franz D. (Lehrbuch der Symbolik) 1876; the second edition by Theodor Hermann, diaconus in Goepppingen, 1891). (See Gustav Friedrich Oehler, Ein Lebensbild, von Joseph Knapp, Tübingen, 1876.) A. S.

Oetinger, Frederick Christopher, Wuer- temberg theosophist and mystic, whose theology was composed of elements from the philosophy of Wolff, the mysticism of Böhm and the extravagancies of Swedenborg, as well as other factors from Bengal and Zinzendorf. "He has left a name in the history of exegesis, the history of preaching, and the history of theology." Called by contemporaries, "The Magus of the South," b. at Göppingen, May 6, 1702, d. as prelate at Schirland, 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 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 unsecured 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 made for the church, 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 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 1835-1836, 2 vols.). While in Copenhagen he was engaged by Cardinal Mazarin through his secretary, Isaac Freyère, 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 undeniably 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 with the constitution.

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; HUSCHEK; SCHIBEL.) 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 unionistic tendencies. The Immanuel Synod of Germany, the Sächsische Freikirche (Missourian) and the Missionaries 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.
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 Köenigsberg, professor of theology at Helmstedt (1578), superintendent in Halle (1581), son-in-law of T. Hessbusius, 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 Bibliici.

3. JOHANN, D. D., b. 1611, at Halle, d. 1684, at Weissenfels. He studied at Wittenberg (1639), was adjunct of the philosophical faculty (1655), superintendent at Querfurt (1657), 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 Singen-kunst (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, oeffne mir die Herzenstuer" (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; "Troestel, 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 pasteur at Halle (1658), diaconus (1662), pastor (1665), chief pastor and superintendent at Arnstadt, and professor of theology in the gymnasium. Author of Geistliche Singelast (Arnstadt, 1697), and of the hymn "Komm du wertes Loesegeld" (Come, O Lord, our sacrifice), tr. by A. T. Russell, (1843).

5. JOHANN, D. D., brother of the former, b. 1639, was 1713, as senior of the theological faculty in Leipzig; learned and humble theologian, suspected by Carpoz and Loescher of partiality towards Pietism. Author of Homen sonica Sacra; Synopsis Controversiarum cum Pontificiis, Calvinisii, 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 Lieder schatz (1705); Jubilirende Liederfreude, and Nachrichten von Aeltern Lutherschen Gesang buchern (1717), Evangelische Lieder-Annales uber 100 Geseng (1721). He was also a prominent authority on numismatics. A. S.

Olive Branch (Indiana) Synod. See SYNODS (1).

Olshausen, Detlev Johann Wilhelm, b. at Nordheim, Hanover, March 30, 1765; 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. 1756, in Oldesloe, Holstein, studied at Kiel and Berlin, became prof. extraord. 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 exequite 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 säml. Schriften des N. T. (4 vols.).

Omecken, Gerdt, read Luther's writings as student at Rostock and went to Wittenberg (1587). L. recommended him to Lemge. From there he went to Soest, where he wrote a church order following Bugenhagen. After several changes he was supt. at Gistrow, (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 the understanding of the word "fellowship" in the question, of which there is 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. 3, 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 of 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 Burkhardsdorf, 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 attack on the papacy caused his banishment (1578), and he d. 1595 as pastor in Bündingen.

Opitz, Martin, b. 1597, at Bunzlau, Silesia, d. 1639, at Danzig. He studied in Frankfort a. O., Heidelberg, Strasbourg, 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 (1626). 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 Poeterey (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 "Birch auf und werde lichte" (Zion, awake and brighten), tr. by E. Cronenwett, 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 contradic-
tion 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); Philippis's Kirchliche Glaubenslehre, V. 2:117 (1533); Loofs, Leitfaden zur Dogmengeschichte, pp. 301, 311, 337; Seeberg, Lehrbuch d. Dogmengeschichte, II. 111 sqq.

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" (Philippis). 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 E. W. Schmoller, Church Review (articles on Translations of Luther's Small Catechism), vol. v. 195, 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 testification 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 is invested with the ministry of the Word, delivered to the ministry of the Church, and to the ministry of the Church.

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 Saxon.

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 week-day; 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, Loche'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 even to reverence 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, 1536: "You hear that the Holy Ghost has called you, and set you to be bishop or king, but the Church that alluded to this ancient combination of prayers for candidates for ordination to the people, for their approval and their prayers.) The usual lessons were I 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 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. Lastly, 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 the fact of bindingly sheltering the candidate to God" (Dict. Chr. Ant.). Luther likens the laying-on-of-hands to testification 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 Gelarius, the presbytery ministers 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." Wurttemberg, 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 the name 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, who will render thee the name 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 Wurttemberg 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 ascribed of the gifts of the Holy Ghost required for his office. It does not confer the 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. In England organ building took longer to develop. In 1685, Handel left for Italy and at one time a year long, to be pressed with the fiddle; hence the organist was called the "Orgel-schleger." 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 (1800), pneumatic (1852), and electricity (1891), brought the organ to its present state.
In the fourteenth century it only accompanied the plain-song, introduced by a "preludium," 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 Fria. 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 Scheitd and Pachelbel and reached its highest development under Bach. The choral melodies are the best resource for motivation 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.


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; 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 wo.

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. 15: 14). "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 created 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 the 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 to exclude, with the name by which original sin, 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 creates that which 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 it is contagious 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. 15 : 2; 2 Cor. 3 : 18; 1 Jno. 3 : 2).

Art. II. Augsb. 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 hardly be turned from 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 defense of this doctrine, see Art. II. Ev. Synod. A. Augsb., and the B. Concord. Apol., Art. II. ; Form. Conc. Sol. Dec. I.; Krauth, Cons. Ref.; Art. IX.; Schmid, Dogm., 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; Reimnensnyder, "Lect. on Original Sin," Luth. Quar., vol. 1, 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 ago. 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; Hauge's Norw. Ev. Luth. Synod of America, 1; Synod of the Norw. Ev. Luth. Church in America, 1; Synod of Iowa, 1; 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 Ill., each 1 home.

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. 2,700 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 established with the government of the same. According to the form of foundation, the homes have come into existence in the following order:

Middletown, Dauphin Co., Pa. (1813); Zelie-
Orphans' Home 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, super, 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. Nordell and H. Orphage, this home began almost at the same time as the Augustana Seminary 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 (1879) of the Synod 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 R'y for a home, elected in 1875 the first directors for their orphanage. In 1880 a farm was bought near Mariadali, 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.

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Orthodoxy. Orthodoxyism. The Lutheran 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. Orthodoxyism, on the other hand, is a mere travesty of orthodoxy. By orthodoxyism 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 orthodoxyism, for that which is holiest and best is most liable to abuse. Pharisism, 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 orthodoxyism in their attitude toward the truth, and in their treatment of those who differ. Nor has the Lutheran Church been free from the evils of orthodoxyism; 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 Lutheran 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 home him by assigning him the place next in order to Luther and Chemnitz. His greatest work, the Locis Theologici, is recognized as the opus palmarum of Lutheran 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.

Osiander, Andrew, prominent theologian of the sixteenth century; the reformer of the city of Nuremberg; b. Dec. 19, 1499, at Griesheim, in the mark 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 1524, he gained a peculiar vogue in Prussia, in which he was used for the doctrine 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 impious conduct repeated conflicts arose between him and the city council and his fellow citizens. 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 Koenigsberg, where Osiander 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 principles in reference to the doctrine of justification, was the very trumpet sound for the ensuing bitter controversy (the so-called Osiandrian 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, Osiander 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, Osiander died, Oct. 17, 1552. Funk, his son-in-law, confessor to the duke and main supporter of Osiander's views, was beheaded in 1556. The Luth. doctrine now gained the victory over that of Osiander. Besides his practical work Osiander displayed an extraordinary literary activity, the best fruit of which is found in his Harmonia Evangelica. An excellent biography of Osiander is written by W. Möller (Elberfeld, 1870). (For connection with English Reformation, see CRANMER; ENGLAND.)

W. P.

Osiander, 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 the Patriarch Constantinople. His most important works are his Bauernpostille (Farmers' Postille), his Bible Work, and Outline of the Magdeburg Centuries.

W. P.

Osiander, 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.

Osiander, Andrew, the younger, older brother of the former; b. in 1563; d. in 1617, as chancellor of the University of Tübingen; published the Bibelwerk of his father and wrote The Wuertemberg Kommuni- tenbuchlein; the basis of the well-known Wuertemberg Confirmationsbüchlein.

W. P.

Osiander, 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-
Osiander, John, son of the former; b. 1657, at Tübingen; d. 1724; held important ecclesiastical and secular offices in Wuertemberg. Its church owes to him the introduction of the rite of confirmation.

W. P.


W. P.

Osiandrian 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, confused 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 Luther view, clinging firmly to the doctrine of justification by faith alone over against the Romanish 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 theocratic, 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 infallible 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."

Otter, Jacob, reformer of Esslingen, b. Lauterburg, in Alsace, about 1480; studied at Freiburg under Wimpheling; translated a Latin translation of the sermon of Gellert, 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 Blauter, composing both a church constitution and a catechism. Otter 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 Placianism, 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 Placius 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 (1533), he ordered that only Luth. doctrine should be preached, had a church-order arranged by Diller, Stolo, and Marbach, after the Wuertemberg Order, and called Heshusius to reorganize Heidelberg Univ. He favored the Lutheranism of Melanchthonian type until his death, Feb. 12, 1559. That Lutheranism was afterward crowded out was due partly to his tolerance of Calvinism and Melanchthonianism. He had signed the Frankfurt Recess, and called the Reformed Pierre Boquin to Heidelberg.

Otto, Karl Will., b. 1812, in Konitz, W. Prussia, pastor in Zirkwitz (1839), chaplain in Stargard (1842), superintendent at Naugard
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 Poles, e.g. history of 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 preservation 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. Small: "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 and 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 excreinces. 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 Church orders 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 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 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 mission 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.

Pachelbel, Johann, b. 1653, at Nuernberg, d. 1706. He studied music at the university in Altorf, and at Regensburg, Gymnasmium Poetica. He was assistant organist at St. Stephen's, Vienna (1672), organist at Eisenach (1677), Er-
furt (1675), Stuttgart (1690), Gotha (1692), Nuernberg (1695). He may be called the forefather of Bach in the organ treatise of the German Chorale. The trope, "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 Gasterius, 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.

**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 Melanchthon. The whole deception was discovered, who had alacrily entrapped 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 Händel, hurt the evangelical cause.

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**Paedobaptism.** See BAPTISM AND INFANTS.

**Palamotta, 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 1633 with the founders of the Germantown settlement, sent out from Frankfurt-on-the-Main, composed of Memnonians, 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 went the following year, that year by a treaty 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 32,458, 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 Graffenreid to New Jersey, among the founders of New Berne, but suffered from an Indian massacre and the peculations 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, in 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, the Palatines 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. Either many of the relatives and acquaintances of these pioneers were attracted. Even cotemporaneously 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 there mingled people from Wuertemberg, 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; Diffenderffer, P. R., The German Exodus to England in 1709; Jacobs, H. E., The German Emigration to America, 1709-1740.

**Palatinate, Reforma**

**II.** 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 Melanchthon is another powerful personal factor required. Preparatory the very least, 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 Bilincius attempted to expound the New Testament after the manner of Luther, they 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. Sickingen introduced the new form of worship in his territories, and the Count Palatine Louis abolished the Mass in Zweibruecken, 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 1544 by his brother, Frederick II., a man somewhat advanced in years, and not free. Particularly the Ignatius, who went a step farther. After obtaining Melanchthon'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 side, the Elector did not join the Smalkald League, because he did not wish to break with the Emperor. When the Smalkald 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, Wuertemberg, 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 the 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 Erasmus, prof. of medicine, the father of Erastianism, Christopher Ehren, prof. of law, and Peter Boquinus, prof. of theology. Opposed to this Calvinistic party was Tilemann Heschnius, prof. and general superintendent. Under the Elector Frederick III. the struggle was virtually closed by the Caunizing of the Palatine in 1560; although this was followed by a brief reaction in favor of Lutheranism under Louis VI. (see art.). 1576-83.

G. P. S.

Palm Sunday. See Church Year.

Palmer, Christian David Friedrich von, b. at Winnenden, Wuertemberg, January 27, 1811, entered, in 1824, the evangelical theological seminary at Schoenthal; 1828, Tübingen, where he was strongly influenced by Prof. Schmid; 1833-36, vicar at Bissingen and Pfenningen. In the fall of 1836, repented at Tübingen, in the seminary. January 20, 1840, 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 Emperor. 1853, rector of the university. 1860, vice-president of the first Wuertemberg 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. Nitschke characterizes him as the most distinguished "Praktiker" of this party. A productivity and independence of thought and works are:

- Evangelische Homiletik (Stuttgart, 1842)
- Evangelische Kalechelik (Stuttgart, 1844)
- Evangelische Pädagogik (Stuttgart, 1852)
- Evangelische Pastoraltheologie (Stuttgart, 1860)
- Evangelische Hymnologie (Stuttgart, 1865)
- Die Moral des Christenthums (Stuttgart, 1869)
- Evangelische Casualreden (Stuttgart, 1843-1855)
- Geistliches und Wellices (Stuttgart, 1873)
- Predigten aus neuerer Zeit (Stuttgart, 1874)
- Gemeinschaften und Sekten Wuertemb ergs (Stuttgart, 1877)

H. W. H.

Palmad 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 Narasapat, Djanapalli, 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 Kirchenordonnanz, 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 (1865). 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, the names, materials, ornamentation, and the proper way to take care of them. An interest in this subject was revived by
Pastor Wilhelm Loehr, who, in 1859, organized a Society for Paramentics. The art is cultivated in his deaconess house at Neuendettelsau 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 Paramenten. (See also Der niedere Kirchendienst, H. Brand, 1857; M. E. Beck, Monatsblatter fuer kirchl. Stickerei, and Columbus Theol. Mag., June, 1857, and the catalogues of dealers.)

The linen cloths for the altar consist of the 

eXllar-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 

Altar-cloth should cover the whole top of the altar, hang over the front not more than a handsbreadth, and at the sides as far, or even halfway to the floor. The hanging 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 Altar-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 woolen 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 applique 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 is 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 pink 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 cloth (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 the 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 choice 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 lines and then, before the cloth 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 1857. "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. 


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 to 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, 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 surrender their connection with their home churches, a congregation is sometimes widely scattered. (See report in Minutes of Synod 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. 690. 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 stimulus 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 in the national system, the Roman Catholics and Jews only maintaining separate schools for the inculcation of their peculiar tenets.

Of all the Protestant denominations the Luther. Church alone stood prepared to grasp the situation intelligently and vigorously to prosecute its purpose, to meet it head on, in its fold by a careful and thoroughindoctrination 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 these 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 those in Delaware. In 1752 the steps taken 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. 285 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 synodal acts (1870) were published, in the 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 Schmuck, Haas,
Lang, Schnabel, whose memory will forever be blessed in the Church. In the New York Min-
isterium the number of parochial schools is considerably larger in proportion than in Penn-
sylvania. 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 Luth-
erans 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 with-
out time-limit and with fixed salaries. All funds required for conducting the schools are furnished by fixed and graded tuition, or by the New York and other congregational treasuries, or from other 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 diver-
sity 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.

Parsimonia (Karg), John, a Wuertemberg pastor, who was a pupil of Luther and Melanchthon, and from 1565-89 was head of the cloister-school and evangelical abbot at Hir-
schau.

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 Col-
ge, 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 orphan-
age, from which the orphanages at Zelienople and Rochester, Pa., grew. In the interests of these institutions, and by the co-operation of Pastor Frieden 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 serv-
cise 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 Jacksonvillle, 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 to-
wards the founding of the Theological Semi-
nary at Chicago were taken and the ground for it presented by him in 1868, although the semi-
nary did not open until 1891. For his various institutions he secured over $1,000,000. During the Civil War he co-operated with Miss Doro-
thea L. Dix and others in the care of the sick and wounded soldiers. He was the founder of the Pittsburgh Orphan Asylum, aided the work 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.
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, Wurttemberg, 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 parish church 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 down for the use of the clergy. 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 Sebold Heyden’s hymn “O Mensch, bewein dein Sünde 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), Selnecker (1587), Melchior Vulpius (1613) and others, either purely recitative, or with four parts choruses for the turbae. (See Schoeberlein, second vol., p. 357 sqq. He gives the Passion music of Thomas Mancinici, and that of Barthol. Gesius.) These musical settings of the Passion turbae form the basis for some other chorales until recent times, the congregation taking part with the singing of appropriate hymns. A new style of Passion music was inaugurated by Heinrich Schuetz 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 Matthaeus Passion (1728), the master pieces of sacred music in our Luth. Church. But even then they soon fell into oblivion, until Mendelssohn, March, 1829, once more brought out the Matthaeus 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 special 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 pastoral father or leader, patron, pastor. It is the general pastoral principles for the pastor as individual, but the theory of his official pastoral conduct. It is also called Poimen (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. 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 individual feels 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 confidence in God, 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. prudentie pastoralis; Walther, Amer. Luth. Pastoral-Theol.; Löhe, Der evang. Geistliche; Büchel, Erinnerung. aus dem Leben eines evang. Landgeistlichen; Pal-
Pastoral Visitation

This is an important part of individual soul-cure, or individual polimica. 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. For the need he must know and reach 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.


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 (Seelsorge) 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 Lutheran Church on these and other subjects make the visitation of a Lutheran pastor differ from that of a Reformed pastor. But on this account the Lutheran 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 Streit Legacy moved (see 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 beneficences numbered sixty, 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 10:1; 2 Cor. 1:8-9; 2 Cor. 12:12-15; 5:6; 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 it their duty to pay their ministers adequately. This policy not only hinders the public's estimate of the importance of the ministry, but it also makes the church a good deal more expensive. The salary should be adequate to support the family, and to provide for the pastor's own support. This is especially true in the case of the pastor of a large church, where the average income is much higher than in the case of a small church. In the case of a small church, the pastor may have to support his own family by other means, such as teaching, writing, or preaching.

In addition to the salary, the pastor should be provided with a suitable parsonage, and with adequate means for the support of his family. This is especially true in the case of the pastor of a large church, where the average income is much higher than in the case of a small church. In the case of a small church, the pastor may have to support his own family by other means, such as teaching, writing, or preaching.

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obligations and providing his children with clothing for the winter, although he derived, besides his salary, an income from boarding masters 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 missions send 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.

**Patristics**

The study of the lives and teachings of the early Christian Church, of 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 Church 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 opinion, 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 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 *Epi tome in the Formula of Concord*, the declaration is made, "Other writings of ancient 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 we 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, and their writings are held so high, even as 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 of Christ and the Church have written;" "the ancient Fathers did 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 Aner and Chemnitz added to Art. VIII. of the *Formula of Concord*, and the *missing* of 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 in his sermons. He sometimes speaks true, but 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 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 eccelesia et autoritate verbi Dei, 1560; and Sententia veterum de cæna Domini, 1530. C. R. 23.) Chemnitz considers the Canon of Trent (Examen, 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 Calvin afterwards, and of the lay 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 not yet fixed, 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. P. 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.

Patke, Johann Samuel, b. 1727, at Frankfort a. O., d. 1757, at Magdeburg. He studied at Frankfort and Halle, was pastor at Worms- field and Stolzenberg (1755), Litzen, Kurmark (1756), Magdeburg (1757), Church of the Holy Spirit (1758), Senior Ministeri (1759). Author of the hymn "Der Du das Loos von meinen Tagen" (Wuertemberg B. 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.

Paul, Joachim, hymn-writer, b. in Wils- neck prior to 1569, known espec. for "Zion, gib dich nur zufrieden," "O Jesu, Christe, Gottes Sohn."

Paulus, Nelaproul, Telegu missionary, b. in the Palaun, 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. 1867. His field was in the Jagurapud 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 Saxon to Wuertemberg. 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 League, composed 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.

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 Sønderborg in 1523, 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.

Pedersön, Géble, Bishop of Bergen, 1537-1557, and first Luth. Bishop of Norway, for which position he had been ordained by Buggenhagen. 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 416, whereby the Redeemer was made superfluous. Pelagius, a learned British monk at Rome, and his friend Celestius, 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 Celestius 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 anthropobological use of the word "grace" and other subterfuges, to pass for orthodox, as at the Synods of Jerusalem and Lyons (415), and before Zosimus of Rome 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 live the theology of the Middle Ages, and was the chief error of Lutens in his Diatribe 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:

<table>
<thead>
<tr>
<th>Cong.</th>
<th>Comm.</th>
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<tr>
<td>General Synod,</td>
<td>596</td>
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<td>General Council,</td>
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<td>Synodical Conference,</td>
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<tr>
<td>Joint Synod of Ohio,</td>
<td>32</td>
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<tr>
<td>Norwegian Church,</td>
<td>4</td>
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<tr>
<td>Immanuel,</td>
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<tr>
<td>Independent,</td>
<td>18</td>
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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 Synod (II).

Pennsylvania (Central) Synod. See Synod (I).

Pennsylvania (East) Synod. See Synod (I).

Pennsylvania (West) Synod. See Synod (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. dogmatists 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 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, Moorish, 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, in a form thought to have 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 Lutheran churches.

The Lutheran 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 Lutheran 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, Joh. 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.-Ch. There are some preaching stations near Tab-ras, 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.


H. W. H.

Petersburg, St., Luth. Church in. See Russia.

Petersen, Balthasar, b. May 7, 1703, in Tondern, Slesia, pastor in Leck (1739), provost and chief pastor in Sonderburg (1746), chief pastor and consist. counsellor in Tondern, until his death, July 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 Osnabruneck, 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. (1673). He became pastor of St. Agidien in Hanover (1677), court-preacher and general superintendent in Eutin (1679), pastor and superintendent in Lueneburg (1688), was suspended on account of his fanatical and chiliastic views (1692). Some of his hymns appeared in the Pietist hymn-books of the time, and in Freylinghausen (1704). Among them "Liebster Jesu, liebestes Leben" (Jesus, Lord of Life and Glory), *Moravian* H. B. (1878).

A. S.

Petri, Laurentius, b. in Sweden, 1499, d. 1574. Through his brother Olavus he was early won for the gospel and the Reformation at Strengnas. Having for some years been professor of theology, he was, in 1531, installed as archbishop by Petrus Magnus, 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, Ludvig Adolf, b. 1803, d. 1873; from 1829 pastor at Hanover, probably the most eminent Hanoverian theologian of the present century. Through his learned and conservative theology of his time he became the leader of the confessional Luth. movement in Hanover. Himsel 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. Correspondent, Gotteskasten, etc., published a series of collations 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 Strengnas, where he, in 1533, 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 haled 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 A-
assembly, and of the professors and pastors from Stockholm and Upsala, etc. The pastor pri-
marius of Stockholm, Dr. Hohl, made the
festival oration, calling Olavus Petri "the great
reformer of our Church."

Petursson, Hallgrimur, b. 1614, d. 1674; pastor at Saurbe, Iceland. Bishop Gudbrandur
Thorlaksson made his father sexton at Holar,
and the son, Hallgrimur, followed him to
that seat of learning, where he pursued ele-
mentary studies. For some unknown reasons
he was sent to Glückstadt and thence to Copen-
"hagen, where he was apprenticed to a black-
smith. But soon Brynjulfur Sveinsson, later
bishop, found out his whereabouts, took him
into his care, and sent him to Our Lady's Col-
ge, Copenhagen, in 1632, where he made
rapid progress during a four years' stay. In
1627 Mohammedan pirates had attacked the
population of the Vestmann Islands off the
southern coast of Iceland and deported a num-
ber of people to Turkey. In 1653 sat in of these,
38 in number, were released for a pecuniary
consideration paid by the Danish King, Christ-
ian IV. When these poor people returned to
Copenhagen they were found to be more Mo-
hammedan than Christian in matters of faith.
H. P. was then appointed by the king as their
spiritual leader, and his flock became the same
later his wife. With her he returned to Ice-
land without having completed his studies. In
1644 he was, however, ordained by his patron,
Brynjulfur 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 Icelandish Church, whose inspiration has
been justly compared to that of Frantz Xavier
and Jacoponde Todi, the author of "Stabat mater
dolorosa," but especially to that of the Oes-
que poet Thomas de Trycker. In 1653 sat in of these,
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 simplici-
ty 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 Jan Vilain translated these Passion
Hymns into Latin, but did not attempt to com-
plete 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 1819. Between 1819 and 1840, he printed
beautifully printed copies gratuitously. Ne-
ither 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 1837-1839.

Petursson, Petur, b. 1668, graduated in theo-
ology at the University of Copenhagen in 1834,
ordained pastor in Iceland, 1838. In 1847 he
was appointed president of the theological semi-
nary in Reykjavik, 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 ecclesias-
tica Islandiae, 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.

Peucer, Caspar, M. D., "the confessor of Mal-
achthonianism," 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 Witten-
berg 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 Melanchthon's home, and after
marrying his youngest daughter (1550) he re-
mained under the same roof till the death of
his father-in-law, whom he enthusiastically
fostered as his own parent and, with his aid, re-
tained 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 admin-
istrator of his meagre income and of his domes-
tic affairs, and the active, sympathetic sharer
of his private and public cares and of his the-
ological opinions.

In 1545 he was appointed instructor in the
philosophical faculty, in 1554 prof. ord. of
mathematics, and in 1560 Dr. and prof. of med-
icine. Introduced at the Dresden court, his
acquirements and his devotion to academic pur-
suits 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 professor-
ship.

He stood in high favor with the Elector and
wielded a powerful influence over him. An
active, zealous, "Philippicus," 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-Calvin-
ism, 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 instigations that the Council of Doctrina authorized six 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 movement was with his full knowledge. He was, however, in doubt about the part he was to take 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 under cruel treatment, and there were heretically resisting all flotsam for his conversion, refusing to return 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 historicius de P. M., a journal of his imprisonment, many theological and medical treatises, and a church calendar. E. J. W.

Peutinger, 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 Synod. It is found in the Synodical Conference only by way of an exception, and this exception pastors seek to abolish. Among the America-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.

Pflaff, Christopher Matthias, b. Stuttgart, 1666, one of the most distinguished Wurttemberg theologians, advocate of unionists, 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 Graeven-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 Graeven-Tonna (1683). The hymn, "Wer weiss, wie nahe mir mein Ende," is sometimes ascribed to him. (See EMILIA JUILLANA.) A. S.

Pfeiffer, 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 churches, 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 schoolmaster of the Luth. theolog. 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. Reformation. 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 Tubingen, was secretary of the Wuertemberg Legation at Regensburg (1734), counsellor at Stuttg retard (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 a baron. He was a noble man of genuine piety. He wrote about a thousand hymns, among them "Wohl einem Haus, da Jesu Christ," tr. by Miss Winkworth, Ch. Book for the Church of England (1863), "Oh, blest the house, what'er befal," found in the Ohio H. B. 

A. S.

Philadelphia, Luth. Church in. It was the first on the ground, the order being, Lutheran (1654), Quakers (1683), Baptists (1688), Presbyterians (1692), Episcopals (1695), German Reformed (1727), Roman Catholics (1731), Moravians (1742), Methodists (1769). The first Lutherans were Swedes at Wicacoa, in the southern part of the city, forming at first an outlying part 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 of 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 seafarers 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 1684. 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 Rev. C. von Schultze, communicant. 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 property 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 Trapp, and New Hanover 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 unincorporated 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 11,563 communicants. Of these 31 organizations, with 9,329 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 1890 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 orphan's home, the Mary J. Drexel Deaconess Home, the publication houses of both the General Synod and the General Council, the offices of the Lutheran Home Missionary, the Lutheran Observer, and Lutheran Church Review, the Board of Missions, the 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, 45; Northampton, 44; Lancaster, 43; Bucks, 26; Montgomery, 26; Chester, 19). See particularly Dr. S. 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 Ussingen, b. 1503, began to reign 1523, and fostered the Reformation. With the assistance of Henry Stress and John Ch. he empowered John Beyser and Erhard 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 Spires (1526).

At the next diet, held in Spires (1529), the Catholics annulled the decision of 1526. Philip devoted his whole energy to unite the Lutheran, patrician, and Lutheran-Prussian 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 sacrifice peace by sacrificing the interests of the Zwingians. But at the Diet of Augsburg (1530) the Lutherans, seeing the main 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 ratified 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 Ulric of Wurtemberg to his possessions, the admission of Wurtemberg, 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 he married in 1534, and after which 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 Smalcaldis 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.

Lyt.: Rompel, P. der Grossmütige (Giessen, 1830); Wille, P. der Grossmütige u. die Restituation Ulrici von Würtemberg (Tübingen, 1852); Heidenhain, Die Unionspolitik Landgraf Philipp’s, etc. (Halle, 1890); Herzog, Real-Encyclop.
nness 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.

Philippians, a name given to the theological school of Melanchthon, 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, Cruciger, Eber, and Strigel of the Philippians. Wittenberg became the educational and literary centre of the Philippians, and Jena of their opponents. The controversy culminated in the victory of the opponents of Philippism in the Formula of Concord which, however, discriminately 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 scripturality. 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 this is 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. Melanchthon, 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 agency of the individual, was unconsciously under scholastic Aristotelian influence. The early dogmaticians of the Luth. Church after Chrmnitz 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 artifical mixti, such partly taught by reason, and the modification of the absolute conception of revelation by Calov (ex requisitis vera religiosis, non absurda, non nova, non interi), still further weakened by Buddeus, helped to form the transition to rationalism. But in this whole period only individual points and with most dogmaticians rather the method than the thought are philosophically colored. The substance is scriptural. With Wolff, the great philosopher, and his common sense Leibnizism, making revelation agreeable to reason, a new period began. It produced rationalists and supranaturalists. The last impulse of Wolff in the supranaturalists 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, Marheinicke), and into a left pantheistic party, finding in the ancient idea of the genius of the new Tübinger 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 (ex Kaulbars, Protestantisnus; Frank, Gesch. u. Kritik der neueren Theologie; Zöckler's Handbuch (4th ed.), p. 73 ff.; Seeberg, Dogmengesch., p. 307; von Hofmann's Encyclo. (ed. by Bestmann), p. 40; Luthardt, Christl. Glaubenslehre, p. 17.
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 Lütkemann, H. Müller, Christian Schriver; among the Reformed of the Netherlands were T cellinck, Giibert Voetius, Theodore à Brackel, Jodocus of Bodenstein; with those of the Rhenish 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 Jacob Arminius was habitually and practically 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 by Swiss, partly by pious English Christians, e. g. by devotional writers like Somton, 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. theolog. Einf. in die Religionsstreit. der Luth. K., 730 ff.) and of more modern writers (especially H. Schmit, also E. F. Sachse, cf. below).

1. Spener's Activity in Frankfurt. 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 (1663-1665), 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's; and since 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, with remarks concerning the false righteousness of the Pharisees, effectuated among a part of his congregation. As a result of this and other subsequent sermons, small devotional private meetings were held (1670), designated Col legia 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, which were connected partly with the sermons of the respective Sunday, halfway by Spener, partly with devotional writings of others, e. g. Arnd, Lütkemann, Bayley. Beside this influence mediated by private devotional meetings and Bible-hours, the excellent catechetical instruction of Spener exerted an awakening, beneficially 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 postill (1675); then (1678) in Latin, as a separate pamphlet), contains six demands, addressed to the evangelical churches, through which the minister expects "a divinely acceptable improvement" of the demand. 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 unity, not only of 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. "Vom 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 (7).

2. Spenser's Dresden Period (1686-1691). From the summer of 1686, when Spenser 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 Frederick III, 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 Spenser's Collegia pietatis had put on a learned garb. Under Spenser's blessing and advancing influence—for a time also furthered by the Leipzig theological professor, Val. Alberti—this pious society of scientific and pietistic students grew at 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-suppression of the 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 1. 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 Spenser's tendency, as professors in the new institution. But that this university, especially its theologians, finally 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 Spenser.

3. Spenser's Berlin Period (1705). Spenser, 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, Spenser was able in this position to exert an influence. Naturally he was also involved in doctrinal opposition to the orthodox 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 Spenser, contributed in an essential manner. His career, therefore, was a brilliant, but an embattled one.

4. Main Points of Controversy between Pietists and Orthodox. The chief points of difference in which there was controversy, partly in Spenser'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 vialorum seu irregenitorum" 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 for illumination and knowledge of divine things can be found only in one regenerare 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 had said: "The confusing 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 a communion of salvation or communion of believers, which must necessarily show itself in a multitude of smaller communions of faith and life (ecclesiae in ecclesia).

(4) The doctrine of the means of grace. These the orthodox explained as effective for salvation 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 of Electors.

(5) The authority of Church Confessions. Spenser recognized fully and wholly (qua 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 combatted 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 possibility 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 orthodoxly pointing to passages like Ps. 24:1; 1 Tim. 4:4, declared this as adiaphorism (therefore: ethical-adiaphoristic controversy, as parallel to the cultic-adiaphoristic controv., of the Interim period of the Reform.). (See Adiaphora.)

(8) Conge, the last things of men, the question was debated, whether a conversion on the deathbed (converso 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 peremptorius salutis), beyond which man cannot be saved (ist anti-tertiadistico).

(9) Conge, the best things of the Church, the Pietists, in connection with Spener’s book, “of the hope of better times” (1652), or even surpassing, favored decided chiliastic expectations, while the orthodox opposed all chiliasm as fanatical heresy.

5. Evocation 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 Christi- luth. Vorstellung ag. Spener (1655), endeavored to convict him of 263 heresies), J. Focht in Rostock, J. F. Mayer in Greifswald (anti- Speserius, 1653). The most solid representative of the orthodox is Val. Ernst Loescher in Duder- den (d. 1749), editor of the critical periodical Unschuldige Nachrichten (1702), which is di- rected ag. the pietistic aberrations, also published the monograph Vollständiger Timotheus Vernius (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 Sile- sian Benj. Schmolck, celebr. writer of hymns and devol. works (d. 1727), the Pomeranian theologian David Hollaz (d. 1713), and Barthol. Krakewitz (d. 1732). Some also of the so-called Schwabenwiter (Swabian Fathers), (i.e. the biblical theology of Wuertemberg so highly celebrated by its contemporaries and the subsequent generations) belong here, particu- larly the intellectual and learned leader, J. Alb. Bengel (d. 1752).

(c) The Pietists proper, who remain essen- tially 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. Herman Francke in Halle, and his colleague Anton (d. 1730), Breit- haupt (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 num- ber 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 accomplishment of the pietistic development, belong: as most solid and in- tellectually most important, the Church-histor- ian Godfr. Arnold (d. 1714), further the Böhms J. Gichtel (d. 1710), J. A. Petersen (d. 1727), H. Horche (d. 1729), etc., the Wuer- temberg separatists Gruber and Rock, and the originator Zinzendorf, J. R. Dippel (d. 1734), who at times strayed even into the most gross rational- ism, and others.

6. Practical work and merits of Pietism. In reference to the most important and truly gratifying results of Pietism in a practical di- rection, other special articles must be con- sulted. Through the glorious testimony of faith of Francke in Halle, the way was de- cided and opened for Christian philanthropy, and for the labors of evangelical inner mis- sions of later date (the work of Fliedner, Wichern, Loche). (See INNER MISSIONS.) From Francke’s Institute there went forth as one of its best sons J. H. M. Eichemburg, the de- vinely blessed missionary, who opened a way for German Luth., churchliness and piety in North America. (See H. M. MUEHLENBERG.) 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 impor- tance as the nurseries of Evang. Luth. mission. work among the heathen. (Cf. Ziegen- balg, Schwarz, Zinzendorf.) Finally the frustrat- ing influence of Pietism upon Lutheran cultus and evangel. hymnology must be mentioned. (See HYMNOMOLOGY. HILLER, etc.)

7. Literature. Beside the work of A. Ritschi (1880-1886), 3 vols., whose one-sidedness was mentioned above; the monographs of H. Schmid (1863), H. Hepp (1879), G. F. Sachse (1884), must be especially mentioned as instructive descriptions of the history and importance of Pietism in its totality.

Pirkheimer, Willibald, b. Dec. 5, 1470, at Eichstätt. His father, a learned lawyer, be- sides this son had seven daughters, of whom six became prioresses of various cloisters. P. con- sidered 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 1544 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 Sippingen (1843), where he contested 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-councillor at Breslau (1858), pastor at Basedow (1863). 2. 1877. He opposed the assumption of P. Prittrich (1851). 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 supl. at Alsfield (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 intoxicated (1548) sanctioned, and was present at the conferences of Naumburg (1554) and Frankfurt (1557). P. adhered firmly to the Augustana, but was irreligious, 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 part of the Wurttembergers in the question of ubiquity. But the Form of Concord was, by his advice, not accepted at the convent of Torgau (1577) as too exclusive. This indeterminateness later caused the uncleanliness 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-prefate of the abbots of Fulda.

Pittsburgh Synod (Gen. Council). See SYNODS (II.).

Pittsburgh Synod (Gen. Synod). See SYNODS (I.).

Planck, Gottlieb Jacob, theologian and historian, b. Naertingen, Wurttemberg, 1751, studied at Tübingen, passed at Stuttgart, prof. 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 men and events. 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 " (Dornier).

D. 1853.

Platner, Tileman, b. 1490, d. 1558. 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 Melanchthon 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. P.

Plitt, Gustav Leopold, b. 1836, near Lübeck, d. 1880, as prof. of church history and theology, encyl. in Erlangen, known for his ed. of Mel.'s Loci, Einleitung in die Augustana (1867, 68), and Apologie (1878), and History of Luth. Missions (cont. by Hardeland, 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 Althbeziden (1894), 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, subdeacon at Tena, pastor at Nordhausen, Erfurt, and Utenbach, prof. at Erfurt, d. 1585, or, as others assert, 1605. Joücher'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 27 years. In 1841 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, was, upon his death, his successor. In 1859, 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 wantonness 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 Melanchthon. 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 previous in Germany, 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 Sendomir. The articles of faith there agreed upon are called Consensus Sendomirienis. 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 1617 all the 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 several of the most prominent citizens were beheaded. But what seems somewhat strange to us, 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 the other so-called older provinces. The jurisdiction 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 cesar attempted, in 1828, to consolidate the Luth. and the Reformed consistory, but this measure was a source of irritation. Since 1849 both consistory 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 superintendentcy, 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 symbolism, 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. We have already hinted at 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, where the Catholics are chiefly treated of a 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 Smalcad Articles have justly been called the first anti-Jesuit. In 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. His *Synopsis Controversiarum* (first edition 1573, latest 1861) One of the most productive writers of the Luth. Church, in polemics also, was Abraham Calov.

His *Synopsis Controversiarum* (1553) is an attack upon all Roman Catholic, Reformed, and sectarian errors. The *Collegium Controversiarum* of John Musaeus (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 of the Luth. polemic, in its error, 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 both by the pietists, who successively, both in time and degree, went to the other extreme of underestimating purity of doctrine. V. E. Loescher, in his *Historia Molum* (1701), combats the unionist 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. Rudelbach's work, *Reformation, Lutherum und Union* (1839), is the most prominent in this direction. Roman Catholicism, both in the idealized form of the inveterate Mohr in his *Symbalik* (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 roemisch-katholische Kirche* (1862 and later), Zachackert's *Evangelische Polemik* (2d ed. 1889), and the incomplete work of John Delitzsch, *Das Lehryssen der roemischen Kirche* (1875), devoted special mention to the inveterate Lutheranism even in the wider sense. Cp. Meusel's *Kirchliches Handlexikon*, IV., p. 356 sqq.

Polenz, 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 the instruction of John Brieszmann, whom Luther sent. Assisted Duke Albert in the Reformation, and co-operated with Brieszmann, and Speratus in the Frussian Church Orders. He voluntarily resigned his worldly jurisdiction to the duke. He married in 1525, and, on the early death of his wife, again 1526. D. April 28, 1550. See von Segu-Hallb-Schott., VI. 756. E. T. H.

Poliander. See GRAMMANN.

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 to 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 revolution 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 of the Reformation and scholastic theology was its rector. He was captivated by the earlier lectures of Luther which he heard, and prophesied the revolution that would follow. D. 1513. The monastery of Belbuck was its nursery. Witness the names of Boldewan, Suave, Kettelhuld. The princes of the House of Pomerania favored the Reformation, and at the Diet of Tregtow, 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 battle of Mühlberg (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
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United Church of Prussia. Independent of the Union there was formed a General Synod of the Lutheran 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 Trigall and Wollin. G. F. S.

Fontanus. See BRUCK.

Pontoppidan, Erich, b. August 24, 1668, 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 P. Pontoppidan, Bishop of Thordhjem, 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 then 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 Fruke Kirke, Copenhagen, he was ordained a 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 fullness. 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 Pastoral 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 ila verba S. Scripture" (after these words of the Holy Script.), which were used before homilies in the Middle Ages. With the Reform, the best known are the church and house-postil of Luther, Brenz's Gospel-postil (1550), J. Matthiasius Berg-postilte (1562), Eeg. Hunnius' postil on the Gospels and Epistles (enlarged 1607), and later Herberger, Müller, Bratberger. Leche reintroduced 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 Hus. 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, 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.-xii.

Pouring. See BAPTISM.

Power of Keys. See KEYS.

Practical Theology is the fourth general division of theology, in which the other three (systematic, historical, and philosophical) form the basis for their goal. As a separate branch of theological 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 officials 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 prac. theol. there is at present general agreement as to what is included, but not as to 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. Zeisswitz, Knoke). The historical method seems to offer a more harmonious classification. The freest and simplest division of this method is furnished by Knoke. (1) Activity of the Church through which it founds itself, or theory of missions (evangelistics) and catechumenate (catechetics); (2) activity of the Church, by which it edifies itself, or theory of cultus (liturgics) and the sermon (homiletics); (3) activity of the Church by which it guides itself, or care of souls (pastoral theology and diaconies), and Church government (church polity). (For older works, see under Past. Theol.; Theol. Harnack, Prakt. Theol. (1877); Gerh. v. Zeisswitz, System der Prakt. Theol. (1876 ff.); Knoke, Grundriss der Prakt. Theol. (1896); Achelis, Lehrbuch der Prakt. Theol., 2d ed. (1898).

J. H.

Prætorius. Latinized form of the German Schultz, or Schulze, the name of a number of Luth. theologians, hymn-writers, and church musicologists; among them the following deserve special notice:

1. Abdias, b. 1524, at Salzwedel, Altmark, d. 1573, at Wittenberg, pupil of Melanchthon, 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 novo obediencia et bonorum operum necessitate.

2. Benjamin, son of Andreas, b. 1566, 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 Melanchthon's funeral anthem (1560). He was cantor at the Johanneum, in Luebenburg (1574); edited the Erotemata Musicae of Lucas Lossius (1568-1570-1574).

4. Jerome, b. 1560, in Hamburg, d. 1629. Cantor in Erfurt (1590), afterwards organist at St. James Church, Hamburg; author of Cantiones Sacrorum (1591); Magnificat (1602); Te Deum (1611); Liber Missarum (1616); Cantionum Sacrarum Liber IV. (1618); Opus Musicum Novum Perfectum (1622); Cantiones Novae officiosa (1629). A number of his compositions and settings are found in Winterfeld, Tucher, and Schoebelerin.

5. Jacob, son of Jerome, probably b. about 1560 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 Wacht auf, ruft uns die Stimme. Rist called him the "Hamburg Jubal."

6. Michael, b. 1571, at Creuzburg-on-the-Werra, d. 1621, at Wolfenbuttel, 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 3,000 pieces, many of them his own compositions and settings. Among his publications we mention: Musæ Sioniae (9 parts, 1605-1610); Liberius Sioniae, 4 parts, furnishing all the material for the full Luth. service (1611); Synagma Musicum (1st vol., Wittenberg, 1615, 2d and 3d vols., Wolfenbuttel, 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 losing 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 behoves prayer to be offered with a childlike, 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 supplicant 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, which 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 unfailing 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 Genusfexion 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 Nicea (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 ecumenical 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 "old ladies" used to turn to the altar in those parts of the service in which with or on behalf of the people he addresses God.

**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. The Evangelisches Brevier (Dieffenbach and Müller), for pastors; Allgemeines Gebetbuch, of the Allgemeine Lutherische Conferenz, and Löhe's Samenkörner, for general use, and the Golden Altar (Dr. J. 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 separatistic 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; 11:33), 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. 8:26, 30; 1 Pet. 1:2), a certain number (Acts 13:48; Matt. 20:16; 22:14), of certain persons (2 Tim. 2:10; John 6:39), 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
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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; 3:4) decreed (Acts 2:23; 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 15:18; 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 of the world (Luke 2:30, 32; Gal. 4:4, 5; 2 Cor. 5:18, 19; Col. 1:10; John 1:29; 1 John 2:2; 2 Cor. 5:14, 15; 1 Tim. 2:5, 6; Hebr. 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 predestinated 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 hast 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 [me]' (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). 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, 554). 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. 8:30; 2 Tim. 1:9). All opinions and erroneous doctrines concerning the powers of our natural will are thereby overthrown, because God in his
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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 of God was preordained in his design 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.' Says the Son to him, the Father, Mark 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 Consession, as F. C. says, But Christ, as the only-begotten Son of God, who 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 his last Word in the Book of John 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], great 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. 8:37): 'Nothing can separate us from the love of God, which he has predestinated 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). As the same time, however, the Consession 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 shamelessness and violate the precepts, 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. 8:26)." 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 (who are the members of his body) 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 "willfully turn away from the holy commandments" (p. 722), and in the assumption of control with 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—was carried away by a combination and would be united to 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 on God's predestination, 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 Melanchthon 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 the pre-destinarian 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 acting motives of the doctrine of predestination existed from the beginning, and, in the later open difference between the Luth. and Reformed doctrine, it 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 predes- tination, as the will of God pertaining only to the children of God, and reserved to pre-destination, and rejects the wrong idea of a mere "review" (delectus). It does not deny that pre-
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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 wills to save, 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 absolutely determined by God. Likewise, a 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 shall 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 others toward heaven and another over to the wilderness, 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 contradictoria 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 intuìtì fìdei. 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. In the use of this principle of election of 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. particularism 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 prævisâ 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 in this distinction among the decrees of God, 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 inefficacious. Predestination is taken as a mere "Musterung" 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. M. 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. 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 contradictorix 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.)

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.—XII., 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 the decreed facts of eternal counsel. 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 of 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 true. 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 (proper 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, on the other hand, is a condition 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 before the time of its appearance, 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 irretibilis. 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 Sermo Cordis, the Exhortation (Let us give thanks), the Contestation (It is truly right), and the Proper Prefaces, which recite our special reasons for thanking-giving 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 repro- duced without warrant in old Gallican forms. (See Dict. Christ. Ant., p. 1669; Horn's Liturgics, p. 45; 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, Ev. 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 Beichtvater or Confessor in such Beicht or Confession. We find a form of public service preparatory to the Holy Supper in the Wurtemberg 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 Christiana 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 mediates in the public service. 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. Our text in Heb. 7:27, says, "He being made without sin, consecrating 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 man, the man Christ Jesus" (1 Tim. 2:5). All believers are now enabled to enjoy 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 theunction 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 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 Judgment. 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 confessing 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 Con-

siderate Reformation.) During all his life 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 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 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 Augustanian 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 later repented. He was impr. in Ypern, was imprisoned, condemned to be burned (1532), but escaped to Wittenberg. In 1524 Luther recommended him to Bremen to take the place of Henry of Zülpchen. There he evangelized the people and organized the Luth. Church, until compelled to flee (1530) by a revolutionary uprising of the lower classes, recalling (1543) as supl. 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 deliv-
erances of the synod, bids the prohibitory constitutional amendment in Pennsylvania up, 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.

Proseluting, derived from the Greek pro-selutos (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
1566, 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 Spires 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 Spires 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 Spires. 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 justification 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. 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. The Holy Scriptures are the only source of saving knowledge. C. The Apocrypha and Traditions 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, praeposilus, 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 officer 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
Psalm in the Service

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 paradisal 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 sickroom. If for no other reason, it was worth while to sing the psalms in church in order to impress and preserve on the memory of all, with their universal and immutable, but always applicable, sense.

For an account of the use of the Psalter in the Old Testament Service, see Loche (Hommel), *Hans-Schul u. Kirchenbuch*, vol. 3. The Dictionary of Christian Antiquities gives a thorough study of the Psalmody of the ancient Eastern churches. In the Medieval Church the Psalter was divided into 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.

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 schoolmaster 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. cantonales.

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 *Oaktionar*. Loche 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; *Martys' Days*, 10, 9, 17, 52, 56, 18, 8, 97, 116; *Dedication of a Church*, 84, 26, 27, 122; *Fastidays*, 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" with a verse by 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, that is, in such a way that the last word 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.

**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 1526 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 *Saxony School Plan of Melanchthon*, 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 *Tractate 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 $20,000, 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*, Gerard'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 in 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 Zeitschriften*, 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, III., 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 Postel; a compendium 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 1856, another society was organized 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 sociodical book-store. In 1869 the synod created a board of directors for the establishment and management of a sociodical 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 Fellowship. 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), Kostlin’s Geschichte des Christlichen Gottesdienstes, p. 242.

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 fellowship of the clergy or of the legitimacy of 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 concudes 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 confessions 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 and Question, Lutheran Church Review, for October, 1889; articles in Lutheran Quarterly. Cf. also articles ALTAR FELLOWSHIP, etc. H. E. J.

**Quadragesima (40 days' fast).** See Church Year; Fasting.

Quandt, Carl Emil Wilhelm, b. at Kamip, Prussia; preacher of the "Evangelische Verein" at Berlin (1865); The Hague, Holland (1867); St. Elizabeth, Berlin (1874); superintendent of diocese, Berlin II. (1893); director of seminary and superintendent at Wittenberg (1888). A distinguished preacher and poet. Sermons in Pastoralblätter; Lenten addresses, "Gethsemane and Golgotha," "Die Dornenkron," "Das heilige Kreuz." Lectures on Sacharja, "Nacht-Gesichte und Morgenklänge," Micha, der Seher von Moreseth. Poetical works, "Zionsblumen," "Wehracht und Myrthen." 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, 1540. See Nicolovius, Die bischöfliche Würde in Preussen 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 Caillius, 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.

**Quicumque Vult.** See ATHONIAN 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 theology 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 Islerthorn 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 Lutheran Consistory at Amsterdam and called to the pastorate of the Dutch Lutheran 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 14, 1832. Father of John A. Quitman, instructor at Hartwick and Mt. Airy (Pa.). M. of G. U. S. 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.

Rajahmunry (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 30,000 in habitants. 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.

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), senator of the Hamburg clergy (1834), a prominent hymnologist, wrote Uber Dr. M. Luther's Verdienst um den Kirchengensang (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 the theological faculty at Halle (1713); full professor at Halle (1727), in Giessen (1731). A voluminous writer in the various departments of theology: Institutiones Hennemuitae Sacrae (1724), Erbauliches Handbuchlein für 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," "Lal b. Miss Winkworth, Ch. Books 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., 1839-1898, one of the most prominent Norwegian Lutheran pastors in this country, was born in Norway, ordained in 1834, 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 1585, 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 primator of St. Catherine's. He was engaged in a controversy with Dr. John 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, 1634, at 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 orthodoxy, Syncretism, and Pietism. Orthodoxy, with its self-sufficiency and intellectualism, Syncretism with its neutralizing of truths, Pietism with its subjectivism, and it was later a departure from the Church's standards and sufficiency, formed connecting links. But the fructifying power was the Leibnitz-Wolfi phi losophy 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 Wolfenbüttel 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. 1828) 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 Reden über die Religion u. s. w.,
sounded the note of return to faith. But Schleiermacher's dogmatism 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 confessionalism 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 socinianizing 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 indifferentism and unionism. But it cannot be claimed to have at any time gained the ascendency. 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.

J.T.: Staudlin, Geschichte des Rational. u. Supranatural. (1826); Tholuck, Vorgeschichte des Rational. (1853); Tholuck, Gesch. des Rationalism. (1865); Gass, Gesch. der prot. Dogmatik (1857); Dorner, Gesch. der prot. Theol. (1867); Frank, Gesch. der prot. Theol. III. (1875).

Ratibon Book is the name of the formula of agreement upon which the Regensburg Colloquium (1541) took place. It was written by Gropper, Gerh. Veltrick, 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, b. 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 Melanchthon in regard to matters of religion. He attended the diets at Frankfort and Spires. The Smalcald War obliged him to abandon this sphere, whereupon he proceeded to Nordhausen 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 Philippist period, and wrote a treatise entitled "Wrong Ways of Conducting the Matter of the Revelation of Antichrist with a Preface as to how New Doctrinal and Books on Necessary Self-defence (Vovinâm) were falsified and rejected by Melanchthon, 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. That a baptism in the true sense does 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., Ketzerstufe: Hase, Handbuch der Protestantischen Polistik.

E. T. H.

Rebuhn, 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, Concinator quomodo parasus esse debet (1625), mentioning 25 methods of preaching.

Rebuhn, 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 Melanchthon, known for his biblical dramas, among which Geist. Spiel von der gottesfurchtigen u. keusch. 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 Athanagoras.

Reck, Abraham, b. Littlestown, Pa., 1790, d. Lancaster, O., 1869; student of F. V. Melsheimer; entered Ministerium of Pennsylvania, 1812; after pastors 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 laboured and served 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
Reconciliation 403  Redemptioner

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 primitive Church, 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 significance that is attached to the word reconciliation.

The Lutheran 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 fullness of prophecy, and accordingly all priesthood and sacrifice find their consummation and fulfillment, in him, who is himself the true high-priest and the true sacrificial offering, being not to any thing 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 description 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 justice in the punishment of sin. Christ offered himself voluntarily as a 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 medieaval 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 resulted 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.

Redemptioner. 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 Redemptioner. 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 New-landers, who returned from this coast, so to say, 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 New-landers for such services in securing passengers for vessels sailing to America. The New-landers 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 New-landers would continue their nefarious work of inducing others to emigrate.

Before sailing from Holland, German immigrants usually 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 Redemptioners—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 New-landers, 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 Redemptioner depended to a great extent on the character of the purchaser. Many feared badly, but others, whose purchasers were Christian men, fared well. Many of the descendants of Redemptioners have become prominent and influential citizens of our great Republic.

Ref.: Halle Reports; Friederic Kapp's Geschichte der Deutschen in New York; Gottlieb Mittelberger's Journey to Pennsylvania. P. J. F. S.


Reformation is in its very conception a change and return to an original normal condition. It is, however, no reprimission 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 Mediæval Church with all its glory had become a hierarchial thraldom, 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 evang. truth, obscured the source of religion, and hindered the free development of Christian life. From it, notwithstanding its reformatory counsels, 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. Religious it was the certainty of salvation in faith; morally it was inward freedom; intellectually right of private judgment, a principle however to the conscience 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 exclusiveness 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 independendence, a consequence of the new religious freedom, also. And the Reformation was related to Mysticism. Luther knew Tauler. The Reformation had the inwardness of mysticism and its emphasis of the personality, but
Reformation 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 faith, and exalted the essence of the Evangel. Church are not the result but only the misdevelopment of reformation principles. They became possible when in departing from the old Evangel, 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 Luther. Reformation despite its controversy 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 dangers 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, Lauenburg 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 Hoennegg, Evangelisches Jubel-Fest-Buchlein, Leipzig 1730), and since then yearly in some countries. The centennial of Luther's Theses was celebrated 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 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: 7, 8; 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:


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, professing, 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
Regeneration 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. Regeneration to them was a fact to be attained through the Word alone, and 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 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 early settlers 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 along side 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 hymnbook 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 indiff erentism, in which they were joined by the founders of the German Synod of Iowa, sent hither by Loethe. 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 "washings of再生," and in Matt. 11: 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 the verb used in John 3: 3 (anothén) is derived from the first part of that compound verb (anó) and connected with the same verb (gennao), the probability arising already from the context is increased, namely, that the adverb 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. Synchronous 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 Fourth (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 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 this 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, as also of all regenerate. As to that 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 and can correctly, and in the strictest sense, be called, not only conversion, but also regeneration.

Regensburg (Ratisbon) Diests. 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; Melanchthon, Bucer, and John Pistorius, the Protestant. Granvella and the Count Palatinate 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 on 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 precocious, by comparison. This was after the opening of the Council of Trent and the secret papal decision to war against 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.

Beihoff, 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 Kittanning, Pa., 1877; a pupil of Dr. Andreae, licensed by Min. of Pa. in 1811; became a traveling missionary in Western Pennsylvania, until 1817 when he was called as associate pastor of Zions, Phila. After 18 years in Phila., returned to Western Pennsylvania, and served a congregation at Kittanning.

Reimann, Georg, b. 1570, in Loobschütz, Prussia, d. 1615 as prof. of rhetoric in Köenigsberg, 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 theology at the academic gymn. founded to preserve pure doctrine. He wrote polemical and ascetic treatises.

Reinhard, Franz Volkmann, b. at Vohrenstrauß, 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 (1772). 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. (1793-1815); Versuche über den Plan Jesu (1781); Vorlesungen über Dogmatik (1801); System der Christlichen Moral, 5 vols. (1788-1815); Uber den K einig keits Geist in der Sittenlehre (1801); Gesta nd nisse (1810). His System der Christlichen Moral has seen many editions, and his sermons determined the theory and practice of pulpit oratory for many years.

H. W. H.

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 on the question, i.e., 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 only judge.

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, should and might be free." Lutherans 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 a Lasco, with his fellow-fugitives, was denied an asylum in Denmark and North-Germany, but no religious wars were ever carried on in Lutheran 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 18th 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., of conscience, through the knowledge of sin, the other is faith which, born of the gospel, or absolulion, 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, and to regret them so as to obtain 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 him and grieves that it has sinned, the soul flee from sin and find in God, as the refuge of 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 unsatisfactory, because 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 life-long state 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 remain, 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, his guilt, condemnation, 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 and Christ's Word come 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.
Reuterdahl

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 reunite 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:—


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. Then 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).

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 witholding the absolution. It may be either private as an incorrigible offender, whose impenance 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 impotent 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 Rechtle Absolution, pp. 335 sqq.; 384 sqq. H. E. J.

Reuchlin, John, the great uncle of Melanchthon, “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 linguae Hebrewae, 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 Spires 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 Melanchthon received his training in the classics.]

E. J. W.

Reuterdahl, 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 Comitialis, 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 priest, 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. V. 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 Spener 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-quieting 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 exactions 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 proves 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 Methodistic conception of "conversion," further 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 period 1835-6, when he was pastor at Deerfield, N. J. 1857-60 at 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 Acrielius' 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 reformational 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 Zwingleian, 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 logendi, published (1535), in Latin, and (1536) in German. He d. May 27, 1541.

G. C. F. H.

Rhode Island, Lutherans in. In 1800, 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 among the latter, were 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 Hallisches 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, Emil Ludwig, B. 1808, at Stolpen near Dresden; d. 1864. Professor at Leipzig, Marburg and Berlin. Author of Kirchenverfassung nach der kirchlichen und evangelischen Verfassung des 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, 1693, a prominent Pietistic hymn writer. Among his hymns “Es ist nicht schwer, ein Christ zu sein” trsl. by Moses Brawne, “‘Tis not a hard, too high an aim”; “Es kostet viel, ein Christ zu sein”; “Es glaenzet 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 1651. 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, Wuertemberg, June 16, 1726, educated at Tübingen. From 1747–1749, tutor; 1750, repetent at Tübingen; 1753, vicar at Stuttgart; 1754, deacon at Ludwigsburg; 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, Wuertemberg, 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 Wuertemberg 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 (großere) 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 Krafte der Gottseeligkeit in Verkerrlichung seiner selbst (Stuttgart, 1732–1736, 2 parts). H. W. H.

Rieger, Magdalena Sibylla, b. 1707, at Maulbronn, Wuertemberg, 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,” Wuertemberg H. B. 1842. A. S.

Rieger, Philip Friedrich, b. 1722, at Stuttgart, d. 1792, at Hohenasperg, Wuertemberg. 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 Holentwiel, 1762–67. In 1772 he was promoted to the position of major-general and commander of Hohenasperg. Author of the hymn “Glueubiger Jesu, auf Vertrauen,” to which Phil. David Burck added a number of stanzas. A. S.

Rietschel, Ernst, the great sculptor, b. Dec. 15, 1804, in Pulsitz, 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 Rink), 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 (1769). 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, Bartholomäus, 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 F. A. Peter, Ohio Hymnal; "Herr Jesu Christ du hoechstes Gut, Du Brunnquell der Genaden" (Lord Jesus Christ, Thou highest good), trsl. by F. W. Young, Family Treasury, 1877.

**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), junior at L. Beßbrode and Littlicborn. III. crowned him as poet (1643), 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 received the Luth. hymn-books, among them, "Auf, auf ihr Reichsgesossen" 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 Donnerrohr," (Eternity, terrific words), 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.

**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 faith in the infinite, 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 curious and obscure. See Mann, W. J., "Albrecht Ritschl and his Theology" *Luth. Ch. Review* (1899); Mead, Charles M., *Ritschi's Place in the History of Doctrine* (1895); Franz, E., *Geschichte und Kritik der neueren Theologie* (2d d., 1895); also *Die Kirchliche Bedeutung der Theologie A. Ritschls* (2d ed. 1888); Ecke, Gustav, *Die Theologische Schule Albrecht Ritschls* (1897); Orr, James, *The Ritschlian Theology and the Evangelical Faith* (1895). Ritschianism is represented to-day by the *Theologische Literaturzeitung*, and the *Die Zeitschrift fuer Theologie und Kirche*, as scientif., and *Die Christliche Welt*, edited by Rade, as a popular organ.

**Ritter, Jacob**, b. 1627 at Halle, d. 1669. He studied at Wittenberg, was secretary of the Magdeburg administration, and justiciary at Langerdorf, 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).

**Rittmeyer, Joh.**, b. Nov. 18, 1836, in Brunswick, provost of the cloister of Marienberg, archdeacon at Helmstedt (1860), a faithful pastor and author of the communion-books *Himm.**
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 misname of terms and is altogether unfounded.

G. U. W.

Roanoke College. See COLLEGES.

Rocky Mountain Synod. See SYNODS (I.).

Rodigast, Samuel, b. 1649 at Groebn, d. 1708 at Berlin. He studied at Jena, was adjunct of the philosophical faculty (1676), corrector of Greyfriars' Gymnasium at Berlin (1680), rector (1693). Author of the hymn "Was Gott thu, das ist wohl gethan" (What God does ever well is done), trsl. by E. Cronenwett, Ohio Hymnal. On the tune, see PACHKELBEL.

A. S.

Roeder, Paulus, b. 1587, in Warzen, Saxony, archdeacon in Halle (1613), court-preacher (1617), prof. of theol. and genl. suppt. (1627), d. 1651, a representative of living orthodoxy and hymnist. Best known is "O Tod, O Tod, schreckliches Bild." and "Ich habe mein O Tod, mein erschlaffenes Bild."

Roepe, Georg Heinrich, b. 1803, in Hamburg, studied in Halle, could find no position because of his positive faith, but was made preacher in the Johanneum and preached in a private chapel until his death (1827). He wrote a defence of J. M. Göze (Hamburg 1860).

Roeriger, 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 in Luther's translation of the Old Testament. He also edited Luther's letters and works. For thirty years, corrector of the press of Hans Lufft. After Luther's death, he 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. (1851), pastor at Gamla, Upsala; d. Jan. 28, 1840. He was an earnest leader out of rationalism to supranaturalism, together with the orator, J. Olof Wallin, and the bishops and poets, Ed. Tegnér and F. W. Franzen. R. was an able but not thoroughly evag. preacher, and advanced the standard of ministerial education in Sweden.

Roller, David Samuel, b. 1779, in Heynitz, Saxony, pastor at Lausa from 1806 to his death (1856), author of Wer die schlichten, etc. An earnest preacher and witness for the truth in the time of rationalism, but odd in his pedagogical methods. (Cf. his life by Rübke, 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 pastores, 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.

Rosénius, 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 circles, 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 1830 until his death (1868) Rosenius preached in Stockholm and all over the country as a lay-preacher. By his devotional paper, The Petist, and by his evangelical and temperate addresses he was the means of 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.

Rotha, 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 Bertholdsdorf (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 Rotha accepted a call to Herrmadorf. In 1739, he became pastor in Thommendorf. He wrote a number of hymns, most of which first appeared in Zinzendorf's hymnbooks. The finest among them, "Ich habe nun dem 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.

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 Bapatulla, 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 live 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, truly worthy of imitation.

Ltr.: 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.

Ruben (Rube), Johann Christoph, b. 1665, near Sondershausen, d. 1746, in Battenberg. Judge at Burggmuenden, and later, at Battenberg (1704). A prolific hymn-writer, author of "Der am Kreuz ist ich meine," a famous hymn in South Germany in the form of the Wurtzburger II. 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-
and Ft. Wayne. Served congregations at Oshkosh, Wis., Walcottville, Buffalo, N. Y., and Pleasant Ridge, Ill. Called, as pastor of the "Free Church" congregations at Dresden and Planitz, 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. F. P.

Rule of Faith (Regula Fidei). Summaries of the fixed teaching of the Church, based upon the baptismal confession, are designated as early as Ireneaus 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. Taufsymbol (1866-75); v. Zeisschwitz, Katechistik. II. 1: 73-139; Oehler, Symbolik, 35 sqq.; Jacoby, "Vorlesungen über Constitutio Fidei," I. 14 sqq.; Hoeneck, Postmgeschichte, 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. Caspari, "writings of ancient and 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. Creuzer's Praxis Pastalis Melitica. He was himself the author of a number of hymns. A. S.

Runge, Friedrich, b. 1559, in Greifswald, d. 1634 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 neuf 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 Stade, 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 Counsellor 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 Christenlehere nach dem Kleinem Katechismus Dr. Martin Luther's, als Leitfaden fuer den Confrarachsen-Unterricht, und Amerikanische Erinnerungen, 1888, a lecture delivered in Kiel, Luebeck 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. Christianity in the eleventh century, partly by force of conquering Sweden and Russia, 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 St. Petersbourg there are about 90,000 Lutherans, nearly half of them German, the rest are Swedish, Finnish, Lettish, and
Russia

Sacerdotalism

Estonian. 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 (Estonia, 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 wearying the Lutherans with lawsuits, to restore Romanism. These efforts ended when, in 1629, Livonia and Estonia 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 1667, 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 Neussatz, 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 Pastors Lohr of Neuenetelsau. 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 Tobolok, Omsk, Tomsk, Irkutsk, 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 Vladivos- tock also takes care of the Lutherans on Sakhalien 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 Pennsylvania; 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, 1807, studied at same college as his brother, and theology under Drs. B. Kottz and G. Lochman, entered the ministry (1829), 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.


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 fahret auf gen Himmel," tr. by W. J. Blye (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; 56 sq.); Schmalkald Articles, Appendix, Part II.).

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" (Altenburg, 1850). (See also: Martin Luther im Liefe 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 hymn in the second and third volume of his Kirchenried. Two of them were translated by Coverdale in 1539, and two by Miss Winkworth (1869). The hymn "Warum betruest 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 orations at the会 and in Herzens Schoene." (See, also, Hans Sachs a Family Tradition, by Dr. Aug. Wildenhahn, trsl. by Harriett 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 to the 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 Melanchthon, in the formative period of Luth. theology, reacting against the rational and mechanical theories 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, Melanchthon 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 sq.), and the Babylonian Captivity almost contemporaneously. 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 deprivation of the sacrament was attended generally by a deprivation 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 Donatist theory, that the imparting of the minister initiated 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 gently. The usual 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, turned 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 custom when the body of Christ 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 the doctrine. 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 bad the minister reverently consume them, or to recall the last of the communicants and give them to them. Hesychius 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 in the "third hour" or 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 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 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 Easter-time. 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. II.

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, yeas, 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" (I 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 sacramental 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 Melanchthon, 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., 1886). 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 Wurttemberg, 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. W. U.

Sagittarius, Caspar, b. 1643, in Lüneburg, rector at Saalfeld (1669) 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 ag. 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 Wolffenbüttel (1717), where he labored until his death (1738). A Pietist and friend of Winckelmann, 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. Deposited (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 deposited, returned to Holland, and preached at Wörlde. 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 trial and penalization. These failing to turn 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 moral support of their undertaking 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, Bolziu and Gronau. They reached Savannah in March, 1734, and under Oglethorpe's guidance, were led about 25 miles to the northwestern part 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 (Bolziu and Lembke) died. In 1773, a young man (Triebener) was sent from Germany as an assistant to Rabenhorst, who remained. Triebener proved a fomentor 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 1834; but his ministrations, being all in German, were profitless 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 development of the regenerate life in 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.)

Sandcl, 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 513; Synodical Conference, two, with 470; Norwegian Church in America, one, with 150; Danish Church Association, one, with 10; and Independent, one, with 675 communicants.

Sarcerus, Erasmus, Reformer of Nassau, b. Annaberg, Saxony, 1501; educated under Luther and Melancthon at Wittenberg; after serving as a teacher at Lubeck 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 Sarcerus 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 Koenigsberg. He studied at Gottingen, became professor of theology at Marburg (1822), at Dorpat (1824), court-preacher and general superintendent in Koenigsberg (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, Brelscheider, and the rationalists of that time. In 1831 appeared his Lehrer von Christi Person und Werk (1831; 7th ed. 1860); Lehrer von der Heiligen Liebe (1840); Engl. transl. T. & T. Clarke, Edinburgh (1884). In the latter, he seeks to reconcile dogmatics and ethics, which had been so disunited by Calvin. 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 Verbindlichkeit kirchlicher Glaubensbekenntnisse, translated by Dr. J. A. Seiss (Evangelical Review, 1852); Uber Allt-und-New Testamentlichen Cultus (1852); Beitrag zur Apologie der Augsburgischen 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, Soft Leo Gloria, against Roman Catholicism, in answer to Mohler's Symbolik; and was a constant contributor to Hengstenberg's Ev. Kirchenzeitung.

Sastrow, Barthol., b. Aug. 21, 1830, in Greifswald, secty. in Spires, 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.

Sauer, Joh., a cotemporary and friend of Luther, canon at Breslau, philosopher and poet, who translated L.'s Smaller Cat. into Latin (1526), with L.'s approval. It was publ. by Geo. R. W. (Wittenberg), and with changes inserted in the Book of Concord. Its title was: Parus Caelestissimus pro puere 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 despise this small book; contained are here the highest truths of highest God).

Savannah, Luth. Church in. A record made by Bolzhus 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. Bachman 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 1845, which since then has been enlarged and greatly improved. A second congregation was organized in 1895. Aggregate membership 1890. 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 Augustanae. It was written in 1531, by Melanchthon, 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 Elector of Saxony, and was adopted by some Luth. princes for their territory. In Saxony it was unanimously adopted by a synod convened at Wittenberg, June 9 and
Saxony

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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. The Saxons formed a co-belligerent power once the Saxon duchies, whilst the Saxons were divided into two duchies, that of Lauenburg 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 Meck 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 the latter's death, John Frederick 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 Protestantism, but was defeated by the Roman Catholic forces under Charles V., and on May 19, 1547, at the capitulation of Wittenberg, a Roman Catholic 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 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 (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 (1642-1733) 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 Saxony 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) and the confessional, in accordance with the concordatium jus episcopale, which provided, 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 worldwide. 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 minister.

J. N.

Schade, Johann Caspar, b. 1666, at Köthen, Thuringia, d. 1698, at Berlin. He was ordained 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 deacon 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. (1838). (Up I yes, upward to thy gladness); "Meine Seelenempfindung, ich dich" (Passion) (Rouse thyself my soul and dwell), Germ. Psalmody (1765).

Schäfer, Phil. Heinr. Wm. Theod., b. Feb. 11, 1846, in Friedberg, Hessia, 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, was sent as successor of the dean of the deaconesses of the Jesuits 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 theology, he calls deiconisis. He is a Confessional Lutheran. Among his many publ. are to be noted: Die weilh Diakonik in ihrem ganzen Umfang dargestellt (2 ed., 1887, 94), Die innere Mission in der Schule; Diakonissenkatechismus.


Schaeffer, Charles William, D.D., LL.D., son of Rev. F. Solomon Schaeffer and grandson of Dr. F. D. Schaeffer; 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 1866; president of both General Synod (1859), and General Council (1868); for many years president of the Ministry of Pennsylvania; trustee of University of Pennsylvania (1859-96), and of Pennsylvania and Muhlenberg colleges; author of Early History of the Lutheran 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 Lutheran Church Review. His eldest son, Charles Ashmead Schaeffer, LL.D., (b. 1843, graduated at University of Pa., 1861, studied at Gottingen) was professor of chemistry at Cornell, 1869-1887, and President of University of Iowa, 1887-98, d. 1898.

Schaeffer, David Frederick, D.D., b. Carlisle, Pa., 1875, graduated University of Pennsylvania (1807), studied theology under his father, Dr. F. D. Schaeffer; pastor, Frederick, Md. (1808-36); theological preceptor of a number of ministers before the founding of the Gettysburg Seminary, editor of The Lutheran Intelligence, the first English Lutheran, in America; one of the founders of the General Synod, of which he was for many years secretary, and afterwards president; d. 1837.

Schaeffer, Frederick Christian, D.D., b. Germantown, Pa., 1792, where his father, F. D. Schaeffer, 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.

Schaeffer, Frederick David, D.D., b. Frankfort on the Main, 1760; educated at gymnasmum at Hanau, and under his uncle superintendent at Rudheim; came to America (1773), and taught in York Co., Pa., meanwhile studying theology under Rev. Jacob Goering; 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.

Schaeffer, Frederick Solomon, b. Germantown, Nov. 12, 1790; son of Dr. F. D., and father of Dr. C. W. Schaeffer; pastor, Hagers- town, Md. (1811), until his death in January, 1815, from disease contracted by pastoral duties in a military campaign. See poem by his father, Evangelisches Hymnusbuch, p. 91.

Schäffer, 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 Schäffer 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 Salzburger movement, b. 1658, at Dürrberg in the former Archbishoppich 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 (Schreiberein), 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 Salzburgers in their wanderings: "Ich bin ein
arm Erultant” (translation in Jacob's History of the Lutheran Church in the United States, Ph. 154, 1862).

Scheibel, Johann Michel Gottlieb, b. Feb. 12, 1819, he was from his boyhood a spiritual foster son of Wilhelm Lohe, 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. 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.

Schalling, Martin, b. 1532, at Strassburg d. 1608, at Nuernberg. He studied at Wittenberg, was a favorite pupil of Melanchthon, and an intimate friend of N. Selnecker; diaconus at Regensburg (1554), at Amberg (1558), court-preacher and superintendent at Heidelberg (1575), 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 Orgellabulatur (Strassburg, 1577), and is probably of secular origin. A. S.

Schamelius, Johann Martin, b. 1668, at Meuselwitz, 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 Liedercommen (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; revolved 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 Kasuistry. P. M. L.

Scheffler, Johann (Angelus Silesius), b. 1664, 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 medieval 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 heiligt 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 center," 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 naclich, sprichst Christus, unser Held," tr. by Miss Winkworth, Ch. B. for England (1863). "Rise, follow Me, our Master sayeth;" "Wo willst Du hin, weis 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 Elisabeth- aume 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 extraordinary, 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; 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, and an unprinted letter, forth a public reply by Prof. David Schulz in a brochure entitled Unvorg an heil. Slatte (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 500th anniversary of the Augsburg Confession was celebrated, 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 summepisopate 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, Scheibl 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.

Scheibl 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 (1853), created such a sensation that he was forbidden to enter the pulpit again, and a year later was ordered to leave the city. His immolation in polemics is claimed as a cause of this last proceeding against him. He removed to Glauchau (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.) Bibliographie: Scheibl's works are rare. The writer has not been able to secure a single copy anywhere. See Church Lexicon Calv.; Brockhaus, Conversations Lexicon; Th. Wangemann, Church History of Prussia (7 vols.).

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 Güte," (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).

Sichelw, Sam., b. March 8, 1643, prof. of theology at Danzig, assailed his colleague Schütze (1653), whom he accused of having spoken for Spener in the pulpit. The controversy grew so severe, that the city council interfered (1694), but Schielw continued to oppose Pietism by word and pen until his death, Jan. 18, 1715.

Schenk, Hartmann, b. 1634, at Ruhla, near Eisenach, d. 1651, in Voelkershausen. He studied at Helmstedt and Jena, was pastor in Böhlen (1652). Dicanus in Osheim (1659), author of several hymns.

Schenk, Heinrich Theobald, b. 1656, at Heidelberg, Hesse, d. 1727, at Giessen. He studied at Giessen, was preceptor classicus in the pedagogium there (1677-1689), ordained as pastor of the town Church (1689), author of the hymn "Wer sind die vor Gottes Throne," tr. by Miss Coxe (1841), "Who are these like stars appearing?" A. S.

Scheppler, Louisa, the daughter of a farmer in the Steinthal, Alsace, was the trusted, able help of Pastor Oberlin and his wife in the pastorage 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 Steinthal women. W. W.

Scherzer, John Adam, b. at Eger, Aug. 1, 1828, prof. of theology and Hebrew at Leipzig until his death, Dec. 23, 1869. He wrote ag. the Calvinists (Collegium Anti-Calvinum), and publ. an excellent Hebrew grammar (Nucleus Grammaticorum Ebraicorum).

Scheuern, Christoph, b. 1481, in Nürnberg of a good family. Studied at Bologna and became sydnic 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 Nürnberg. Here he played an not inconspicuous part in the reformation of his native city, and was busied also in learned studies and correspondence with eminent men. See Die Einführung 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 at 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 (1656), 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.

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 renders 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." (Holzzius).

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 1530 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 Zahn, near Wittenberg, removed in 1533 to Kothen, 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.

**Schlegel, Johann Adolph, b. 1721, in Meissen, d. 1793, in Hanover.** He studied at Leipzig with Cramer, Gellert, and Klopstock, was master at Schulpsort 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.

**Schleswig-Holstein, Luth. Church in.** After the death of Adolf VIII, the last duke of the Schauenberg line, in 1460, the estates elect Christian I., king of Denmark, stipulating that the churches should never be separated (up ewig ungedeelt). But when the king died, he left a portion of the churches 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 sojournng of many students at Wittenberg, a low-German translation of the Bible (1526), which was eagerly read, and the shameful traffic in indulgences, which were shared by the king and the sellers, opened the way for the Reformation. The churches 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 (Ditmarschen) Henry of Zutphen 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 duchies of Schleswig, 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 not numerous, and go on decreasing 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 1539. 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 Melanchthon and an adversary of Jacob Andreae, was opposed to theological strife. The duchies had not to suffer by the *ratiocine theologorum*; and 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 Augustana Confession of 1530. In 1811 a liberal Christian College and 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, the famous scholar of Hamburg, and the prudent Lutherans, who published his famous ninety-five theses in 1817. (See Theses of Harms.) 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 were shared between the king, the clergy and the laity, especially which ruled 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 Breckling (Mission Institute and others, founded by Jensen). In 1876 a general society for church missions 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 evangelical and other societies. In the Duchy of Schleswig, which in the commonwealth 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 Fustin (Chillias) in 1608, of Antoinette Bonrignon (d. 1680), of J. C. Dippel, 1720, and in recent times the antichristian party of the so-called Philadelphists (1830), who, led by Theo. Olahausen, 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 (1705), 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 Baushein (1824), then at Reichenbach, from 1873 to his death Jan. 1, 1890, pastor of the inner missions in Frankfort. 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 Lutherian, 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, rector (1692), preceptor primarius in Frankfurt a. Main (1697), pastor in Sachsenhausen (1706), in Frankfurt (1719). Author of a number of hymns.

A. S.

Schlisselberg, 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 especially 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 apostolic 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 their 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 present 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 concerns 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, are enumerated in the articles of Concord 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 Papiasts; 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 Melanchthon 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 authority may they be elected as 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 was translated the part of which the Emperor 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 Melanchthon'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 definitely 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 the estates 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 Spires 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 in any way 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 Schmalkalden 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 Melanchthon. 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 heretics as the electors of Saxe. In 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 re-
monstrances of the imperial comissary, the con-
vention defended its attitude toward the coun-
ty of the spirit and the people of the council.
But, in order to show that the Luther-
ians 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 sepa-
rately). (6) March 1, 1540, an emphatic de-
claration was adopted against the charge that
the Protestants were intent only upon getting
possession of the imperial empire, all its
alliance, and the League. 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 sqq., and Schröck’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 empire in Goeppingen. The
League 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-Luneburg; Philip, Landgrave of
Hesse; Prince Wolfgang of Anhalt; the Counts
Gebhard and Albrecht of Mansfeld; the cities
Strassburg, Ulm, Constance, Reutlinger, Mem-
ingen, Lüneburg, and Bremen; the Elector
of the empire, and the Count of the Palatinate.
The purpose of the
League was stated as follows: Whereas, it alto-
tgether 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 any-
thing connected therewith, they would imme-
diately 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 in-
tended for the protection of Christian truth and
peace in the German Empire, as also for de-
fence against unlawful violence. The League
consequently, was merely of a defensive char-
acter. 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 coun-
cil or a diet, not even the concord or the council.

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 ex-
tremely 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 alle-
giance 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 de-
clared 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 who by prayer or arms would support it. In June, 1546, the emperor also placed the Elector, John, of Saxony, and the Landgrave of Hesse, under ban by the League, 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 Schärtlein. 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 Schärtlein 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, was by 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 Schröck (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 ministration 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 Muhlenberg College. Returning to Salem congregation, Lebanon (1853), 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 Bickelberg, near Sulz, Wurtemberg, d. 1852, in Tübingen. He studied in the seminaries at Denkendorf and Maulbronn, and at Tübingen, was rector in the "Stift" (1819), charged to hold lectures on practical theology (1820), professor extraordinarius (1821), and prof. ordinarius (1826). His work had a great influence on the Luth. Church of Württemberg, 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 theology, symbols 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, Strauss, Zeller, and others, and was well fitted to represent and maintain a sound positive theology over against their abstractions. As a pastoral and spiritual adviser he was a blessing to many. He was a member of the commission on the Württemberg Agenda, in 1840; and of the Commission on the Constitution of the Würt. church, in 1848. In both the influence exercised by him was in the spirit of a mild, conservative Lutheran Pietism.

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 Reform. and ending with Hollazius, the sixth edition of which, edited by his son-in-law, Dr. H. R. Mack, appeared in 1899. He was 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 "Fahrte fort, fahrte fort," tr. by Miss Burtinham. "Hasten on, hasten on," British Herald (1865).

Schmid, Sebastian, b. 1617, d. 1696, rector and preacher in Lindau, prof. of theology in Strassburg during the Thirty Years' War. He wrote on exegetical and biblical theology, and published Collogium Biblium (1670), which advanced the study of biblical theology. He also edited a Latin translation of the Bible, pub. after his death, Strassburg, 1696.


Schmidt, Oswald G., b. 1821, in Kaditz, near Dresden, d. 1882, asupt. in Werdau. He publ. many able treatises, as e. g. Die Lehre von der Rechtfertigung durch den Glauben; Nikol. Haussmann, der Freund Luther's; Casm. Cruijger'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. 1889, Painstaking in his work he edited the 5th and 6th ed. of Meyer's Comm. on Ephesians, and publ. Das Dogma vom Gottmenschen (1865), Der Lehrgedicht 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 Wurtemberg, Dec. 11, 1803. He attended the Saxon Gymnasium of Schlesingen 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 Winsberg, 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.

Schmuck, Vincent, b. 1565, at Schmalkalden, d. 1628, in Leipzig. He studied in Leipzig, was conector 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."

Schmucker, Bealle Melanchthon, 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. Porter,field Krauth's successor in Public and of the General Council's Sonntag-Schul Buch, tr. by Kennedy (1863), "A faithful friend is waiting render."

Schmolck, Benjamin, b. 1672, at Brauchitschdorf, Silesia, d. 1737. He studied at Leipzig, was ordained as assistant to his father in Brauchitschdorf (1701), became diaconus of the Friedenskirchen, in Schweinitz, Silesia (1709), archidiaconus (1708), senior (1712), pastor principal and inspector (1714). A faithful pastor and popular preacher, author of devotional 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 held their place in them to the present day. Among them "Himmel geht unsre Bahn," tr. by Miss Cox (1841), "Heavenward still our pathway tends," Church Book; "Hosianna David's Sohn," tr. in Ohio Hymnal (1890), "Glad Hosanna, David's Son;" "Lieber 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. Loy, "Dearest Jesus, we are here;" "Jesus soll die Losung sein," tr. by J. D. Burns (1869), "Jesus shall the watchword be," Ohio Hymnal; "Licht von Licht erleuchtet 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 render."

Schmuck, Vincent, b. 1565, at Schmalkalden, d. 1628, in Leipzig. He studied in Leipzig, was conector 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."
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 Confession, which was 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 verzeage nicht" (Kirchenbuch).

A. S.

Schmucker, John Geo., D. D., b. in Michelstadt, Germany, August 15, 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 advantages 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, you became in 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 short-stay pupils were Bishop McClellan of 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 pia 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 Platt's Biblical Dogmatics. In 1830, he took the charge 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 and 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, 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
year, 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 professorial 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 same 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 *Pu. College Book*, pp. 154 sqq.)

Schmucker, S. Mosheim, LL. D., eldest son of Dr. S. 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*.


Schneising, Johannes (Ohinnusus), b. at Frankfurt a. Main, d. 1567, at Friemar, assistant pastor at St. Margarethen'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 Pruefung des Caspar Schwenkfeld und grundiiche Vertheidigung der Augsburg'schen Confession* (Giessen, 1708). Though written in a moderate and pacific tone this publication directed the attention of the government to those secretarians 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 unction and power he led many, espec. students, to faith in Christ.

Schneip, 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.

Schneip, Erhard, b. at Heilbronn, in Suabia, 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 resigned Württemberg, he was charged with the work of reforming the territory below the Staig, Blaure 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, Schneip prepared the first order for the Church of Württemberg, with the assistance of Brenz. In 1539, Schneip 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 (1539); 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 (1837-1862) has made him most popular with German Protestants. His last work is an oil painting illustrative of the hymn, "Jerusalem, du hochgebaute 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 Bethmann-Holweg, in Bonn (1835), privat-docent in Erlangen (1848), prof. of theology (extraordinarius) in Heidelberg (1849) 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 (1848); Die Geheimnisse des Glaubens (1872); Princip und Praktik der Dogmatik (1881); Unter den Liturgischen Ausbau des Gemeinde-Gottesdienst in der Deutschen Evangelischen Kirche (1859); Schutz des Liturgischen Chor-und-Gemeinde-Gesangs (1865-1872, 3 vol., under the musical editorship of Fr. Riegel); Musica Sacra (1869); Hauskapelle zur Feier des Kirchenjahrs, Sonderschriften und Aethalion nach den Zeichnungen von Louis Wolf (1874); Die Musik im Cultus der Evangelischens 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, Wuertemberg, pastor at St. Leonhard, Stuttgart, and then prof. at the gymnasiaum and "Abendprediger," until his death (1687). He was the author of a hymn-book (3d ed., 1690), and of the Wuertemberg Kinderlehr, a catechism long used in Wuertemberg.

Schoener, Johann Gottfried, b. 1749, at Ruegheim, Bavaria, d. 1818, at Nuernberg. He studied at Leipzig and Erlangen, was preacher at St. Margaret'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 "Himmel, nur Himmel," tr. by Dr. H. Mills, (Heavenward, still heavenward), a favorite hymn in Wuertemberg.

A. S.

Schoharie, St. Paul's Evangelical Luth. Church in. In 1771 a colony of Lutherans from the Palatinate, who had settled 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. Fackner, Kochenthal, and Berckemeyer 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 first to be buried in the original parsonage cemetery died 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. Quitman, Dr. A. Wackerhagen, J. Molthor, Dr. G. A. Lintner, J. R. Keiser, Dr. E. Belfour, J. H. Heck, E. H. Delk, C. E. Keller, L. D. Wells. (See also H. E. Jacobs, The German Immigration, Phila., 1859.)

E. B.

Scholasticism in the Luth. Church. Scholasticism stands for two things, a method and a body of doctrine. The method is that 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 to do only with the natural, and with the supernatural 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. Aristotelian furnished the rules of logic which procedure while 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 Melanchthon 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 fuller treatment of Melanchthon and all his followers. Chemnitz, Hafenreffer, and Hutter simply lectured upon and amplified these "Common Places" of Melanchthon. In Chemnitz, however, a biblical method prevails. His tendency is constantly to lift the ideas from the Romans, with whom we would in logical 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 lecturing, arguing, 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 Calvinius is throughout dogmatical. In Quenstedt and his predecessor, Koenig, from whom most of his definitions are taken, the process reaches its culmination. In Holzsius, the mystic and the scholastic are combined.

**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 (1689). An orthodox Lutheran, he opposed Calvinism, Socinianism, and Romanism in Collegium novissimare controviarum (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 supranaturalism.

**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 Christians. He translated a number of religious works into the Zulu language.

**Schroech, 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 Wolgast, author of the popular hymns, "Eins ist noth, ach Herr, dies Eine," tr. by Miss Cox (1841), "One thing's needful, then, Lord Jesus" (See Schaff, Christian Song), and "Jesus hilf siegen, Du Fuerste des Lebens," tr. by Dr. H. Mills, "Jesus, help conquer, Thou Prince ever living." A. S.

**Schubert, Christian Friedrich Daniel**, b. 1739, at Ober-Sontheim, near Aalen, Wuertemberg, d. 1791, in Stuttgart. He studied theology at Erlangen, was organist and music director at Geislingen, near Ulm (1764), organist and musical director at Ludwigshburg (1768), deceased (1772), edited the Deutsche Chronik in Ulm, was imprisoned at Holensperg (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 Wuertemberg hymn-books of 1791 and 1842. Julian's Dictionary contains English translations of five of them.

**Schubert, Gottthilf 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.

**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: "Symphonia Sacra" (1629, 1647, 1650); "Kleine Geistliche Concertes" (1656-1659); "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 (1883).

**Schultz, Johann Jacob**, b. 1640, in Frankfort a. Main, d. 1690. He studied law in Tubingen, practised in Frankfort, an intimate friend of Spener, afterwards through the influence of Petersen, a separatist; author of the famous hymn which is a favorite with H. M. Muhlenberg, "Sei Lob und Ehr dem hoehchesten Gut," tr. by Miss Cox (1864), "Sing praise to
God who reigns above," Church Book, and Ohio Hymnal.

Schultz, Stephen, missionary among the Jews, b. at Flatow, Prussian Poland, Feb. 6, 1714, of pious parents, d. Dec. 13, 1776, at Halle, as director of Dr. Callenberg's Institutum Judaicum. His history shows clearly his predestined mission among the Jews. Dr. Kalkar compares him to St. Paul. Sch. graduated in Königsberg 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 he had in missions; Lutheranism (Delitzsch) revived it.

Schultze, Benjamin, b. 1659, at Sonnenburg, Prussia, arrived at Madras in July, 1719, was very active in missionary work. Fund 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 (1750). A good and diligent man, but impulsive.

Schultze, Christian Emanuel, 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 (1770-1789); d. 1809.

Schultze, John Andrew, governor of Pennsylvania (1823-29); son of Christian Emanuel Schultze, and grandson of the patriarch Muhlenberg, b. Tulpehocken (1775); entered the ministry (1795), 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.

Schuppilus, 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 councilor of Landgrave John of Hesse Braubach, under whom he was present at the conclusion of peace. After the preaching of 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.

Schur, Augustine, b. at St. Gall, in Switzerland, 1730. He taught medicine at Wittenberg, and was the first to dissect a human head at that university in 1526. He wrote De Peeste, and also certain Consilia Medica. D. at Wittenberg, in 1548, at 54 years old.

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 advisers.

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 with his defences. 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 Mühlberg, 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 councilor and oberstudienrath (1845), a friend of Ludwig Uhland, and prominent member of the early Suabian school of poets; member of the commission for the Wurttemberg Hymn Book of 1842. In 1845, the theological faculty of Tübingen conferred the title of D. D. on him as "Poeta inter Germanas celeberrimus et theologus cordissimius." 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 Philip Schaff. See C. Kluepfel, G. Schwab, sein Leben und sein Wirken (Leipzig, 1858).

Schwabach Articles. See AUGSBURG CONFESSION.

Schwartz, Christian Frederick, foremost among all missionaries in India, b. at Sonnenburg, Prussia, Oct. 22, 1776, d. at Tanjore, S. India, Feb. 13, 1798. He studied at Halle
of 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, Middlesbrough, 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, Faria, 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.

Scandinavian. See Sweden; Norway; Norwegia; Augustana Synod (Synods II.).

Scriptures. See Biblical Inspiration; Word of God.

Scrivener, 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 Querlinburg, 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 and Seltigkeit der Kinder Gottes im Leben, Leiden und Sterben (1690). Die lebendige und thätige Erkenntnis Gottes (1686); Zufällige Amdachten (1667); Goldprediglen über die Hauptstücke des Lutherschen Catechismus, seven sermons on the catechism; Gottholdes Siech- und Siegebeth, are among his best known works.

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-Weiz; 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 historici et apologetici de Lutheranismo, 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 Christentumstaat.

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 faith as to the life to come as 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 modification, 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 separatism as well as errorism mark a sect (Herm. Schmid, Die Kirche, 1884; Symbolik, 1895; Rohner, 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 Luther's Tabletalk.

Selnecker, Nicolaus D. D. (Schellenbecker), b. 1528, at Hersbruck, near Nuernberg, d. 1592, in Leipzig. He studied in Wittenberg (1550), was a favorite pupil of Melanchthon, second court-preacher at Dresden (1557), professor of theology at Jena (1569), professor in Leipzig and pastor of St. Thomas, Leipzig, and general superintendent in Wildenbuttel (1570), returned to Leipzig (1572), assisted in the preparation of the Formula o 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 Pharisaic Calvinists on the other. After the death of Elector August, 1586, the latter gained the ascendency, and in 1599 Selnecker was deprived of his offices. Later on he accepted the appointment as superintendent at Hildesheim. When Charles I. died suddenly, he was recalled to Leipzig, and died a few days after his return. W. wrote some 175 theological and controversial works, among them Institutio Religionis Christianae (Frankfurt, 1572, 1573). His controversialies honored him with the title "Testamenti Christi Assertor Constantissimus." His "Christianische Psalmen, Lieder und Kirchengesaenge (1597), contain a number of hymns composed by him, and to 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 also was a prolific hymn-writer, Wackenagel Kirchenlied, vol. 4, gives 172 hymns under his name, some of them were translated into English among them the Ach, Herr Jesus Christ, in which, however, only stanzas 3-9 belong to Selnecker; tr. by L. Heyl, "Forsake us not, O Lord, be near," Ohio Hymnal; "Lass mich Dein sein und bleiben," frequently used as a closing hymn, tr. by Dr. M. Loy, "Let me be Thine for ever," Ohio Hymnal; "O Herr Jesu Gott, in meiner Noth," tr. by Miss Winkworth (1859), "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 theological 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 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.


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 lecturership 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 languages 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.]

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. Braun 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 1877, 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.

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 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 Synod on June 1, seven were in attendance. It is the first and only theological seminary of the General Synod west of the Mississippi.

WITTEMBERG 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 the districts 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 1839, at the inauguration of Prof. J. W. Richard, and superseded 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, "Hanna 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.
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 495 students have graduated from the regular department.

"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 order of admission. It is the duty of the president 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: profilers, 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 (1895-96). On an average, five professors 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.

PHILADELPHIA SEMINARY. This institution is the fulfillment 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 minsterium 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 Krabbe, 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 death 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. Speiker, D. D. (1894). During 1891-2, Herman V. Hipprecht, 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 fund are: Rev. T. 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., when it was moved from 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 1843, he received an assistant in Rector J. Göunner. 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 a 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, 1849, the corner stone of the building was laid, and in the same year Rector Gönnier, 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, in 1858, 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 Göunner 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 apostacy, 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 wish, succeeded by M. L. Mezger. 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. Gräbiner was added to the faculty. In 1892 Prof. Günther died, and in the following year, Prof. Lange. In 1903 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. L. 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. Hazellius, 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, R. I. 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, 1893), the board of directors was instructed to locate a college 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 1842, 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 Preparanden Anstalt (Preparatory School). In 1861, 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 Zeumeh. 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, 1835, Rev. Martin Burk of Buffalo, and others assisted for some time, giving special lessons. In 1830, Candidate Hermann Markussen 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 1835, 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 1857 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.

WARTBURG 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 Missouri 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 it was transferred into a theological seminary. Owing to circumstances it was not 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 $30,000.

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 theological department is conducted 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 the 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 Rev. W. Schmidt, who, in 1893, became professor of Joint Synod, was a member of the faculty for a number of years.

**GERMAN LUTHERAN 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 1903, the 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 solid 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 president from the beginning.

**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. Oftehad 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 Lutheran churches in the states of 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, and six in New York. 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 be a course, almost entirely classical, in Latin and Greek, and in 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 last 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 idea of state churches in regard both to the education of ministers and to the relations between the clergy and the common people in the churches.

**UNITED CHURCH SEMINARY,** 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 building (in the New York State at New York, N.Y.) was completed in 1899, but steps are being taken in that direction. The seminary has a theological endow-
Seminary, Theological, in Tuebingen. See STIFT.

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. Afras School at Meissen, he was matriculated at Leipzig (1815), and there pursued theological, philosophical, and philological studies for four years. He was thinking of 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 13800 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 1833. 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 Diakonie. (See DRAGONA; 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 1836, entered the University of Berlin, where he heard public lectures on philological, and a few theological lectures. In 1839 he accepted a position in Blochmann's
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 at the first Luth. sermon at Neukirc, a dependency of the baron. Charged by the town council of Breslau, John Hess introduced the Reformation. Ambrosius Mohanus 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 Wohla); he drove Casimir from his field from his state and later than 1526, 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 bigoted 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 Wohla 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 1810 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 18th Century to an original 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 (1843-1863), encouraged the faithful. Former Catholics, and others, gathered around the "Rome of the North," as 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, have 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 side by side, but now the "Kampf," 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 *chatâth*, derived from the verb *chatâ*, which means, to fail, miss, mistake, err, sin. The Greek equivalents in the New Testament are the noun *hamartia* and the verb *hamarâland*. 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: defection, or apostasy; 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. 231 sqq.). In 1 John 3:4, sin is stated to be "lawlessness," or a violation of the law (anomia). Hence our dogmatics 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 hindering, turneth itself from God, as Christ saith, 'When 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."—Huller). 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). "Outcry sins" are called those that, as the Scriptures express it, cry to God for revenge, though men may be silent about them or converse 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 sqq.; 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 the regenerate, 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 person; 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 Sidneyeux, Platen, and Wenter, the latter from 1853 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 Furnhelms, was a member of the congregation, which, in 1853, had from 120 to 150 souls, and was under the Lutheran consistories 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.
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; Matt. 26:64; Rom. 8:4; 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 Uniquity.)

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 vii.—viii. (1532, 48: 385). The references are to the serfdom of the Middle Ages, and are directed against the aims 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 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 1658 and 1707, 25,000 were imported annually, and between 1713 and 1723, 15,000 annually by the English alone. The horrors of the slave-trade are described in Master’s History of the People of the U. S. (II.); 16 sq. Of 60,788 negroes shipped from Africa (1680–1708), 14,358 died during the passage. "If the infamy of holding slaves belongs to the South, the greater infamy of supplying slaves must be charged 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, Boltzian, 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.

E. H. E.
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 republicae Caroli Quinti Cesare Com. libr. XXVI., 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 (Kuebel in Herzog-Plitt “Hauskommunion”). The objections of Reformed theologians, Gerhardt has answered at length, Luth. der Sec. Cora, 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; Calvo, Rituale, L., 665-771; Deyling Prudentia Pastoralis, 478; Walther, American Lutheran Pastoral Theology, 341 sq. and the following Commentaries.

Slueter, Jochim (Kutzaker), 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.

**Smallcald.** See SCHMALKALD.

**Society for the Promotion of Christian Knowledge.** An organization of the Church of England, founded in 1668, 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-

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**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, 6,757. 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 (1545), 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 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, Strasburg 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 1556, 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, Spallt-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 friendly relations 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. Wolfg. 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 furthered the cause of the Reformation, thus at Augsburg (1518), at Worms (1521), and again at Augsburg (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 Schmalkald War (1540), 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 gymnasiurn; 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 Flencius; 1590-95, pastor at Schlitz, in Upper Hessia; esp. he sailed (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. 16, 1604. In the Flaccian controversy he sided with Flaccius. 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), Thedaurus Lutheri (21 sermons on Luther, 1589), Explanations of the Catholicism and many Epistles, Formularbuechlein der alten Admonstration (1562), Eherspiegel (1561), Wider die bese Sieben in's Teufels Kannibal (1569), Chronicles of Mansfeld (1573), Querfurt (1590), Henneberg (1599), Adelspiegel (1591), Bonifacius (1603); poetical: Gesangebuechlein (1566), Der Psalter gesangswise (1582), and several biblical comedies.

Lit.: J. G. Leuckfeld, Hist. Spang. (1712), W. Thilo, Cithara Luth. (1855), H. Rembe, Formularbuechlin, with a biography, Der Briefwechsel Sp's. (1897-1901), H. R.

Spangenberg, Johann, b. 1484, at Hardes- sen, near Gottingen, d. 1550, in Eisleben, studied in Eislebeck and Erfurt, was rector of the school at Stolberg (1520), pastor at Hardeg- sen (1521), of St. Blasius Church, Nordhausen (1524), where he introduced the Reformation, pastor at Eisleben, and superintendent of Mansfeld (1526). At Luther's request he prepared and published the Cantiones Ecclesiasticae—Kirchengeanseigende Deutsch (1543), a standard work on the order and the music of the Luth. service of the sixteenth century. A. S.

Spiegel, Hakan, b. 1645, at Ronneby, Swe- den, 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 affection, but every hymn is naturally effective and inspiring. 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 prof- essors Sebastian Schmid, the most famous ex- gete 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 free elo- quence of Labadie, and read the ascetic writings of English Puritans, as well as the devo- tional 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 in which he held for twenty years of "fraternal harmony," seeking to awaken earnest Christianity, and exerting even far beyond Frankfort a powerful influence by means of his sermons, which, while chiefly didactic, were characterized by experience and a profound knowledge of the Scriptures.

In 1656, he was made chief court-preacher at Dresden, and member of the Consistory, usually considered a 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 Frankfort, 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 orthodoxy, 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 Separation—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 smarred 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," Deuts- chmann, imputed to him 283 heterodox opinions. This like all the other rancorous personal assauls which he endured, proved "a harmless fabrication." He answers them in his 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 to- gether, 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 accord-ance with the doctrine of the spiritual priesthood of believers. He was not, according to Tholuck, the father of Pietism as later de- veloped, although "the most influential centre of this movement."

Amid all ecclesiastical conflicts he was ever inclined to peace. A true conservi- tive, 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 Spener, and account of his controversy 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 cotemporary material collected by Walch's father-in-law, Buddeus. His book, Pa Desideria, originally an introduction to Arndt's Postils, 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 theolog. Klassiker, Gotha (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 architectural 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), counselor (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 forlorn." A paraphrase of the hymn by Dr. M. Loy, in the Ohio Hymnal, "Our nature fell in Adam's fall."

Speratus, Paul (Sprett, Spretten), b. 1848, 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 Iglaub, 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 Heil 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 Scherzheim, 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 evinced all 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, 1850. 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 that 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, and advanced as the great cause 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, trans. 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: 21; and John 11: 25); hence that 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 spiriitus, which is the equivalent of the Greek Πνεῦμα and the Hebrew Ruach. 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 Holy Spirit in such a 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.); bearing witness and interceding for the children of God (Rom. 8: 16, 26), from whom he is distinct as a person (Acts 15: 28); becoming efficacious (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 the Holy Spirit is in truth and presence 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.; Rom. 5: 5 sq.; 1 Cor. 2: 10; 12: 8-11).—As to the relation of the Holy Spirit to Father and Son Hollaz says: "Holy Scripture teaches αὐτολείτου 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 of a Spirit of the Son (1 Cor. 2: 8); 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 apostolic 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." (Schröter, 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; Psalm 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 Hildesheim (1879), assistant pastor in Bonn (1879), privatdocent (1880), professor in Strassburg (1887); prominent writer on liturgics and church music; author of Liturgische Andacht zum Luther—Jubileum (1883), Haendel und Bach (1886); Heinrich Schuetz (1886); Der Chorgesang im Evangelischen Gottesdienst (1889); Drei Kirchliche Festspiele, Weihnachten, Ostern, und Pfingsten (1858); Zur Reformation des Evangelischen Cultus (1891).

A. S.

Spitta, Karl Johanna Philiipp, 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 1835 he devoted his gift 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 (1895), 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.
Stark

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 become 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 Taubeschenbach, 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, Friedrich Julius, b. a Jew, 1802, at Munich, became a Christian (1819), and four years later brought his entire family over to Christianity. He afterwards studied 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 account 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 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; compiled his family hisative church because of his sympathy with the Reformation, in 1543; prof. of Hebrew, at Cracow, Poland (1550); filled the same chair at Koenigsberg from May until Aug. 23, 1550-1, when his extreme antagonism to the error of his colleague, Osianer, caused his dismissal. While Osianer had taught that Christ is our righteousness only according to His divine nature, Stancarus taught that He is our righteousness both in His human nature. The Formula of Concord condemned both. His later life was spent in Hungary and Poland; d. 1574.

Staphylius, Friedrich, v., b. 1512, at Osnabruleck, d. 1564, in Ingolstadt. He studied philosophy and theology at Krakau and Padua, and in 1536 came to Wittenberg, where he became intimate with Melanchthon, who recommended him, in 1546, for the first professorship of theology in Koenigsberg. His entrance disputation, De justificationis Articulo, was sound in doctrine, but his attitude towards Gnomon, whom he caused to be expelled from Koenigsberg, showed a selfish and unchristian character. In consequence of the controversy with Osianer he left Koenigsberg (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, 1660, 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 Luth- erans, 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 Eng. and Lomoege. Besides these he published numerous other religious works. H. W. H.
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 168 Questions and Answers often ascribed to Freylinghausen, 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 KRONOS.

**Statistics, Luth.** The Luth. Church in this country is not a foreign sect, recently transplanted 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 communications 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.

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### LUTHERANS IN THE WORLD, 1898.

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### Statistics

#### LUTHERANS IN THE WORLD, 1898.—(Continued.)

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<th>Parochial Schools</th>
<th>Desen- cesses</th>
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* R. Planted by Reformation.  
D. Diaspora Missions.  
F. Foreign Missions.

### SUMMARY OF STATISTICS OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA.

#### GENERAL COUNCIL—1867.

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<tr>
<th>No.</th>
<th>NAME</th>
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<th>Ministers</th>
<th>Congregations</th>
<th>Communicant Members</th>
<th>Parochial Schools</th>
<th>Teachers</th>
<th>Pupils</th>
<th>Sunday Schools</th>
<th>Officers and Pastors</th>
<th>Scholars</th>
<th>Bursars or Counsellors, etc.</th>
<th>Members.</th>
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### SYNODICAL CONFERENCE—1872.

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Total: 207 | 477 | 36,043

**GENERAL SYNOD—1891.**

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Total: 1,196 | 1,490 | 192,858

**INDEPENDENT SYNODS.**

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Total: 10,864 | 4,083 | 419,370

Grand Total, 60. 6,482 | 10,513 | 1,555,552

Summary of Statistics of the Evangelical Lutheran Church in America—(Continued.)
### 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.)

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<th>Profs.</th>
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<td>Dubuque, Iowa</td>
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#### COLLEGES. (See Colleges.)

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<th>Amount of Endow't.</th>
<th>Volumes in Library</th>
<th>Profs.</th>
<th>No. of Students</th>
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<td>Brenham, Texas</td>
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<td>1864</td>
<td>New Ulm, Minn.</td>
<td>25,000</td>
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<td>52,500</td>
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<td>5,000</td>
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<td>Allentown, Pa.</td>
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<td>164</td>
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<td>Newberry</td>
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<td>1865</td>
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<td>100,000</td>
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<td>Winfield, Kan.</td>
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## Statistics

### COLLEGES—Continued.

<table>
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<tr>
<th>Name</th>
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<th>Amount of Endow't.</th>
<th>Volumes in Library</th>
<th>Prof.</th>
<th>Std. Students</th>
</tr>
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<tbody>
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<td>Suomi College and Sem.</td>
<td>Hancock, Mich.</td>
<td>$5,000</td>
<td>(a)</td>
<td>100</td>
<td>4</td>
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<td>$8,000</td>
<td>(a)</td>
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<td>10</td>
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<td>Greenville, Pa.</td>
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<td>(a)</td>
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<td>East Orange, N. J.</td>
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<td>W. &amp; L.</td>
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<td>(a)</td>
<td>23,000</td>
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### ACADEMIES.

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<th>Prof.</th>
<th>Std. Students</th>
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<td>Ashland, Mich.</td>
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<td>100</td>
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<td>St. Paul, Minn.</td>
<td>$750</td>
<td>(a)</td>
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<td>St. Paul, Minn.</td>
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<td>(a)</td>
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<td>School Teachers' Seminary</td>
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<td>$2,000</td>
<td>(a)</td>
<td>4</td>
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<td>(a)</td>
<td>4</td>
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<td>(a)</td>
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<td>School Teachers' Seminary</td>
<td>St. Paul, Minn.</td>
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<td>(a)</td>
<td>4</td>
<td>33</td>
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</tr>
<tr>
<td>Whitsett Institute</td>
<td>Whitsett, N. C.</td>
<td>$15,000</td>
<td>(a)</td>
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<td>198</td>
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<tr>
<td>Willmar Seminary</td>
<td>Willmar, Minn.</td>
<td>$20,000</td>
<td>(a)</td>
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<tr>
<td>Wittenberg Academy</td>
<td>Wittenberg, Wis.</td>
<td>$5,000</td>
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<tr>
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<td>$452,500</td>
<td>83,000</td>
<td>205,846</td>
<td>166</td>
<td>3,861</td>
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</table>

### LADIES' SEMINARIES.

<table>
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<tr>
<th>Name</th>
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<th>Amount of Endow't.</th>
<th>Volumes in Library</th>
<th>Prof.</th>
<th>Std. Students</th>
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<tbody>
<tr>
<td>Brunswick Seminary</td>
<td>Brunswick, Md.</td>
<td>$4,000</td>
<td>(a)</td>
<td>300</td>
<td>4</td>
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<td>Elizabeth College</td>
<td>Charlotte, N. C.</td>
<td>$100,000</td>
<td>(a)</td>
<td>200</td>
<td>10</td>
<td>102</td>
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<tr>
<td>Gaston College</td>
<td>Dallas, N. C.</td>
<td>$10,000</td>
<td>(a)</td>
<td>200</td>
<td>6</td>
<td>108</td>
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<tr>
<td>Girls' School</td>
<td>Philadelphia, Pa.</td>
<td>$20,000</td>
<td>(a)</td>
<td>4</td>
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<tr>
<td>Irving College</td>
<td>Mechanicsburg, Pa.</td>
<td>$50,000</td>
<td>(a)</td>
<td>1,000</td>
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<tr>
<td>Kee-Mor College</td>
<td>Hagerstown, Md.</td>
<td>$75,000</td>
<td>(a)</td>
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<td>8,000</td>
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<tr>
<td>Lithopolis, Md.</td>
<td>$300</td>
<td>11</td>
<td></td>
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<tr>
<td>Marion College</td>
<td>Marion, Ind.</td>
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<td>(a)</td>
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<td>9</td>
<td>98</td>
</tr>
<tr>
<td>Monticello Seminary</td>
<td>Mount Pleasant, N. C.</td>
<td>$10,000</td>
<td>(a)</td>
<td>300</td>
<td>14</td>
<td>98</td>
</tr>
<tr>
<td>Red Wing Lath. Seminary</td>
<td>Red Wing, Minn.</td>
<td>$100,000</td>
<td>(a)</td>
<td>100</td>
<td>15</td>
<td>105</td>
</tr>
<tr>
<td>West Green Street Institute</td>
<td>Philadelphia, Pa.</td>
<td>(a)</td>
<td>(a)</td>
<td>8</td>
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<td>$475,000</td>
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<td>10,500</td>
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</table>
### ORPHANAGES. (See Orphans' Homes.)

<table>
<thead>
<tr>
<th>Name</th>
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<th>Location</th>
<th>Value of Property</th>
<th>Amount of Endow't.</th>
<th>No. of Inmates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Augsburg</td>
<td>1803</td>
<td>744-7 W. Lex. Ave., Baltimore, Md.</td>
<td>$20,000</td>
<td>$2,000</td>
<td>10</td>
</tr>
<tr>
<td>Bethany</td>
<td>1893</td>
<td>Wauwapa, Wis.</td>
<td>4,000</td>
<td>[2]</td>
<td>21</td>
</tr>
<tr>
<td>Bethenia</td>
<td>1896</td>
<td>Beresford, S. Dak.</td>
<td>[7]</td>
<td>[7]</td>
<td></td>
</tr>
<tr>
<td>Bethlehem</td>
<td>1883</td>
<td>New Orleans, La.</td>
<td>10,000</td>
<td>[3]</td>
<td>29</td>
</tr>
<tr>
<td>Child Jesus</td>
<td>1807</td>
<td>Des Peres, St. Louis, Mo.</td>
<td>25,000</td>
<td>[3]</td>
<td>90</td>
</tr>
<tr>
<td>Children's Home</td>
<td>1878</td>
<td>188th St., Milwaukee, Wis.</td>
<td>75,000</td>
<td>2,000</td>
<td>120</td>
</tr>
<tr>
<td>Concordia</td>
<td>1890</td>
<td>818 State St., Knoxville, Tenn.</td>
<td>26,000</td>
<td>2,000</td>
<td>50</td>
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<tr>
<td>Danish</td>
<td>1881</td>
<td>Delano (Denny), Butler Co., Pa.</td>
<td>4,000</td>
<td>2,000</td>
<td>21</td>
</tr>
<tr>
<td>Emmaus</td>
<td>1893</td>
<td>Elk Horn, Shelby Co., Ia.</td>
<td>3,000</td>
<td>[2]</td>
<td>27</td>
</tr>
<tr>
<td>Evangelical Lutheran</td>
<td>1886</td>
<td>Middletown, Dauphin County, Pa.</td>
<td>80,000</td>
<td>[3]</td>
<td>25</td>
</tr>
<tr>
<td>German and English</td>
<td>1893</td>
<td>1540 Germantown Ave., Phila., Pa.</td>
<td>150,000</td>
<td>2,000</td>
<td>97</td>
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<tr>
<td>German Lutheran</td>
<td>1888</td>
<td>3130 E. Wash. St., Indianapolis, Ind.</td>
<td>12,000</td>
<td>[3]</td>
<td>20</td>
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<tr>
<td>Home for Boys</td>
<td>1843</td>
<td>Sulphur Springs, N. Y.</td>
<td>10,000</td>
<td>[3]</td>
<td>18</td>
</tr>
<tr>
<td>Home for Girls</td>
<td>1864</td>
<td>Buffalo, N. Y.</td>
<td>10,000</td>
<td>[3]</td>
<td>18</td>
</tr>
<tr>
<td>Ivy Lane</td>
<td>1893</td>
<td>Lauraville, Md.</td>
<td>3,000</td>
<td>[3]</td>
<td>18</td>
</tr>
<tr>
<td>Lake Park</td>
<td>1875</td>
<td>Lake Park, Minn.</td>
<td>6,000</td>
<td>[3]</td>
<td>22</td>
</tr>
<tr>
<td>Locusts</td>
<td>1883</td>
<td>Washington, D. C.</td>
<td>80,000</td>
<td>2,000</td>
<td>53</td>
</tr>
<tr>
<td>Lutheran</td>
<td>1883</td>
<td>Toledo, East Side, O.</td>
<td>15,000</td>
<td>1,000</td>
<td>23</td>
</tr>
<tr>
<td>Lutheran</td>
<td>1890</td>
<td>Salem, Va.</td>
<td>8,000</td>
<td>2,000</td>
<td>53</td>
</tr>
<tr>
<td>Lutheran</td>
<td>1884</td>
<td>Poulsbo, Kitsap Co., Wash.</td>
<td>4,000</td>
<td>2,000</td>
<td>22</td>
</tr>
<tr>
<td>Lutheran</td>
<td>1872</td>
<td>W. Roxbury, Boston, Mass.</td>
<td>30,000</td>
<td>2,000</td>
<td>53</td>
</tr>
<tr>
<td>Lutheran</td>
<td>1875</td>
<td>Wittenberg, Shawano Co., Wash.</td>
<td>15,000</td>
<td>2,000</td>
<td>53</td>
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<tr>
<td>Lutheran</td>
<td>1880</td>
<td>San Francisco, Cal.</td>
<td>3,000</td>
<td>[2]</td>
<td>18</td>
</tr>
<tr>
<td>Lutheran</td>
<td>1889</td>
<td>Madison, Dane Co., Wis.</td>
<td>5,500</td>
<td>[2]</td>
<td>18</td>
</tr>
<tr>
<td>Muscatine</td>
<td>1885</td>
<td>Muscatine, Ia.</td>
<td>30,000</td>
<td>[2]</td>
<td>18</td>
</tr>
<tr>
<td>Norwegian</td>
<td>1870</td>
<td>Heiloi, Lyon Co., Iowa</td>
<td>25,000</td>
<td>2,000</td>
<td>53</td>
</tr>
<tr>
<td>Scandinavian</td>
<td>1885</td>
<td>Vasa, Foddesc Co., Mil.</td>
<td>17,750</td>
<td>2,000</td>
<td>53</td>
</tr>
<tr>
<td>Swedish</td>
<td>1869</td>
<td>Andover, Henry Co., Ill.</td>
<td>15,000</td>
<td>2,000</td>
<td>53</td>
</tr>
<tr>
<td>Swedish</td>
<td>1880</td>
<td>Maritahol, Kan</td>
<td>12,500</td>
<td>[2]</td>
<td>18</td>
</tr>
<tr>
<td>Swedish</td>
<td>1881</td>
<td>Stanton, Mont. Co., Ia.</td>
<td>17,590</td>
<td>2,000</td>
<td>18</td>
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<tr>
<td>Swedish</td>
<td>1871</td>
<td>Joliet, Ill.</td>
<td>10,000</td>
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<td>18</td>
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<tr>
<td>Tabor</td>
<td>1885</td>
<td>Syrcune, N. Y.</td>
<td>10,500</td>
<td>[2]</td>
<td>18</td>
</tr>
<tr>
<td>Tewaun</td>
<td>1886</td>
<td>Topton, Berks Co., Pa.</td>
<td>25,000</td>
<td>[2]</td>
<td>18</td>
</tr>
<tr>
<td>Warrington</td>
<td>1859</td>
<td>Mt. Vernon, N. Y.</td>
<td>150,000</td>
<td>1,000</td>
<td>18</td>
</tr>
<tr>
<td>Warrington</td>
<td>1879</td>
<td>Richmond, Ind.</td>
<td>30,000</td>
<td>1,000</td>
<td>18</td>
</tr>
<tr>
<td>Warrington</td>
<td>1884</td>
<td>Wittenberg, Shawano Co., Wis.</td>
<td>30,000</td>
<td>1,000</td>
<td>18</td>
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Total: 44

### HOMES FOR AGED, ASYLUMS, ETC.

<table>
<thead>
<tr>
<th>Name</th>
<th>Founded</th>
<th>Location</th>
<th>Value of Property</th>
<th>Amount of Endow't.</th>
<th>No. of Inmates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aged, Augustus Home</td>
<td>1803</td>
<td>Baltimore, Md.</td>
<td>6,000</td>
<td>6,000</td>
<td>18</td>
</tr>
<tr>
<td>Aged, Asylum</td>
<td>1859</td>
<td>Germantown, Phila., Pa.</td>
<td>6,000</td>
<td>6,000</td>
<td>18</td>
</tr>
<tr>
<td>Aged, Drexel Home</td>
<td>1886</td>
<td>Philadelphia, Pa.</td>
<td>6,000</td>
<td>6,000</td>
<td>18</td>
</tr>
<tr>
<td>Aged, Home for</td>
<td>1875</td>
<td>Wittenberg, Wis.</td>
<td>6,000</td>
<td>6,000</td>
<td>18</td>
</tr>
<tr>
<td>Aged, Home for</td>
<td>1875</td>
<td>Fulton St., Brooklyn, N. Y.</td>
<td>40,000</td>
<td>40,000</td>
<td>18</td>
</tr>
<tr>
<td>Aged, Home for</td>
<td>1878</td>
<td>Mt. Vernon, N. Y.</td>
<td>26,000</td>
<td>26,000</td>
<td>18</td>
</tr>
<tr>
<td>Aged, Home for</td>
<td>1879</td>
<td>Washington, D. C.</td>
<td>26,000</td>
<td>26,000</td>
<td>18</td>
</tr>
<tr>
<td>Aged, St. John's Home</td>
<td>1873</td>
<td>Allegheny, Pa.</td>
<td>24,000</td>
<td>24,000</td>
<td>18</td>
</tr>
<tr>
<td>Aged, Home for</td>
<td>1874</td>
<td>Arlington Heights, III</td>
<td>26,000</td>
<td>26,000</td>
<td>18</td>
</tr>
<tr>
<td>Aged, Home for</td>
<td>1875</td>
<td>Buffalo, N. Y.</td>
<td>5,100</td>
<td>5,100</td>
<td>18</td>
</tr>
<tr>
<td>Aged, Home for</td>
<td>1875</td>
<td>Muscatine, Ia.</td>
<td>6,000</td>
<td>6,000</td>
<td>18</td>
</tr>
<tr>
<td>Aged, Home for</td>
<td>1876</td>
<td>North Detroit, (Norris) Mich.</td>
<td>20,000</td>
<td>20,000</td>
<td>18</td>
</tr>
<tr>
<td>Aged, Home for</td>
<td>1870</td>
<td>Knoxzville, Tenn.</td>
<td>50,000</td>
<td>50,000</td>
<td>18</td>
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<tr>
<td>Aged, Home for</td>
<td>1870</td>
<td>Howard Ave, Brooklyn, N. Y.</td>
<td>20,000</td>
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Total: 18

### DEACONESS INSTITUTIONS. (See Deaconess.)

<table>
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<th>Location</th>
<th>Value of Property</th>
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<th>No. of Inmates</th>
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Total: 18
DEACONESS INSTITUTIONS.—Continued.

<table>
<thead>
<tr>
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<th>Founded</th>
<th>Location</th>
<th>Value of Property</th>
<th>Amount of Endowment</th>
<th>No. of Inmates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lansing</td>
<td>1887</td>
<td>Chicago, Ill.</td>
<td>$[1]</td>
<td>[1]</td>
<td>5</td>
</tr>
<tr>
<td>Deaconess Home</td>
<td>1880</td>
<td>151 Lincoln Ave., Chicago, Ill.</td>
<td>10,000</td>
<td>[1]</td>
<td>12</td>
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<tr>
<td>Deaconess Institution</td>
<td>1884</td>
<td>Milwaukee, Wi.</td>
<td>[1]</td>
<td>[1]</td>
<td>26</td>
</tr>
<tr>
<td>Deaconess Motherhouse</td>
<td>1895</td>
<td>607 N. Franklin Ave., Baltimore, Md.</td>
<td>3,510</td>
<td>100</td>
<td>27</td>
</tr>
<tr>
<td>Deaconess Inst. (Norwegian)</td>
<td>1885</td>
<td>4th Ave. and 46th St., Brooklyn, N. Y.</td>
<td>30,000</td>
<td>[1]</td>
<td>20</td>
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<tr>
<td>Deaconess Inst. (Norwegian)</td>
<td>1885</td>
<td>15th Ave. &amp; E. 25 St., Minneapolis, Minn.</td>
<td>14,000</td>
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Total—8

HOSPITALS. (See Hospitals.)

<table>
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<th>Value of Property</th>
<th>Amount of Endowment</th>
<th>No. of Inmates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hospital</td>
<td>1872</td>
<td>Jacksonville, Ill.</td>
<td>100,000</td>
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</tr>
<tr>
<td>Hospital, Augustana</td>
<td>1881</td>
<td>151 Lincoln Ave., Chicago, Ill.</td>
<td>200,000</td>
<td>[2]</td>
<td>200</td>
</tr>
<tr>
<td>Hospital, Bethesda</td>
<td>1886</td>
<td>249 E. 6th St., St. Paul, Minn.</td>
<td>49,000</td>
<td>1,500</td>
<td>50</td>
</tr>
<tr>
<td>Hospital, Emergency</td>
<td>1885</td>
<td>Chicago, Ill.</td>
<td>6,000</td>
<td>[1]</td>
<td>[1]</td>
</tr>
<tr>
<td>Hospital, German</td>
<td>1865</td>
<td>New York, N. Y.</td>
<td>220,000</td>
<td>[7]</td>
<td>[7]</td>
</tr>
<tr>
<td>Hospital, Emanuel</td>
<td>1890</td>
<td>Des Moines, Omaha, Neb.</td>
<td>30,000</td>
<td>[1]</td>
<td>204</td>
</tr>
<tr>
<td>Hospital, Lutheran</td>
<td>1856</td>
<td>O. Ave. &amp; Potomac St., Louis, Mo.</td>
<td>15,000</td>
<td>[1]</td>
<td>[1]</td>
</tr>
<tr>
<td>Hospital, Lutheran</td>
<td>1855</td>
<td>East N. Ave., Brooklyn, N. Y.</td>
<td>1,500</td>
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<td>417</td>
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<tr>
<td>Hospital, Lutheran</td>
<td>1856</td>
<td>Milwaukee, Wis.</td>
<td>220,000</td>
<td>[7]</td>
<td>[7]</td>
</tr>
<tr>
<td>Hospital, St. John's</td>
<td>1856</td>
<td>Allegheny, Pa.</td>
<td>20,000</td>
<td>[1]</td>
<td>411</td>
</tr>
<tr>
<td>Hospital, Passavant Memorial</td>
<td>1849</td>
<td>Pittsburg, Pa.</td>
<td>70,000</td>
<td>[1]</td>
<td>105</td>
</tr>
<tr>
<td>Hospital, Lutheran</td>
<td>1856</td>
<td>Franklin Circle, Cleveland, Ohio.</td>
<td>4,054</td>
<td>[1]</td>
<td>[1]</td>
</tr>
<tr>
<td>Hospital, Norwegian</td>
<td>1885</td>
<td>4th Ave. &amp; 46th St., Brooklyn, N. Y.</td>
<td>30,000</td>
<td>[1]</td>
<td>70</td>
</tr>
<tr>
<td>Hospital, Norwegian</td>
<td>1885</td>
<td>Zumbroa, Minn.</td>
<td>5,000</td>
<td>[1]</td>
<td>[1]</td>
</tr>
<tr>
<td>Hospital, St. Luke, Norwegian</td>
<td>1891</td>
<td>Grand Forks, N. Dak.</td>
<td>30,000</td>
<td>[1]</td>
<td>[1]</td>
</tr>
<tr>
<td>Hospital, St. Olaf, Norwegian</td>
<td>1896</td>
<td>Lansing Ave., Austin, Minn.</td>
<td>8,000</td>
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Total—17

1,008,000 | 30,554 | 4,187 |

IMMIGRANT AND SEAMEN'S MISSIONS. (See Emigrant Missions and Seamen's Mission.)

<table>
<thead>
<tr>
<th>Name</th>
<th>Founded</th>
<th>Location</th>
<th>Value of Property</th>
<th>Amount of Endowment</th>
<th>No. of Inmates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immigrant Mission, Danish</td>
<td>1879</td>
<td>105 4th St., Brooklyn, N. Y.</td>
<td>12,000</td>
<td>[1]</td>
<td>[1]</td>
</tr>
<tr>
<td>Immigrant Mission, Finnish</td>
<td>1885</td>
<td>51 Beaver St., New York, N. Y.</td>
<td>8,000</td>
<td>[1]</td>
<td>125</td>
</tr>
<tr>
<td>Immigrant Mission, German</td>
<td>1885</td>
<td>26 State St., New York, N. Y.</td>
<td>1,000</td>
<td>6,125</td>
<td>[1]</td>
</tr>
<tr>
<td>Immigrant Mission, German</td>
<td>1869</td>
<td>New York, N. Y.</td>
<td>50,000</td>
<td>2,981</td>
<td>[1]</td>
</tr>
<tr>
<td>Immigrant Mission, Norwegian</td>
<td>1885</td>
<td>500 N. Gray St, Baltimore, Md.</td>
<td>25,000</td>
<td>1,500</td>
<td>[1]</td>
</tr>
<tr>
<td>Immigrant Mission, Norwegian</td>
<td>1875</td>
<td>State St., New York, N. Y.</td>
<td>8,000</td>
<td>[1]</td>
<td>[1]</td>
</tr>
<tr>
<td>Immigrant Mission, Swedish</td>
<td>1865</td>
<td>3 Water St., New York, N. Y.</td>
<td>3,000</td>
<td>2,000</td>
<td>[1]</td>
</tr>
<tr>
<td>Immigrant Mission, Swedish</td>
<td>1856</td>
<td>14 Moore St., Boston, Mass.</td>
<td>700</td>
<td>[1]</td>
<td>[1]</td>
</tr>
<tr>
<td>Scandinavia Seamen's Mission</td>
<td>1875</td>
<td>William St., Brooklyn, N. Y.</td>
<td>24,000</td>
<td>6,700</td>
<td>[1]</td>
</tr>
<tr>
<td>Scandinavia Seamen's Mission</td>
<td>1875</td>
<td>125 Carroll St., Brooklyn, N. Y.</td>
<td>700</td>
<td>[1]</td>
<td>[1]</td>
</tr>
<tr>
<td>Seamen's Mission, Norwegian</td>
<td>1876</td>
<td>Quebec, Can., and Panama, Fla.</td>
<td>10,000</td>
<td>[1]</td>
<td>[1]</td>
</tr>
</tbody>
</table>

Total—11

226,000 | 6,510 | 13,129 |

General Summary: 60 Synods, 6,482 ministers, 10,513 congregations, and 1,535,552 communicant members; 3,500 parochial schools, with 3710 teachers and 212,238 pupils (not all synods reporting); 4,919 Sunday-schools with 34,998 teachers and 347,694 scholars (not all reporting); and benevolent contributions amounting to $7,188,143.62. The theological seminaries number 25, with property valued at $1,282,000; endowment amounting to $663,185, having 103,350 volumes in their libraries, employing 86 professors and having 1,092 students. The colleges number 46, having property valued at $2,616,380, endowment, $256,273, with 165,530 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, $220,000, and 271 inmates; 17 hospitals, with property valued at $1,098,000, endowment, $59,554 and 1,613 inmates; and 11 immigrant and seamen's missions, with property valued at $226,000, endowment, $5,500 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 $5,122,239, and endowment amounting to $2,572,116, 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 Estonian. 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's cause, and in 1519, he was elected a professor 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.


**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 Sultzfeld, near Meiningen; d. (1632) at Rinteln. He studied at Leipzig, was adjunct of the Philosophical Faculty (1611), superintendent of Schauburg, and pastor at Stadthagen (1617); professor of theology at Rinteln (1621). The war drove him away (1623). He was appointed Epherous of the Lutheran clergy of Hesse-Schauburg. The edict of restitution (1629) gave him much trouble and annoyance. His hymns are among 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 Wuertemberg, Germany, in 1817; 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. He 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 Geschicht 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), Vierzeh 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 seeking 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-
A church paper, *Das Luthersche Kirchenblatt*, was published as the official organ of the synod. In 1821, a fruitful 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; Ostlicher Kirchen Conveni der Luth. Synode von Buffalo* (1863). A. L. S.

**Stenger, John Melchoir,** b. Erfurt, 1838, called as deacon and assistant to his father, the senior at Erfurt, in 1866, 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.


In his published work *Die Gesangbuchsnoth*, Kritik unserer modernen Gesangbuecher (1838), he published a number of papers, Zwanzig Predigten, Kempten (1832), Epistlepredigten (1837, 1855), Evangelienpredigten (1854, 1862). His homiletic principles he laid down in his *Kerytik* (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 *Encyclopaedia 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 *Unserer lutherischen Liedersegen* (1851), with 876 hymns, among them four of his own. (See *Allgem. Luthersche 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. It formed a church, organized in 1832 by a German preacher, Körndorfer. 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 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, WYNKEN, SCHALLER, BRAUER, MIS-SOURI SYND., CONCORDIA COLLEGE AND SEMINAR.

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. Trebert 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 ; and four Swedish Luth. congregations belonging to the Augustana Synod, with 1,638 communicant members; and 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, belonging to the English Synod of the Northwest 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 6 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 (Repellenen) 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 Wurtemberg appears from the old Latin verse inscribed on its wall:

*Claustrum 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 Wurtemberg, 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 Lebesby 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.

Stoever, John Caspar, Sr., b. Frankenberg, Hesse (1685), a near relative of Fresenius, schoolmaster in Germany, came to America in 1734, 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.

Stoever, 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 1753, when Stoever united with the Pa. Ministerium; d. Lebanon, Ascension Day, 1779, in the act of administering confirmation.

Stoever, 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, as first tutor and principal of the Preparatory Department, and afterwards as professor of History and Latin; author of biographies of H. 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).

Stohmann, 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 stanch Lutheranism gave him a prominent position in his denomination, while his industry, usefulness 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 Helmstedt, 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 New- burg's College, S. C., in 1856, 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 acquisitions, spiritual insight, commanding character, and force as teacher and writer. D. Dec. 17, 1853, 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 Hirzau (1743), deacon at Stuttgart (1744), and in the same year court chaplain; 1757, city preacher at St. Leonhard, Stuttgart; 1759, preacher in the seminary and member of the consistory; 1765, prelate at Herrenthal, and later at Alpinsbach; 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, Gottlob Christian Storr, the head of the older Tübingen school, undoubtedly preserved him from the wild speculation of the rationalist, and his: (1) Author of Reicht.-und Kommunion-Buch (1755); Christliches Hausbuch zur Uebung des Gebets (1756), a book still widely used in Württemberg. H. W. H.

Stauss-Torney, Victor Friedrich, v., b. 1809, in Buckeburg, d. 1809, in Dresden. He studied law and theology in Erlangen, Bonn, and Göttingen, was Archivrat in Buckeburg (1830), counsellor of the Prince of Schaumburg-Lippe (1848), ambassador in Frankfurt. One of the most gifted modern hymn-writers, author of Lieder aus der Geheimen fur die Christliche Kirchenjahr (1843), Die Gesamten Werke 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. (1778-1804); 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 Melanchthon (1527); became a student at Freiburg (1536); at Wittenberg, where he was one of Melanchthon's most zealous and gifted disciples (1542); Master of Arts and lecturer at Wittenberg (1542); professor at Erfurt (1547). Upon the advice of Melanchthon 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-

ten of the later Melanchthon, Flacius, the conflict that Strigel had apprehended soon began. As he would not assent to the charges, sometimes extravagant, made against Melanchthon and his friends, he was in 1559 rudely seized and put into prison. After his release, in 1560, he held the celebrated debate with Flacius at Weimar, where he defended Melanchthon's synergism, and Flacius made the unfortunate statement that original sin is the substance of man. 1562 he was again appointed to his professorship; 1563 went to Leipsic. Here he had to leave (1569); 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 Reallcyclopadie. 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, Mississaugua, 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 Augustsburg, he, together with the Representatives of Linz, 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 Sieda, 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 affections 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
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 they actually believed: it would 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 so avowedly protest, could, nevertheless, subscribe them by placing upon the terms employed a different interpretation. (See also Confessionalism.)

H. E. J.

Succesion 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 Cramer 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 and ordered and confirmed, is one to one, 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 which the writer has some acquaintance. In the apostolic mode of recognizing the call and inducting into office by laying on of hands, and not "by chrism 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 lifetime imprisonment, if it be a desire of the soul, 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, or whether they may not, by every effort, 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, Eccl. 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 Augsburg 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, has not been 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, is traced. If the church has come upon 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 or the seventh day is the day of rest. The former points to the different way of thinking in the apostle, 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 Luth. statements on this side are both numerous and emphatic, it must be admitted that in his commentary on Genesis, the germ 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 accept 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 (1893), Dr. Walther in Lehre und Wehre (1864-1869), and Dr. S. Fritschel in Theologische Monatsschr. 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 1665, nearly a hundred years before the beginning of the 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 satisfaction for the money 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 supplied 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 the national, 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 1868 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 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; a 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 Lutheran Church in America is superintendent; in Bavaria and Baden called decanus, in the Reformed Church the ephorus. The office was first practically introduced in connection with the Visititation in Saxony, 1527-29, though the Stralsund K. O. of 1525 already made provision for it. Many of the subsequent K. 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 Cargov, Brethner 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. More so 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 Supernaturalism was so close to Rationalism, that they could scarcely be distinguished. These principles were not those of the biblical or supernatural Supernaturalism of a Bengel, and the old Tübingen school (Storr, Süsskind, Roos, F. J. and E. J. Flatt, Steudel, 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 Stäudlein, Titzschner, 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, 116ff.; Reacliency. (2 ed.), 12, 507 ff.) J. H.

Susquehanna (Pa.) Synod. See Synods (I.).

Svebibius, 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 1689 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 Spiegel 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, Brynjulfur, b. 1605, d. 1675, bishop in Skálholt diocese, Iceland, a man of profound learning, a theologian, and an anti-querian, by far the greatest man of the seventeenth century after the death of Gudbrandur Thorlaksson. He was also of a broader and more liberal turn of mind than most ecclesiastics of his day. He defended Ján Guðmundsson 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 re-action bishop rendered his country a better service than he realized himself. He carried on faithfully the work of the Reformation, so ably and energetically launched by his predecessor, Gudbrandur Thorlaksson. 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. Chytreaus at Rostock. Furthermore the most beloved devotional books in Sweden are those of Luther, Arnd and Srice, 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 true Luth. doctrine was preached in Sweden after the Parliament of Upsala in 1527, and the Assembly held at Orebro in 1529 under the auspices of King Gustavus Vasa, and the popish prelates tried in vain by their political machinations and seditions 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 Romanish 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 Romanish liturgy was abolished, and the Unaltered Augsburg Confession was unanimously adopted as the faith of the Church. Since that time until lately, as Nicolaus Bothniensis, the president of this Diet exclaimed, "Sweden has become one man, and all men are united in the same 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 Gerns, or preachers and hymnologists as Spiegel and Svedberg, or governors of church affairs like these men and a great majority of the bishops. (See GEZELIUS, SPEGL, AND SVEDEBERG.)

Unlike their German brethren the Swedish orthodox theologians took a very great interest in the education and piety of the common people. The Parliament of Spero 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 Convention. 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 pseudo rationalism descended in Sweden from the 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 Thunander 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 fog. In the North 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 heavily blessing for many thousand souls. After his death some of his friends turned Antinomians, and some others, headed by P. Waldenstrom, 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 summis 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 Augustana. 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. This assembly, as a body, belongs to 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 dispensation on all hands." 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 heavily blessing for many thousand souls. After his death some of his friends turned Antinomians, and some others, headed by P. Waldenstrom, 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.)

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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. Fjellström 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 (1634-38) translating Luther's Catechism into the Dakota language; and Dr. Carlsson, the latter part of the eighteenth century Rev. J. Kjernander 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. Oucherlonoy, 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 present, 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 (1831) 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, and N. P.

Swedenborg, Emanuel, was b. in Stockholm, Sweden, January 29, 1688, the son of the Luth. bishop of Westgothland, Jasper Swedenberg. 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 religious life. 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 Caelestia, in eight volumes, was completed in 1756; this was followed by many other treatises on similar subjects, among them De coelo et inferno in 1758. The Church of the New Jerusalem which he founded dates from June 19, 1770. He d. March 9, 1772.

The mission and 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 form.

A man has a spiritual body which is fitted to receive and manifest the divine form; 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 of doctrine of S's 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, I. L.)

Swenson, 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 Luther. congregations at Sugar Grove, Pa., and Jamestown, N. Y., he arrived at those 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.

Symbol, Symbolical Books. The word symbol is from the Greek verb σύμβαλλω, to bring two objects together, make a comparison, and from such comparison reach a conclusion; hence συμβάλλων, "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 symbols, 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 ethical statements of doctrine, such as the Ecumenical 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 meant. (See Articles, Concord, Book of Creeds; Subscription.)

Symbolics. A branch of theology marking the transition of history 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 thoroughly 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 "Ecumenical Catholicism." The Symbols of this Ecumenical 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 Schmalkald 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 Kohnis. 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 becomes 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 coordinates 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 recognizes 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, still holds that it has great part in the 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 HÄMS, L.) 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 1,100 years, since the death of John Damascus, the Greek Church has made no progress in the definition of doctrines. The consequence has been that the notion of the other party has been from 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 soul and mental 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 Melanchthon, and a generation later, by Jacob Arndt, to bring the Greek Church to an acceptance of the doctrines of the Reformation. Its doctrines are repeated 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 Gennadius, Kritopulus, Catechisms of the Ignatian and Typological.)

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 papacy, and by the agitations 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 Luther reaction rendered their formulation and revision an unavoidable necessity. This was done by the Council of Trent (1545-63), whose Canon 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 powers was not impaired, but man's dominion over its lower powers 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 commutation of penalty be 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 suggestion of Bishop Schelle 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 which 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 body 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 Beneke, Comparative Darstellung des Lehrgebiets 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 (1852); 7th ed., 1864; English translation by J. B. Roberts, New York, American Catholic Publishing House. An epoch-making book, inaugurating an entirely new method of Roman Catholic Polemicks, 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 allers chrátelichen Confessionen (1837). (Reached only Luth. and Reformed); Gustav Plitt, Grundriss der Symbolik (1875); G. Oehler, Lehrbuch der Symbolik (1876); Scheele, Teologisk Symbolik (1877); in German (1881); Die Christliche Symbolik in Zöckler's Handbuch; Nüssgen, Symbolik; Katzenbusch, Lehrbuch der vergleichenden Religionskunde (Ritschlian); K. Müller, Symbolik (Reformed); and the popular Symbolics of Buchmann, Granl (translated into English), Karsten, Debelius, Berger, Langbein, Günther, Gunlich, Rohrert.

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 his 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 (synkretismon).

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 this, together, and kretizo, 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 Melanchthon, 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. While Melanchthon 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, whilst preparing what a comparison of the Roman 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 syncretist. 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 designation of the word syncretism from sun-kerannumi, to mix together, came into use. The well-known Luth., Dannhauer 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 maintained. In the second place he maintained that the bound 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 quinqueseclaris) 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 Realencyclopadie; 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 peacable 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 confessions adopted there. In Dec., 1546, the Saxon theologians addressed a rebuke to the Helmsstedt 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 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 Helmsstedt, 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 Latermann, and Christian Dreiter. The foremost of the Jena theologians was John Musius, 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 Lutheranæ, where in 88 sections the pure Luth. doctrine and the deviations of the Helmsstedt theologians were claimed to be set forth; and it was the desire especially of Calixt, 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 onesided. As the Jena theologians, especially, were of this conviction, they, and most of all Musius, were violently attacked by their Wittenberg colleagues as also being deficient in orthodoxy, though nothing could be proven against them. When
Synergism had d. (1686), this painful controversy, in which Strauch and Ulrich Calixlt had descended to the pungent fury 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 (sumergia, 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. Melanchthon 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 prevengent grace. John Pfeffinger, an adherent of Melanchthon, held that natural man, when the Holy Spirit "roused 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, ascribes 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 Luther, Church, and the main literature concerning this matter compare, Conversion.

F. W. S. (Ohio.)

Synergism is the theory assigning man's concurrence or co-operation in his conversion. The notion had crept into Christian theology very early, and even the term sunergia was employed, as by Clem. Alex. and Cyr. Hier. In the Luth. Church it was Melanchthon 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 conversion, otherwise God 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 fully to satisfy human reason, by a logical necessity, 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 Melanchthon formulated it, is this: Grace, as exerted through the means of grace 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 the 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 added 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 renatus 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,
Synergism

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 praeveniens, praeparans, operans, co-operans or adiuvans, and operans, was introduced. It was to cover 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 praeventiens or praeparans being the same as gratia operans, and with the converted sinner, as gratia co-operans or adiuvans and operans, 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 all. Chemnitz, in his familiar way, worked it out 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 those 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 Melanchthon, of Joh. Pfeffinger, who lived, in 1555, started the controversy, by publishing two disputations, which held the position of Melanchthon, and were attacked by Flacius, and of Vict. Strigel, the colleague, rival, and bitter opponent, of Flacius, whom he trapped into an opposite error during their public dispute at Weimar (1560). But the later form, of the seventeenth century, was not originated by Lateran and his contemporaries, but by Flacius, and of Pfeffinger in 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 Melanchthon had used very much the same language. But the F. C. denies all concurrence of the human will in the work of conversion, and says: "They before, 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 enlightened, sanctified, and thus brought to Christ through faith, and upheld in him; and no mention is made of our will or cooperation." 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 continue work for something good," M., p. 531. "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 resurrection of it from spiritual death, is only and alone a work of God, just as also the resurrection 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 can resist in this respect, either more and the worse; 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. knew of but two states, 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. 603. 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) is not only able, but of course, as a servant of 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. Melanchthon and the other synergists had pointed out three concurrent causes of 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 constituted 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 cooperate 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 his subsequent stages, is also forestalled in the F. C., which ascribes the beginning and completion of conversion, or conversionwise to the Holy Ghost, 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 regenerated; the 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 cooperation 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 F. C., is a work of the Holy Ghost, whose work as 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 grace, 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'" (Ps. 51:10). M. p. 603f. 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 Pittsburgh 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.
Communions, 14,703.
" Sunday Schools, 35,000.
" " Scholars, 15,317.
Beneficial Contributions
For Gen. Synod Treas., $153,50.
For Synodical Treas., $415 -
For Home Missions, $3-
For Foreign Missions, $1-
For Ch. Extension, $1,137.36.

SYNOD OF CALIFORNIA, THE EVANGELICAL LUTH., is a District Synod in connection with the General Synod of the Evan. Luth. Church of America, and exclusively accepts the same heretical, i.e., 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, 1852, 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 1886, when Rev. O. C. Miller, of Cedar Rapids, Ia., entered upon the work in San Francisco, and on the 18th of June, 1886, 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. O.

The Franciscan 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 Convention of the Hartwick Synod, viz.: 1. "To license pious, intelligent men, sound in faith, although they may not have been classically educated, or have pursued a regular theological course. This was not with the intent to encourage an illicitate 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 denominated un-Lutheran, notwithstanding 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.]

The early years 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 11 ministers, 31 churches, and 2,161 communicants.

A. S. H.

THE HARTWICK SYNON was organized in St. Paul's Church, at Scholoharie, 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 $400 a 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 Frankean 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.

<table>
<thead>
<tr>
<th>Year</th>
<th>Pastors</th>
<th>Congregations</th>
<th>Infant baptisms</th>
<th>Other accessions</th>
<th>Communicants</th>
<th>Benevolent contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1831</td>
<td>11</td>
<td>32</td>
<td>602</td>
<td>185</td>
<td>2,087</td>
<td>$98</td>
</tr>
<tr>
<td>1898</td>
<td>15</td>
<td>40</td>
<td>1,162</td>
<td>309</td>
<td>5,439</td>
<td>$5,868</td>
</tr>
</tbody>
</table>

J. G. T.

ILLINOIS, THE SYNON OF CENTRAL, a descendant of the Synod of the West, which a half a century ago included the churches of the Northwest, is a descendant of the General Synod in the State of Illinois, from the Illinois and Morris Synods 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. Trimper, Rev. Ephraim Miller, D.D.

In October, 1897, at Olney, Ills., a union was formed between the Synod of Central Illinois and Southern Illinois, the title now being the Synod of Central and Southern Illinois. The Synod of Central Illinois, at the time of this meeting, numbered twenty-seven ministers and thirty pastors.

M. F. T.

ILLINOIS, THE SYNON 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, connecting due east to Indiana, and the whole 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 eight congregations, with a communicant membership of 3,077 (Historic Sketch of the Evangelical Luth. Synod of Northern Illinois).

**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, at Jonesboro, Union county, Ill., Rev. D. Jenkins, pastor. There were present 8 clerical members; 3 from Ill., 3 from Mo., and 2 from 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. K. Krugger, 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.

**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. Schaeffler secretary. Revs. G. W. Schaeffer, John Heckenlively, F. R. Scherer, D. Tullis, G. W. Scheier, J. G. Schaeffler and H. F. Ealy, constituted the original clerical membership. It consisted of nine pastors 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-
Synods (I.)

ference from which it originated took initiatory steps in founding a college at Des Moines, and called Rev. Euler 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 1850 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 1856 it reported 66 students in attendance, which in 1865 was increased to 195. 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 $14,909,72. J. A. K.


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. Upon its admission this general body it still retains its membership.

The following table shows its comparative growth for periods indicated :

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Churches</th>
<th>Communicant Membership</th>
<th>General Benevolence</th>
<th>Value of Church Property</th>
</tr>
</thead>
<tbody>
<tr>
<td>1869</td>
<td>13</td>
<td>344</td>
<td>$125,513</td>
<td>$3,150.00</td>
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<tr>
<td>1875</td>
<td>24</td>
<td>151</td>
<td>$307,265</td>
<td>$251,190.00</td>
</tr>
<tr>
<td>1885</td>
<td>43</td>
<td>397</td>
<td>$159,770</td>
<td>$253,190.00</td>
</tr>
</tbody>
</table>

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 pastors 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 subjoined to the resolution at the 72nd 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. Lutheran 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 pastorates are Revs. 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. Waughler, Sr., W. A. Passavant, J. J. 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 MARYLAND. The Evangelical Luth. Synod of Maryland, 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 1877 showed 71 congregations, 5,997 communicants, 882 officers and teachers in the Sunday-school, with 6,444 scholars. Benevolence for the year amounted to $57,800, 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 1875 at S. G. D. the Nebroa 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. Bucow was ordained at the Sunday services, September 4, 1871.

From its organization to the time of its second convention, which was 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 Conference meeting in Urbana in Ohio. 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 article. 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 16 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, 36 churches (property valued at $48,600), 17 stations, 1,955 communicants, 23 Sunday-schools, 814 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. Neumaeker, St. Joseph, Mo. In August, 1898, there were 52 pastors on the roll of Synod. The record of Sunday schools, 37 churches, 20 stations, 3,608 communicants, property valued at $110,215; 57 Sunday schools with 1,655 scholars; raised for benevolence, $2,011; for all church purposes, $22,557. The pastors are in part educated in 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 1857 issued the *Lutherischer Zionsbote* as its official synodal 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 10 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 name Ministerium of *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 to its congregations to use the Lutheran 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 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 et 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 (1850) 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, a good number of pastorates, 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 Ev. 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, secretaries; and H. C. 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 Cariitas.

The first year of its existence six new congregations were organized. In the fall of 1855 the Synod of Northern Indiana was organized, and with it were added a good 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 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, 89 congregations, 9,303 communicants. Prof. J. R. Dinnm, D.D., President of Susquehanna University, is its president.

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, with a church roll of 41 communicants. At that time it lost about one-third of its strength by the formation of the Susquehanna Synod; but it soon recovered from that deploration. 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 foregone resolution at Chambersburg, Pa., Sept. 5, 1825. Twenty-one ministers were reported present and eight absent. So rapid was the growth of this synod from its very organization that on Sept. 24, 1842, at Blooming, 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 83 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.; $1,320, Ch. Ex.; $540, B. Ed.; $657, Colleges; $765, Pastors' Fund; $841, Orphans' Home; $108, College Fund; $2,680, Value of Aged; $2,004,56, 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, Stuckenberg, 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. Houguin, from Nebraska Synod. Lay delegates: W. M. L. Wells, M.D., Manitou, Colo., and Mr. H. P. Jaensen, of Leadville, Colo.

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. Wells, 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 pastors 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 the 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 1868, just thirty years later, show 55 clerical members and 77 churches, with a membership of 11,577. Also 60% of 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, in Williamsport, 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 were several 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 extended its territory more 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. Zionbote 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 enrollment 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-
organize a new synod. This organization was effectuated 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, $8.40; 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. The Church, Among the objects of benevolence, she has always placed that of Christian education foremost. 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 stationers, 4; membership, 8,767; estimated value of church property, $268,750.00; local expenses for all objects, $51,457.00; Sunday-school enrolment, 9,383; membership of Young People's Societies, 2,039. Total benevolence, $7,350.07. Grand total for all purposes, $50,602.18.

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; Deaconess 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 outwardly that palpable 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 the 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. Ebyhjorn 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 Church of Sweden. The American University of the United States. Swedish Lutherans had 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, N. H. This movement came on the scene in the years 1846 and 1847, burning with the zeal and hatred of a new-born sect. What was now Rev. Esbjörn 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. Esbjörn 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. Esbjörn 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, the 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. Esbjörn and two Norwegian Luth. pastors were participants in the formation of the Ev. Luth. Synod of Northern Illinois, the 14th of May, 1851,—Rev. Esbjörn 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. E. L. 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. Andrén. 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. Esbjörn 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. Esbjörn, with all his pupils, except two, withdrew from Illinois State University, and came to Chicago. Much ado was then made, and much noise was made, over this withdrawal. It was, in fact, as natural as anything could 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 was formally organized at 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 had 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, III., the Norwegians withdrew to form an independent synod.

Nothing could be more peaceful, 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 peculiar 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 1866-1875 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 con-

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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, or 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, $5,886,291; Th. Sem., 3 colleges, 2 academies, 76 teachers and 1,426 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, 1881-83; Dr. S. P. A. Lindahl, 1888-91; Dr. P. J. Sward, 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. Eshjorn 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. Andren, 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 are in 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 Sandwich 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. Olson 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 Dr. Carlsson 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. C. E. Saasen and Miss Svensson. Over $7,000 is annually contributed for foreign missions.

**J. T.**

**Canada Synod.** As early as 1774, German Luthers 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 Pittsburgh Synod to visit the Luthers 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 townships of the Canadian Co., Ont., July 18-22, 1861. In 1882 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.

**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 its 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 $2,372,875.

NORTHWEST, ENGLISH EVANGELICAL LUTHERAN SYNOD OF THE U. S. A. The first 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. Uterly, 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, 1898: 15 congregations, 3 missions, 18 ministers; 4 brick, 10 frame churches; property value, $114,400; 1,552 communicants; 1,747 enrolled in S. S.; $598 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 LaCrosse, 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, 1896.)

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 1786. In that year a meeting held in New York, where the fact that the Ministerium 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 the Rev. John Gerber 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 "The fact that its organization 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 bretheren, 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 collaborator W. K. P. 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 commenced 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 socinianism. 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. conscientiousness. 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 1859, 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 product of a spirit of infidelity 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 been in 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-

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part, a preparatory school for candidates for the ministry. In 1871, a building at Newark, Wayne Co., N. Y., which had been purchased 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 Synod. 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 Synod, so far had refused to do, and that in the event of their withdrawal the Synod would be divided. With regard to this last claim, it should be noted that, in 1828, Dr. Hazelins 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 1863, withdrew from the Synod and organized 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 Synod. They constituted themselves into the German Synod of New York. (See STEHMLE SYNOD.) In October, 1872, however, the entire Synod, consisting then of nine pastors, was received again into the New York Synod. The 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 Synod. They constituted themselves into the German 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) there was no evidence to be adduced in his decision by the action of the Synod (a district synod of the Synod) of 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 church, made 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 promoters; that on high ground, these agitations, in which also the Missouri Preedestinarian controversy played an important part, resulted in alienating a number of the largest and wealthiest churches from the General Synod. 5. Statistics. The General Synod is divided into four conferences: the Eastern, the Western (withdrew), the New York (German), and the English. It numbers 160 ministers, who serve 155 churches, 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 $20,000, a quarter million; for special objects, $3,134,000, 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 from it. The name assumed at its organization was "The 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 Synod, the name was changed to "The Ev. Luth. Joint Synod of Ohio and Adjacent States." Its official 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 resolution. In 1894, another convention was held 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 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, Pennsylvania; and these were to all intents and purposes part 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 were dismissed, to organize to the Synod of Pittsburg. And, as the congregations in Ohio connected with the latter
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body were not, as it had reason to hope, transferred to the District Synod of Ohio, the latter was greatly handicapped by their connection 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 (1876) this synod embraces 35 ministers, 61 congregations, 5 missions, 35 pastors, and 9,189 communicants. Value of church property, $530,000; 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 work was realized in 1767, when Henry Melchior Muhlenberg, followed by Brunholtz, Handschu, 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 Acrelus, 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, Handschu and Kurtz. The congregations represented were: the Swedish Church in Philadelphia, St. Michael’s, Philadelphia, Providence (Trappe), New Hanover, Upper Milford, Saccum (Saucon), Tulpehocken, Nordkierl (Bennville), Lancaster, Earlingtown (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 gives the same for his religious profession; he can be disciplined for: “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 Ministerium. “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.”

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New conferences were formed on missionary territory, which soon developed into independent synods. With the formation of these synods, came the desire for a board of under 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 agitation in the Reformed Church, that upon the petition of certain congregations in Lehigh county, the Ministerium decided in 1832 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 Lutheran 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 Lutheran Reformed synods protested, sometimes administered under one common constitution, as a Lutheran-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 Lutheran Church in 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 1853 (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 reason of the union to the inner development of the Synod, and in the establishment of many new congregations. In 1864, when the Francesean 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. When 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 organize 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, appoin to or appor fuate 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 benefit ary 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 and Seminary are members of the Ministerium, although the institutions themselves are separate corporations. In many of the congregations, the English language is used ex-
Synods (II.)

eclusively, 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 are for the most part entirely anglicized, 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 $4,135.70, and 57 missions at an expense of $5,192.50. 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 Mercersburg, with 3 congregations; Abram Weills of Ginger Hill, with 2 congregations; G. F. Ehrenfeldt of Clarion, with 2 congregations; W. A. Passavant of Pittsburgh, with one congregation; G. Bassler of Zelienople, with 5 congregations; David Earhart of Leechburg, with 4 congregations; Samuel D. Will 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 51 congregations which 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 was embarked 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 uncared 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, Deck 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 thousands 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, having multiple Bunting, there are 147 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 revision and changed points, 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, Walther from the Saxon 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. Later 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 Lutheran body.\footnote{5} While Heyer was the leader, a movement was carried on by the congregations connected with it, the Synod being no judicatory, but merely an advisory body, in its relation to the churches. The Lutheranner, 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, \footnote{6} 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 was now recommended an 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 lay body.

The movement, which resulted in this organization, originated as early as 1844, among members of the Ohio Synod, Dr. Siehler and others, who saw themselves in conscience bound to leave a body which they had vainly endeavored to put on a sound Lutheran basis. By a vote of the Synod, which 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, which 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 Walther, 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 purp\footnote{7}oses 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 defense against separatistic and sectarian abuses. At the same time, the Constitution granted 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 Lutheranner, 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.

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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 calculations of 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 synods of Wisconsin, and 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, the Iowa Synod, 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 Northern and Eastern Synod 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 1889 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, III., and Seward, Neb. The Synod carries on homile 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: DerLutheran, Lehrme 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 L. 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 Evangelical 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 larger theological seminaries. The new college, Concordia, at Conover, N. C., was opened in the fall of 1892, and 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.

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 spring of 1892. In 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, 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.

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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, Hazelius 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 (1880). 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 LUTHERAN SYNOD OF, was organized July 20, 1850. 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 317 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 $135,650. 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 . . . . . . 0 0 0 0
Congregations . . . 20
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 1895 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 maintains a conservative doctrinal position, 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 Synod 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 benevolent education.


VIRGINIA SYNOD. The congregations of the Virginia Synod are located in Virginia and West Virginia. The strength of the Synod is in the heavy emigration 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 held in 1803, for the organization of the Synod, and the first Synod met in 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., with many congregations and churches 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 South-west 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. Moring, C. P. Krauth, J. A. Seiss, B. M. Schmucker, and others.

L. L. S.

VIRGINIA, SOUTH WEST, THE LUTH. SYNOD.

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 abstain, 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 claimed 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 minister 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, Wis.

II. 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 absolutonem;" it is only since 1891 that the Synod has permitted general, alongside of special, ordination. It 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-Cöburb and Pommerische 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 at 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 SYMONDS. See DANISH, etc.; FINNISH SOOMI SYMOND. See FINNISH, etc.; I CelANDIC SYMOND. See ICELANDIC; and IMMANUEL SYMOND 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 Synode 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 Lutheran bodies. Care must be taken not to mistake it for the Im. Synod in Germany.

IOWA SYMOND. 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 zeal and 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, for 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. Deindoerfer, 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. This was on the 14th of Aug. a. h. 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 has 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 governmental power, but 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 and proceedings. The Synod publishes an official organ, the Kirchenblatt, which is issued every two weeks, and the Kirchenliche Zeitschrift, a theological magazine published every two months. Besides, there are published with its recommendation, the Blaetter aus den Waisenhaeusern, which is intended as a weekly work for the instruction of the young; several papers are published either by districts or individual congregations. The Synod has its own publishing house, the “Wartburg Pub. House,” at Chicago, III., and Waverly, Ia., which publishes the necessary church and school books by order of the Synod. It maintains three orphan asylums and two orphanages. 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, III., in 1874, and again removed to Dubuque, in 1889, where it continues. At the head of the school have been Drs. S. and G. Fritschel (d. 1889). From the Seminary Wartburg College arose in 1858 and located first at Galena, Ill., then at Mendota, then at Waverly, Ia. In 1854 a fixed home and suitable buildings had been obtained by the Synod, and 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. It is connected with the five 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 divided into seven districts, and the Synod has been extensively connected with 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 warpath, 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, 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. A 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 every member and work. All the emphasis is on 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 Loche, 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
Synods (V.)  

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 unambiguous language. Church and Synod thereby declare its character, which is confessional and, at the same time, communical. 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 **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 Lutheran Church, and joined in the resolution 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 mission-work, 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); *die 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 Ministry of Pennsylvania. George Forster came first, followed by Revs. Stauch, Weyer, Weigandt, 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 Zelienople, 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 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 1831, and the first class was graduated under the management of Prof. W. F. Lehmann and E. Schmid, assisted by Rev. J. A. Schulze.

The *Theological Seminary* of Joint Synod 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 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. Mee, Ph.D., is president of the *Theologers' 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 10 districts: Eastern, Western, Northern, First English, Concordia, Wisconsin, Minnesota, Kansas and Nebraska, Washington and Texas. Total number of members, 4,419; communicants, 6,887; catechumens, 86,007; 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 of J. M. Steck, Jonas Mechling, Charles Henkel, J. Wagenhals, Christian Spielmann, C. G. Schweizerbarth and George Cronenwett are not 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 internal unity in doctrine and practice, and the internal union in a general body was based upon such recognition of internal unity. The first officers were Prof. C. F. W. Walther, president;
Synodical Conference

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 New Testaments as the Word of God and the confession of the Evangelical Luth. Church of 1580, 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 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 enter into 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 1884 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 1896, 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 Missionsblätter, are chiefly devoted to the interests of this mission. According to the statistics of 1897, the Synodical Conference comprised 644,609 souls, 118,215 voting members of congregations, 1,866 ministers, and 1,666 schools, many of which are taught by the pastors of the congregations. (For separate synods, see SYNODS, III.) A. L. G.

Tausen, Bishop Hans, b. in Birkenide, 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 Melanchthon. 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

Tarnov, Paul, b. 1562, at Greismühlen, d. as professor at Rostock (1653); author of Commentary on John, etc. His nephew, John, b. 1596, was professor at Rostock from 1614 until his death in 1629, wrote chiefly on Old Testament, but also on Philipians, Ephesians, Colossians and Thessalonians.

Tausen, Bishop Hans, b. in Birkenide, 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 Melanchthon. 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 bold 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 Roenno. 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.

E. B.

Taverner, Richard, Chief Secretary to Henry VIII.'s minister, Cranwell, 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 SARCIERIUS). His most distinguished work was his revision of the English Bible, known as Taverner's (1539).

A number of his suggestions, tending to render 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 indoclimation 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 of the times, and the scattered 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, III., with only 30 students, and one 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 first or preparatory, in the first four 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 course of general 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
Teclem. 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. Caesarius 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 some 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, “Thoh Cht 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 Tecdem as Canticum in the Matin service, especially on Sundays and festival days. It was sung antiphonally either in Latin, or in German: Johann Wartber gives the tune to Luther. It is found in the Klug Hymn-Book of 1535, 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 Tecdem by prominent musicians, such as Haendel’s Utrecht Tecdem (1713), Haendel’s Dettingen Tecdem (1743), Graun’s Tecdem on the battle of Prague (1756), Berlioz’ Tecdem for two choirs, orchestra and organ (1856). There are innumerable compositions for the Tecdem 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 Tecdem is found in Julian’s Dict. of Hymnology. A.S.

Tegnner, 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 Tegnner’s poems, “The Children of the Lord’s Supper,” being the best known. See also Longfellow’s poem on Tegnner’s death: “Tegnner’s Drapa.” “Sweden has one great poet, and only one; that is Tegnner, Bishop of Wexio” (Longfellow).

Telugu, 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 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 Schultz 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 Heyer in 1841), General Council (heir of the territory of North German Society), and the Hermansburg 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 Telenga, 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.

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 seq., 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 fasting, watching, 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 these things, he ought to transcend his body and soul through his own flesh, which is striving to serve the world, and to seek its own gratification. This spirit of faith cannot and will not bear . . .
Temperance

On this principle, every man may easily instruct himself in what measure, and with what discretion, he ought to chastise his own body. He will fast, watch, and labor, just as much as he sees to suffice for keeping down the wantonness and concupiscence 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 inculcating good works, and well being, he may enable his neighbors 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 pleasure 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 that the flesh may be subdued, and that we may be able to resist the saucy soul, and to 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 has its own devil. All Christendom has its devil. Italy has its devil, Germany its, 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, ruling drunkards remains with us, and is like the ocean and the desert.” The latter is not a punishment, though much water flows into it; the latter becomes, by drinking, still thirstier” (On Ps. 101: 6; Walch’s ed., V. 1281 sq.). Nevertheless, imtemperance never lies in the use of any creature of God, whether meat or wine or marriage; but in its abuse, either by excess in injuring soul and body, or by offense given to others. (I Cor. 10: 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 strictest law 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 himself, 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. Legislation, once legislation, sanctioned, 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. God that is brought to the touch-stone is tried, and 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 CATHECHISM.

Tennessee Lutherans. Statistics for 1890: Congregations, 35; 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), and the prince was the representatives 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 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.)

Tersteegen, Gerhardt von, b. 1697 at Moers, Rhenish Prussia, d. 1750 at Muelheim. 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, Underreyck, Madame Guyon, Poiré and Arnold. He was also acquainted with Arndt, Sperer, 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 handiwork, 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 Blumenauge, Hein 1739-68*. 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 gegenwärzig,* freely tr. by J. Wesley, *Lo, God is here! Let us adore*; *Gott rufet noch, soll ich nicht endlich hoeren,* 'God calling yet, shall I not hear,' from Jane Borthwick, Church Book; *Siegesfuerste, 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 who dwells in the hearts of believers. It rests on the identity of the testimony of the Word and testimony of the believing soul, inasmuch 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, there must have all argument and contradiction, and gives a sure and immovable persuasion (plerophoria) 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 witness of the Divine Spirit is not an unaided spirit, but the 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, in the belief of Christ, that 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 believers 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 secures the word 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. Calovius says nothing about a special faith, and is satisfied with assent. Thus a doctrine of the Scripture, and orthodoxy, raison d'etre is 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 1890: Congregations, 88; communicants, 14,556. The Synod of Texas at that time belonged to the General Council of the Western Synod and had united with the German Synod of Iowa. Its 39 congregations stretched to the N. W. in a wide belt.
Theology

along the Colorado River, and had 6,613 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 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, consist in the immorality of the 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 devil, 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 guise. In Eph. 5: 3; Col. 3: 5; 4: 6; 1 Corinthians 6: 19. 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, notably but Christo-centric in 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 gifts of the Bible, that with greater and less fulness embrace 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 attained, the conciliation between Law and Gospel, drawn with a clearness and fulness 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 into 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 order of the world is 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 spake. It is also predominantly conservative, pervaded throughout by an historical sense, which resists lightly to abandon the fruits of the contest 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 wholesale atheism, which is now 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, Melanchthon, 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 Luther, 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, the residence of the Reverend Father Martin Luther, Monk of the Order of St. Augustin, Master of Arts and Sacred Theology, and ordinary Reader of the same in the University of Leipzig. These are those persons 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: ‘Rejoice 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 ministration of priests.

3. It does not, however, refer solely to inward penitence; nay such inward penitence is naught, unless it outwardly produces various external manifestations of the desire of penance.

4. The penalty thus continues as long as the hatred of self—is, that is, true inward penitence—continues; namely, till our entire inward and outward life has been changed.

5. The Pope has either 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, humiliated in all things, to the authority of his representative the Pope.

8. The penitential canons are imposed only on the living, and no burden ought to be imposed on the dying, according to their last instructions.

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 unluckily, who, in the case of the dying, reserve the canonical penances for purgatory.

11. Those taxes about changing of the canonical penalty into the penalty of purgatory seem surely to have been sown while the Jews were asleep.

12. Formerly the canonical penalties were imposed not after, but before absolution, as tests of true contrition.

13. The dying penalty is always a penalty of death, 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, by any reasoning or any scruples, that they are outside of the state of merit or of the increase of charity.

19. If such a thing appears 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. It is a fact that the 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. 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.

25. 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.

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 grace.

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 sufferings of the Church depend 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 saved, and the reality of his own contrition, much less of the attainment of plenary remission.

31. Rare is as a true penitent, so rare is one who truly buys indulgences—that is, who, in a sense, actually buys the free pardon of sins, who pays for it, as he would pay for the pardon of a relative of his, or a familiar of his, or for the pardon given to the person who has been put on the wheel.

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 impetuousness 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 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 finer from punishment.

45. Christians should be taught that he who, in a sense despises, 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 maintenance 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 paid.

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 ac- quainted 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 on the account of those from whom the preachers of pardons extract money.

52. Vain is the hope of salvation through letters of pardon, even if a commissioner shall say—may 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 common, an equal or a greater time is given to the preaching of pardons, which are a very small matter, are celebrated with single bells, single processions, and single conclave of monks, while 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 livished, but only accumulated, by many of the preachers.

58. Are there 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 laity; but the Church, and the Pope too, do ridicule of their enemies, and to make Christian men unhappy.

60. We are not speaking 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 last to be first.

64. While the treasure of indulgences is deservedly most acceptable, because it makes the last to be first.

65. The treasure of the Church is Holy Gospel, not even for the riches of men.

66. Those indulgences, which the preachers solemnly proclaim to be the greatest graces, are seen to be truly such as regard the remission of graces.

67. Yet are they in reality in no degree to be compared to the grace of God and the piety of the cross.

68. Because the treasures of the Church are bound to receive the communion of apostolical pardons with all reverence.

69. But they are still more bound to see to it with all their eyes, and take heed with all their souls, that these men do not preach their own dreams in place of the Pope's commission.

70. He who speaks against the truth of apostolical pardons, let him be anathema and accursed.

71. 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.

72. The Pope justly thunders against those who use any kind of contrivance to the injury of the traffic in pardons.

73. Much more is it his intention to thunder against those who undermine the pretence of pardons, use contrivances to the injury of holy charity and of truth.

74. To think that Papal pardons have such power that they could dissolve a man even if—by an impossibility—he had violated the Mother of God, is madness.

75. We affirm on the contrary that Papal pardons cannot take away even the least of venial sins, as regards its guilt.

76. The saying that, even if St. Peter were now Pope, he could grant no greater graces, is blasphemy against St. Peter and the Pope.

77. We affirm on the contrary that both he and any other Pope has greater graces to grant, namely, the Gospel, powers, grace, and blessings (1 Cor. 12:6-8).

78. To say that the cross set up among the insignia of the Papal arms is of equal power with the cross of Christ, is blasphemous.

79. Those bishops, curates, and theologians who allow such discourses to have currency among the people, will have to render an account.

80. 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 keen questionings of the laity.

81. 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 renews 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?

82. 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?

83. 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 to release a poor soul whom God loves, and yet do not redeem that same pious and beloved soul, out of free charity, on account of its own need?

84. It is 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 these pardons, if they were full of life?

85. Again: why does not the Pope, whose riches are at this day more ample than those of the wealthiest of the wealthy, build a basilica of St. Peter with his own money, rather than with that of poor believers?

86. Again: what does the Pope remit or impart to those who, through perfect contrition, have a right to plenary remission and participation?

87. Against that 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 and one of them was of no value?

88. 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 these are equally efficacious?

89. To repress these scruples and arguments of the laity by force alone, and not to solve them by giving reasons, is to establish the Church, and the Pope too, in the ridicule of their enemies, and to make Christian men unhappy.

90. If then pardons were preached according to the spirit and truth of the letter, all these questions would be resolved with ease; nay, would not exist.

91. Away then with all those prophets who say to the people of Christ: "Peace, peace," and there is no peace.

92. Blessed be all those prophets, who say to the people of Christ: "The cross, the cross," and there is no cross.

93. Christians should be exhorted to strive to follow Christ through head wounds, pains, deaths, and heresies.

94. 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 in the world. Now, although, up to this time, neither the most celebrated nor renowned scholar of ours, nor any civil or ecclesiastical power has condemned me, yet there are as I hear some men who, on the one hand, endorse, on the other avenge 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 depend on place and time 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 1517, and were of marked influence in turning the current of theological thought away from Rationalism. (See Harms.)

MY THESSES.

The following theses which are directed against all kinds of errors and confessions within the Lutheran Church, the writer was ready further to explain, to prove, defend and answer for. For in this case the writer should become a sinner, if 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 has been shaped so that upon the whole men already fit into it. Therefore Evolutions of Reformation 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 reformed 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 always, with this—Reformation! 5. This sermon, when 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 pernicious.

6. Christian doctrine and Christian life are both to be built up after the same plan.

7. If men, in the right way in their actions, then it might be said: In doctrine, go backwards and in life, go forwards, then will you come to true Christianity.

8. Repentance shows itself first 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 antichrist.

9. The Popes of our time, our anticriticist may well call in respect of faith, the Reason; in respect of action, the Conscience (according to which word, 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 crown of legislative, commendation and blame, reward and punishment.

10. But Conscience can give no law, but can only urge and incite to action; and hence it is self-contained. Whatever is not self-determined, except what God has promised; it cannot punish except by urging the punishments of God, according to the Word of God, which is not self-determined. In all matters of conscience one cannot forgive sins, in other words, no one can forgive himself his sins. Forgiveness belongs to God.

11. As the reasonance 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.

12. 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-bearing than the prevalent teaching.

14. This operation, in consequence of which God has been deposited from his own mouth, as well as from the mouth of each one, has been permitted to set his own conscience upon it, took place while no watch was kept in our Church.

15. The union of ethics from dogmatism set up the throne of majesty for conscience, and Kant who taught the autonomy of the conscience set it upon the throne.

16. The investigation how modern books use the word "Godbearing" 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 handwritingviews. 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. The fear of the divine punitive judgment 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. Days of prayer—the name has already vanished, as indeed a believer in reason cannot consistently pray at present.

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 his thoughts to the consequences of man's sin! This is the language taught by the teaching now prevalent.

24. "Two states, O man, thou hast before thee," we read in the Bible book. In the most 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! (Ps. 139:14—18).

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 come along 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 last, I have heard. He is known. Holstein knows.

32. The so-called religious reason, is without foundation, or without religion, or without both.

33. To maintain the reason 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 which are as such a special quality of the reason, i.e. 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 faculties you take hold. It has been rejected.

36. He who can understand the first letter of religion, which is "holy" with his reason, let him send for me. I know a reason which understands half, and half it understands not: "Feier." The reason says: "not to work," etc., if the word is changed to "Feier-lodernd", it is limply taken away from the unbelief, and too high for it. Just so it is with "Weisheit" or "Scro-

37. Language is so full and life so rich in things which are as far removed from reason as from the body senses. Their common territory is the mystical, religion is a part of this territory. Terra incognita for the reason.

38. The reason is something examinable simply, for it often bears itself and speaks as though it had been the house, as comfortably, trustingly, or however you may please to call it. The Catholic Church is the state of thinking, so the heart has its understanding also, only it is turned towards an entirely different world.

39. 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.

40. 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.

41. The relation which the so-called natural reason of revealed, is as the relation of nothing to something, or as the relation of revealed religion to revealed religion.

42. When reason teaches religion, the pearls away, and plays with the shells, the empty words.

43. It does as did the preacher who married the physicist Ritter. To the words of the service, "Why does a man look at the stars," he rejoined, "let no man put saunder," he added, "except for grave reasons." (See Nachlass eines jungen Physikers, Heidelberg, 1810, p. lxxi.)

44. 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 at all!"

45. From the lips of certain preachers the words "Our Saviour and Redeemer" sound like the words under a letter. "Your friend and servant Jesus." The closer you consider this: They let the recipe be taken instead of the medicine; in the current language, through understanding to the heart.

46. When in religious matters the reason wants to be more than a layman, it becomes a heretic. Avoid it! (Tth. 3:10.) It appears at any rate as though all heresies were let loose again all at once. Worshippers of conscience, and naturalists, both Catholics and Protendants, Pelagians, Synergists, Cryptocalvinists, Anabaptists, Syncretists, Intermesists, and so on.

47. We fear impudence and courage to try faith, means nothing else than: We fear the misuse of reason.

48. We are afraid of Peschelians—we are afraid of lunatics. But against these we want institutions.

49. Further: We have a sure Bible Word, unto which we take heed (Ps. 1:1—2); and to guard against the use of force we will turn and twist this like a weathercock we have our Symbolical Books.

50. The words also of our revealed religion we regard as holy in their original languages, and consider them as that which can be stripped from religion, but as its body, united with which it has one life.

51. But a translation into a living language must be revised every hundred years, in order that it may remain in life.

52. 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.

53. To provide a German translation with explanations of German words is to miss the German as the original language of revelation. That would be papistical and superstitious.

54. To edit the Bible with such glosses as amend the original Word, is to correct the Holy Scripture with our Church, and to lead to the Devil those who believe in such glosses.

55. In the explanatory notes in the Altona Bible, published in 1847, for the use of people and schools, these rules, as the scholar expressed it, the Rationalistic view,—as the scholar was name it, a new faith,—according to Biblical idiom, which goes deeper and delineates more sharply—the Devil. (Ep. 2:2.)

56. Who will assert that the promoters of this edition of the Bible did not mean well? But who will deny that they publishly represent the Bible in the way God meant it in the world?

57. Until now the believers in reason lacked a criticism and a symbol; this is supplied them, so far they can unite, in the edition of this Bible. These men certainly know much better than you.

58. And if he points poor humbled sinners to Jesus, who so graciously has called them; "Come unto me all ye that are
Thirty Years’ War

Thiel 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 (1615 and 1645), and also a number of hymns, which appeared in the Prussian Festlieder (1642). Among them is "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 since the Reformation, especially in the PHILIP IV. 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 ADOLFUS (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. Oxenstiern, who took command, carried on the war until the defeat of his Protestant allies in 1634 compelled them to submit. Peace of Prague (1635).

Oxenstiern 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.

AUTHORITAS: Gardiner, Thirty Years' War; Ward, The House of Austria in the Thirty Years' War; Gindely, Geschichte des Dreissigjährigen Krieges (Eng. trans. by Ten Brook); Schiller, Geschichte des Dreissigjährigen Krieges.

C. M. J.

Tholuck, Friedrich August Deodatus, 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 dismissall 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 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 worshiping with the territorialism 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, encyclopedia, 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 Fritzche's attacks more carefully prepared in grammatical details. His Spirit of the Luth. Theologians of Wittenberg, and his Academic Life in the 17th Century (1865), 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, Strauss. Many of his sermons were published. By his Literary Bulletin (Anzeiger), (from 1830 until 1839), he wielded a far-reaching influence.

E. F. M.

Thomander, Johan Heinric, 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 advocated a Church at the expense of 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, 513 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 Hofling.

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 1839-42 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 concern that the theological faculty in which a Hofling 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. 1866), 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.

Thoraldsen, 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 (1883) and became very popular. F. J. B.

Thorlaksson, Gudbrandur, b. 1542, d. 1577, bishop of Hofar 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 Thorlaksson 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 as the translator 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 prophetical books in 1591 and 1602. He collected hymns and published a hymn-book in 1599, 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.

Thorlaksson, Jón, b. 1744, d. 1819, pastor at Borgisá, Iceland, a very productive poet and translator. His works have been published in two large vols. He translated Pope's Essay on Man (1758); Milton's Paradise Lost, and Messias by the German composer Bach; besides, he wrote odes and lyrics and hymns, some of which have passed into the hymn-books.

Thorn Colloquy. This religious conference, known also as Colloquium Careriati-
rum, 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), convoked the meeting at Thorn (Aug. 18 to Nov. 21, 1645), with a view of reconciling the 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 Melanchthon. D. in March, 1812, at Paris, E. B. Leipsic.

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 consistorys, 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-Verien, 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.

Tiebrit, John Henry, philosopher of the Kantian school, b. Sterne, near Kostock, 1760; professor at Halle, 1792; d. 1837; author of a Critique of Religion and Religious Dogmas (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, Leobogott 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 Europe 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 Sinaiic 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, with the expense of the Czar, the 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 Paticanum; Monumenta Sacra Inedita (1846-71). His editions of the N. T., 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, he 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, 1851. 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
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 Netherland. 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 freedom of the government and the requirement to hold to the fundamentals of Christianit[y, 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 Confession.

Torgau Confession. A series of articles on the Lord's Supper, composed at Torgau in 1574, by the superintendents Geser, Eberhard, Heidenrich, and others. Affirmative articles present the Luth. doctrine in rigid formulæ: "By the sacramental union the bread is the body of Christ, and the wine is the blood of Christ." Negative articles neglect the writings of Zwingle, Calvin, Beza, and the Heidelberg Catechism, and of all ancient and modern sacramentarians, as "dangerous errors and fanatical fancies which ought to be refuted and condemned in our churches." The authors appeal in support of their position to the writings of Luther and Melanchthon. These articles were subscribed by the Wittenberg theologians, with the understanding that they be interpreted according to the Corpus Doctrina Philippicum, and that the subscribers be allowed to maintain their attitude against Ubiquity and Consubstantiation. The articles are given in Hutter's Concordia Concord, 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 leagues pledged themselves "to stand by and assist each other with body, goods, land, people, and all fortune." J. W. R.

Torkillus, Reorus, first Luth. minister in America; b. Faessberg, Sweden, 1609; educated at Lidköping; teacher and chaplain at Goetheburg; came to America, not in 1636, as often stated, but three years later; held services at Fort Christiansa (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. Thus (the good or evil, rightly or wrongly. But the other symbols and writings cited are not judges, 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-existence, 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 original 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 Pensneek, N. J. (1726-40), at Christina (Wilmingtortn, 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 Schultz 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, 1732. 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 Buskirk were as-
associated 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., 1824; 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. Kretzschmann, 1889; J. B. Kurtz, 1896; W. O. Pegley, 1898. See the thorough and elaborately illustrated sketch, "The Old Trappe Church," by Ernest T. Kretzschmann, Ph. D., Philadelphia, 1893. J. Fr. and Eds.

**Trebonius, 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 significant ministry in the congregation would not fulfill. 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. Arenitus 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 succeeded from Amsterdam. B. in 1732 confined his labors to the churches at 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 supply from Philadelphia, and as regular pastor in 1753, Jno. Alb. Weygang. He remained until 1769, when the last one in the long line of pastors, Bern. Mich. Haushil, 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.

**Traber, 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 Wende, and organize the evangelicals; became pastor at Kempfen (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 eleemosony, educational, and similar institutions elect trustees for the purpose of carrying on the work in accord-
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ance with the intention of the founders, and the provisions of the constitution and by-laws. Trustees of churches have similar duties and responsibilities. They are elected;

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 relative to 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, 1866. He studied at Halle, where, in 1839, he commenced his lectures on oriental 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 Zachold, Bibl. Theolog. Ill., 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 Kirchengesaenge der beruehmtesten aelteren italienischen Meister (Vienna, 1827); Schatz des Evangelischen Kirchengesangs, Liederbuch, Melodieenbuch (1840-1845). Also numerous articles on "Musikpraxis-und-Theorie des vorigen 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 supranaturalists 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 (1746-1803). Other members of the school were J. F. Flatt, K. C. Platt, Süsskind, and E. G. Bengel. The Biblical theology of Storr and Flatt was translated into English by Dr. S. S. Schmucker (1826), reprinted 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 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), Holstén (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; Fairharm's Place of Christ in Modern Theology; Zahn, St. Paul's Epistles and Modern Criticism (Lutheran Church Review, ix. 1874, p. 127).  

Tulpunken, 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 Stonochsburg, 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 Stonochsburg. 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 Stonochsburg. 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 lighting, 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 (1743–746), J. Nicolaus Kurtz (1746–1770), Christoph Emanuel Schulze (1770–1809), Daniel Trench (1811–1851), Lewis G. Eggers (1852–1867), Frederick P. Mayser (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 Friedens'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. Kretel, 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.  

Twesten, 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 dogmatism of the Luther. 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 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 supranaturalistic-rationalist (see SUPRA-NATURALISM), and called his position ethicritical rationalism. He was rationalistic as to the content of Christianity, while holding to its supernatural origin and form.

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: “If 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 Erkennungen des Clemens Romanus (1854); Das basilidiansche System (1855); Urbanius Rhegius (1861).

Ulmann, Chas. Christian, d. at Walk, Livia, Oct. 20, 1871, a Luth. bishop in the Russian provinces, known particularly as editor of Mittheilungen u. Nachrichten fuer die evang. Geistlichkeit Russlandes, and for his defence of Luth. truth ag. the Baptists (Wie die Baptisten der Luth. Kirche die Bibel entgegenstellen (1865).

Ullrich, Duke of Wuertemberg, 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 Ullrich 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, Ullrich displayed energy and courage, and enlarged the territory of the duchy in the Bavaria-Landshut War of Succession. Later on verses made him severe and suspicious. With his own hand he murdered Hans von Hütten, 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 Achheim, he took possession of the city itself, and thus incited the Swabian 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 Ullrich had espoused Protestantism, restored Wuertemberg 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 Wuertemberg by bloody persecution, but Ullrich brought about the Reformation of the entire duchy by assigning the upper section to Blarer 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. Ullrich 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 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,
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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 Augsburg 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 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 offense to another by expressing the desire to have its own Sunday-School, and to use such literature as is approved by another 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 present 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 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 truly and completely 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) it is not the result of human will, or power, or work; (c) it is the work of the Holy Ghost; (d) it is wrought by the Holy Ghost through the means of grace, the word and sacraments; (e) it constitutes a genuine spiritual nature, as over against all spurious forms of spiritualism; (f) it is the spiritual conjunction of the triune God with a justified and regenerate 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 the Calvinist. 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, until 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 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 consistory, 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 Harm's warnings were in vain. Indifference 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 courts 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, every one of her property, yes, 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 king, sapped 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 (only 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, Altzenstein, 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 expand the mission spirit 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 1837 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 "Nice- num" was called a "Nitzschenum"). After the death of Frederick William IV. in 1848, the Constitution of Prussia declared: "Each religious community adminsters 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 partibus 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 declarations 1830 and 1831 sprang up in Silesia, Brandenburg, Posen, Pomerania, and Saxony, for the re-establishment of the Luth. Church and the restitution of its 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 Hampshire, and the Trappe, that sent a commission to London and France to secure 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 parishes 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 and West Virginia, Georgia, and Mississippi, and the Temperance 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
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 disputations 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. Melanchthon was the scholar who systematized the work. His introductory lecture at Wittenberg (founded July 6, 1502) about reforming the studies (de corrigendis adolescenti 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 was reorganized, 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), Christiana, Norway (1737), Erlangen (1743), Berlin (1809). After the Napoleonic wars Wittenberg was united with Halle (1811), and when Alsatia 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:

Berlin: Unionistic, but noted for the great Luth. Hengstenberg. At present A. Harnack, the Ritschlian, is the power. Seeberg is the conservative Luth. teacher.

Christiana: Noted for its profs. Caspari, Bugge, Pedersen.

Copenhagen: The dogmatician Brochmann.


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, Staudlein,


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, Hesichtus. 

Helmstedt: First purely Luth., Hesichtus, Pfaffenrad, Hoffmann; then syncretistic, Calixt; P. Musculus. 

Jena: Originally the seat of the most orthodox Lutheranism; Strigel, Flacius, Musius, Wigand, J. Gerhard, L. Mylius, Glassius, Heerbrand; Buddens, J. G. Walch; now unlutheran. 


Konigsberg: Luth. originally Osuniandian; Osiander, Slapthius, 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. Caproz, J. Olearius; Val. Löscher (the great opponent of the Pietists); E. A. Cruscus (rationalist); the modern Lutherans, Hölemann, Kahnis, Keil, Delitzsch, Lechler, Luthardt, A. Hauck. 


Marburg: Hunnius, Mentzer, Winkelmann thoroughly Luth.; in this century Vilmar is the only noted Luth., Marburg being now unluth. 

Rostock: The orthodox Chytraeus, L. Baeumeister, the pious Luthemann and the devout F. Müller; Fecht, and in this city the erratic M. Baumgarten; confessionally Luth., and the most conservative, Philipp, Dieckhoff, Nögen. 

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, Andraeae, Schneff, Bidembach; 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, Ekmann, Berggren at present. 

Wittenberg: The first faculty Luther, Melanchthon, Bugenhagen, Jonas, etc.; then the Melanchthonian tendency and the Interim theology, Melanchthon, Major, Eber, Pfeuer, Cruciger; new emphasis of the old faith, P. Leyser, Hunnius, L. Hutter, Deutschmann. 

Litt.: 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.; 


University of Pennsylvania and the Luth.Church. The delay of the plans of Mühlenburg 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, which 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 (1786-88), H. V. Hilprecht (1888-97), and the present, L. M. Haupts (1793-92), and S. P. Sadler (1874-91). Rev. C. F. Cruse was an assistant instructor, and Drs. C. L. Endres (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 1788), George Loachman ('89), C. L. Endres ('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), W. S. Schaeffer ('49), S. D. Maxwell ('55), W. Amshmead Schaeffer ('65), H. N. Pegley ('69), C. E. Haupt ('72), C. G. Fischer, L. Lindenstruth ('74), G. C. F. Haas ('76), T. E. Schmuck, 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 was Peter Mühlungen (class of 1760), and S. S. Schmucker (1818). 

With the death of Dr. C. W. Schaeffer in 1865, 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 term, 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 Andrae, 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 ecumenical 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 Wahrheiten was begun, that his 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 Wuertemberg, in 1685, studied at Tuebingen 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, Ausfuhrliche Nachrichten von den Salzbursgischen Emigranten (Halle, 1735-52), and Americanisches Ackerk werk Goltes (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 and set the taking interest most strongly. Church fathers, popes, and councilors issued 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 distinguished themselves in about the same way. Luther, Melanchthon, 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 in its narrower sense, usury proper, whilst a fair and moderate rate of interest for money lent is not considered as against the Bible or moral law, provided 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, Loc., Loc. de Paupertate, Cap. VI., de Usura, A. L. G. (Missouri).

The discussion is incomplete without reference to the controversy between the Reformation and the Counter Reformation, discussed in the Consilium of 1582 and reported in the inquisitorial reports of the 16th century. In the controversy, Jacob Andrews was a 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 moneys, 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 Magistrato Politico*, 232-257; Carpzov, *Eccles. Jurisprudentia*, Book II., Def. CCCXIX. Spener, still using the wider definition, says (*Consilia et Judic. 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 Santequin, 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 $500.00.

The Norwegian Mission was begun in Salt Lake City by Rev. P. 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.

**Veil.** See Parament.

**Valthussen, 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 contained Luth.'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 (1547). 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, Nurnberg (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
Vestments

introduction 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, veiling, 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.

Vestments, or "bands," were used to distinguish clerical vestments as adiaphora. It was neither a sin 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." Vestments commend us not to God (Form. Missae). See also Deutsche Messe (1526), Riga Order (1530), Brandenburg-Nuernberg (1533), Wuertemberg (1536), Schwaeibisch-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 sanctity. 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 Calvius, 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, as well as of Roman Catholics, 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 of vestments has fallen 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; Calvör, Rel. Evang.; Boehmer, Eccles., Vol. III.; Jacobson in 1st ed., Herzog; Blunt, Annotated Book of Common Prayer; Brochhaus, 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
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, 1708. 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 Instructio 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.

Vilmor, Aug. Fr. Chr., b. Nov. 27, 1740, 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 Hes- sian Gymnasia. The height of his life is marked by his administration of the superintendency of Kassel (1851-55), and his tenure of a theo- logical professorship at Marburg (1855-68). The revival of the Hessian Church from its rationalistic stropor and its return toessional 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 repre- sented by 450, the Synodical Conference by 599, and the Ohio Synod by 175 members. The Lutherans are found chiefly in the Shenandoh 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 1,514 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 the northeastern part of the state. The General Council (Pittsburg Synod) had congregation of 650 communicants at Wheeling.

Virginia Synod. See SYNODS (IV.).

Visible Church. See CHURCH.

Visitation. See PASTORAL VISITATION; OVERTHIGHT.

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, Potstown and at Pidcock, 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, Born, Forstheimus), b. in Augsburg, July 10, 1495, 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 Tubingen (1539), at
Nuremberg (1542), whence he furthered the Reformation in Regensburg. Then upon request introduced the Reformation in Hennepberg, 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 as 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 in 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, Legal 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 Gottingen, came to America in 1801, and served as private tutor in Philadelphia. He 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 effective linguist.

**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 (1839), 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 Kirchenliedes im XVIIten Jahrhundert, Frankfurt a. Main* (1855); *Das Deutsche Kirchenlied von der aeltesten Zeit bis zum Anfang des XVIIIen 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 pp., and also Troesteinsamkeit 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 (1853), the father of Prof. W. Wackernagel, D. D., of Muhlenberg College.

Wafers (Waferbread, 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 Lutheran 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 Lutheran churches. —Wafers are thin unleavened cakes, usually of wheaten 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 symbolic 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 (1633) 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, CharlesJ. 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, Tulebeckon, Oct. 25, 1743, to April 30, 1746. Officialized at Moosel and 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 Pennsylvania, 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 families of Philadelphia.

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); traveled through a great part of Europe, becoming acquainted with the most prominent men of that time; professor of philosophy at Jena (1750), at Gottingen (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 vollstandigen Historie der Ketzerieyen, 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, the eldest son of J. G. Walch; 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 Matthaeum); d. Dec. 1, 1778.

F. W. S.

Walch, Johann Georg, son of the general superintendent George Wilhelm Walch at Meinigen; b. June 17, 1743; began his studies at Leipzig (1758); prof. of rhetoric and philosophy at Jena (1779), of theology (1774); 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 pri- marius 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 Daed'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."

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 "Accentus," the part of the officiating pastor, Walther the "Concentus," 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, because his first Mass could be sung in the church. At the same time he ordered the setting of simple hymn-tones 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, as their daily bread, 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 (1499-1548), 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 245 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 (1550), 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 Capitolmeister in Dresden (1458). 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 translated 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 Langenchesdorf, in Saxony, where his father was a Luth. preacher. After careful preparatory training at home and at the gymnasium at Schneeberg, and having overcome an inclination toward the life of a musician, the young man was, in 1839, 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, the universal 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 darkness and agonies. Then he heard the 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 1835, ordained pastor at Brünnsdorf, 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 brothers succeeded him in the parishes. 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 Löhe, owing to the latter's incipient deviation from the Luth. doctrine of the church, 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 Orlgemeinde, a sequel to his book on the church and the ministry. In 1864 he was re-elected to the presidency of the 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 Postill on the Gospels was published, Walther took part in a convention at Chicago, preliminary to the formation of the Synodical Conference, which was accomplished 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 Gravelot, 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 providentially provided, during years were to become the most exciting 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, sprang 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 coliloquy 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. A. L. G.

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,
Luther, in 1523, set forth that in the Kingdom of God there is no need of the sword, because the Spirit of God must be in the midst of men. If 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 seligen Standen sein können, 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 (Unterpersön) 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, as 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 sqq.). 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. H.

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 (1898) thirteen organizations in the capital, eight of them belonging to the General Synod, the others being distributed among the Missouri Synod 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 the Missouri Synod 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 donning his soldier costume. By a synodical resolution: "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 "Dude and Godlie Ballettes" is not known. Of this rare work, there is a reprint in the Astor Library, New York. In later editions, it is known as Anem Compendious buik of godlie Psalms and spiritual 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 lor 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,  
Receiveth death eternally."

and:

"Our baptism is not done all one day,  
  But all our life it lasts identical;  
Remission of our sins endures for eyr,  
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 (Catullus), 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. Calver, Rituale, 1:17 seq.; Klefoth, 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. Melanchthon'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 "Schultheis," 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. E. Jacobs, The German Immigration, Philadelphia, 1899.) H. M. M. R.

Weiser, John Conrad, Jr., commonly known as "Colonel Conrad Weiser," b. Nov. 2, 1666, 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 1731, he began to take a conspicuous part in provincial affairs. Beca...
piness, caused by his father's second marriage, he removed, in 1739, 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 his death was unavoidable, and was even then instrumental in bringing its horrors to a close at the earliest possible date. In 1741 he 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 lieut.-colonel, Oct. 31, 1755, and given command of the First Battalion, Penn. 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 up-building 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, b. at Hirschau (Sept. 2, 1679), court chaplain at Stuttgart (1705), prof. at Tübingen (1721), d. May 26, 1747. He composed some hymns and wrote Institutiones Theologicae Exegetico-Dogmati- cae (1739).

Weiss, Michael (Weisse, Weyse), 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 (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 "Christ isst er- standen," tr. by Miss Winkworth, Lyra Germ. (1858); "Christ the Lord is risen again," Church Book (additional hymns); "Gelobt sei Gott im hohesten Thron," tr. by Mrs. A. Spaeth, "Glory to God upon His throne," in the Southern Luth. Sunday-School Book, 1884. A. S.

Weissel, George, b. 1590, at Domnau, near Koenigsberg, d. 1655; studied at Koenigsberg, Wittenberg, Leipzig, Jena, Strassburg, Basle, and Marburg; was rector of the former church at Friedland, near Domnau, 1614; pastor of the newly-erected Altrossgart church, in Koenigsberg, 1623; one of the best hymn-writers of the East Prussia group of singers in the seventeenth century. His hymns appeared in the Koenigsberg hymn-books from 1639 to 1659, and in the Preussische Festlieder (1642). Among them is the fine Advent hymn, "Macht der Herr und der Thron..." "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.

Weiden, 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 Schneeeberg, 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 Dittlof, Bavaria, 1816; graduated Jefferson College (1840), and Gettys-
burg Seminary; chief pastorate, Zion’s, Philadelphia, and Pittsburgh; d. Zelienople, 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 counselor, at Ratzeberg, in 1652.

**Werner, Georg**, b. 1589, near Elding, Prussia, d. 1643, in Koenigsberg; master in the Loebenicht school at Koenigsberg (1614); rector of the school at Preussisch Holland (1616); diaconus of the Loebenicht 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 Mortus”), tr. by Miss Winkworth, Lyra Germ. (1858), “Lord Jesus who our souls to save,” in the Church Book and Ohm’s Hymnal.

A. S.

**Wernsdorf, E. F.,** archeologist, b. Wittenberg (1718); prof. of theology, Wittenberg (1756); of antiquities, Leipzig (1782); author of several liturgical monographs.

**Wernsdorf, Gottlieb**, theologian; b. Schönewalde, near Herzberg (1668). Professor of theology and general superintendent, Wittenberg. An earnest confessedional Luth. in an age of doctrinal deterioration. Author of De Authoritate Librorum Symbolicorum, Academical Disputations, and several historical monographs.

**West, Thomas von**, “the apostle of Lapland,” b. at Drondhjem, Norway. He studied philosophy and medicine at Copenhagen. Peter the Great offered him the chair of philosophy and rhetoric at Moscow, but he preferred to enter the ministry. He became pastor of Wedoien, 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.

**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 Sydernann became pastor in St. Croix, and, after doing a good work, died in 1756, 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. O. Storh, who labored with great zeal among the natives. He died in 1749, and a monument still marks his grave. This 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 presiding 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 prosectyrs. 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 (1821-1832), 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 catechism was used manuscript copies. The cost of a printed copy was $2.50.

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, Arejdal, and Lund were especially faithful and successful. In 1759 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. W. Stowe 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.

West Pa. Synod. See Synods (1.).

Westphal, Joachim, d. 1569; was pastor in Sangersenhausen and Gerstädt; friend of C. Spangenberg; author of sermons and ascetic tracts.

Westphal, Joachim, b. 1510 or 1511, in Hamburg; studied first under Luther and Melanchthon, 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 Melanchthon, largely agitating the adiaphoristic controversy. With Epinus, whose theory of Christ's descent to hell he shared, he was opposed to Osiannder'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 Philippians and Zwinglians. Attacked with disdain by Calvin in account of his publications on the Lord's Supper, but especially because he opposed the refugees under Lascio, 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 (1565-1571). W. d. Jan. 16, 1574. He was thorough, sincere, and earnest, contending only for the sake of the 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, denounced. 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 of the other party in 1624, remaining in the possession of that party forever, except in the Palatinate, Wuertenburg, 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 political and social life.

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.

West Virginia. See Virginia, West.

Weggard, 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 or deceived by a spectator 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 the year, and Wesensack, 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. congregation 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 day-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 found the unprecedented institution at Altenzelle, 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 military 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 militia-circle, 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. Wirken*, 2 vols., Hamburg (1882-87); *Krummacher, Johann Heinrich Wichern, Ein Lebensbild aus der Gegenwart*, Gotha, 1882; *Stevens, Praying and Working*. J. F. O.

**Wieselger, 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.

**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 (1568). With John William, of Saxony, he went to the Diet of Spires (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 will; who has disposed of the kind of thing which 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, as in the case of Prosec. v. Buck, 12 Cush. (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 after the testator's death, unless the will unites 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 stitious 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 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 take 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 & Coldw. (Tenn.) 557.

E. A. M.

Will, Free. See Freedom of the Will. William IL, 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 eminence musical and poetic. 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, 1642, near Grimm; studied at Leipzig; sspnt. at Braubach (1672); court-preacher at Darmstadt (1676); sspnt. 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.


**Winkler, Johann Joseph**, b. 1670 at Lucka, Sachsen-Altenburg; d, 1724, 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. Geikenshain 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 30 years. D. (1878) after an illness of two years.

**Winnipeg, Manitoba, Luth. Church in.** Lutherns 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 Lutheran Trinity Church. Seventy persons commended on that date. The congregation 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.

Swedes 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 Rammer and others (1819). He became chaplain in Altenburgh 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 polyphonic settings at the close of the sixteenth and in the beginning of the seventeenth century, particularly in John Eckard, who is his ideal. His views are vigorously controverted in S. Kuenmerle's Encyclopädie der Evangelischen Kirchenmusik, which is anti-Winterfeld throughout. Among his works we mention: J. P. v. Palestrina (1833); F. Gabriele und sein Zeitalter (1834, 2 vols.); M. Luther's Deutsche Geistliche Lieder mit Singweisen und Tonsatzen (1840); Der Evangelische Kirchengesang und sein Verhältniss zur Kunst des Tanzes (1843-47, three parts).

**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
Wittenberg Concord, a document prepared at Wittenberg as a result of a conference between the Luther, 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. . . . And we understand of natural vision 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, Melanchthon, 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 church, in twelve articles, by the document 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. The 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.

Wittenberg Seminary. See Seminaries.

Wittenberg (Ohio) Synod. See Synods (I.), Witsel (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 Merseburg, "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 Niemack. 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 Melanchthon. In 1540 he went to Wuerzburg as counsellor of Johann, Abbot of Fulda. Later on he was active in the preparation of the Augustsburg Interim. In 1554 he retired to Mainz, devoting himself to literary labors. A. S.

Wizenmann, Thomas, b. Nov. 2, 1759, in Ludwigsburg, Wurttemberg, 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.

Woelliner Edict. John Christoph Woelliner, b. May 13, 1732, d. Sept. 10, 1800, a man of a somewhat dubious character, became minister of spiritual affairs in the castle 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.

**Wolfenbuettel Fragments** were six treatises published by Lessing (1774), from the MSS. of Herm. Reimarus of Hamburg; deposited in the library of Wolfenbüttel. These fragments brought disaim 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 as-sailed.

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 in the Augsburg Confession (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 Smalcalad League he lost his estates, which he left singing "A mighty Fortress." They were, however, returned to him. He d., a stomach, upright, consistent believer, March 23, 1556.

Woltersdorf, Ernest Gottlieb, b. 1725 in Friedrichsfeld, near Berlin (1761), in Buzlau, Silesia, studied theology at Halle, was tutor and assistant preacher at Zerrenthin, Uckermark (1744), private chaplain of Count von Promnitz, in Drehna, Lusatia (1746), pastor in Buzlau (1748), where he helped to found an Orphan's Home, of which he became the first director in 1758; one of the most prolific hymn-writers of the Pietist school. Much of his hymns mingled with the Cothen and Moravian songs. Among his best are his children's hymns; Knapp's Liederschatz gives 50 hymns of his.

**A. S.**

**Wolfenbuettel Fragments** by J. F.

**Woman's Place**

In Germany, women's societies have been particularly efficient in Inner Missions. The association founded in Hamburg in 1831 by Amalie Sieverking is especially noteworthy. See Meusel's Handlexicon, Art. "Frauerverein." 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 presence in the Church is established, 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 Egidius Hunnius, "men, not women, ought to exercise the duties of the holy ministry. Nevertheless God sometimes has willed the duties of the sacred office 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 22:19); in Anna (Luke 1); in Priscilla, the wife of Aquila, who instructed Apollos in the way of the Lord, etc.
maintaining it fall almost exclusively upon devout women, it seems a hardship to exclude them from some voice. Where a family is otherwise wise 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" (1868).

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 source of spiritual life. Some Reformed theologians 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 wherein 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 words, the saving efficacies of God had been imparted to a number of the renowned Greek and Roman heroes, even including Hercules (Exp. Christ. Fid., Niemeyer, p. 61). With manifest inclination towards Luther's view, on the part of a few eminent writers, nevertheless the suggestion of the immediate-ness 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" (Philipp). The premises suggested in Reformed theology were carried to the extreme by mystics and fanatics, against whom the Luth. Confessions give constant warning (Aug. Conf., Art. V.; Apology, 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. No one truth of the 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 not God's Word. They may be not unwilling, but with a preference of views, whether they may not have considered their position in the Church, and 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 paraphrase 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 Missa, "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, but as an individual, his conscience. The medium 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 own 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 on H.A., I, 4-10.) In this respect and 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 experimentations 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 this 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 by Antichrist the power without violence; so he will fail 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).

Fullest modern treatment in Philippi. See also Luthardt's Glaubenslehre, Ethik and "Outline of Ethics" in Zöcckler'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 Spener's doctrine, as in harmony with Luther's, see Walch Streitigkeiten der Luth. Kirch, vol. v.

H. E. J.

Words of Institution. See LORD'S SUFFER, 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 Frankfort. 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 dispence 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 Hagenauf, the first colloquy at Worms was decided upon. In November (1541), the delegation met. On the part of the Protestants they were Melanchthon, 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, insisted that he have the upper hand again at the diet of Regensburg, which had just assembled. At this colloquium at Worms, Melanchthon was confronted by the charge of John Eck that the Augsburg Confession had been changed. Melanchthon'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 1545, the last attempt made to reunit 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, Melanchthon, 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 consensum patrum as the decisive norm. The changes made in the Augsburg Confession by Melanchthon, 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. I. 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 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 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 grievances against him, were not so ready to regard Luther's attacks on Roman abuses as 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 retract until 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 March 8, but not submitted to the diet before the 25th, and a number of princes, the electors of Saxony, and the Palatinate among them, had left. The others adopted it unanimously, and on the fe-
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 sequestrated 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 (sacri-
ficial 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 though 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 aesthetics. (See Liturgy, Parament; 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 sovereigns of the same name, he was 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, Wurttemberg, March 8, 1803; studied at Erlangen; became pastor at Nördlingen, Balingen, and Aha, where he died, Dec. 26, 1881.

He was a sincere Lutheran. Among his publications Vom Evang.-Luth. Hauptgottesdienst (Nördlingen, 1846) deserves mention.

Wuëfler, 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!"

Wuërtemberg, 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 Wuertemberg 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 Wuertemberg, 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 Wuertemberg (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 Wuertemberg, 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 Wuertemberg 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 Lutheran 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 Luther 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 Wuertemberg (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 Wurttemberg 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 Confession Wurttembergica, 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 Wurttemberg 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 1555) 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 Stift), founded by his father, Duke Ulrich, he established Korpschulen, 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). Wurttemberg suffered more than almost any other territory from the ravages of the Thirty Years' War, especially after the disastrous battle of Noerdingen (1634). But even during the seventeenth century the development of the Luth. Church progressed favorably especially through the influence of Valentine Andreze. The great digest of ecclesiastical law for the Luth. Church in Wurttemberg, called Concilia Wurttembergica (1657), is based chiefly on his labors. In 1722 confirmation was introduced, and the influence of Spenzer began to make itself felt in Wurttemberg, but nowhere has Pietism preserved such a conservative churchly character as here. Those eminent biblical scholars and faithful pastors like Bengel, Hedinger, Oettinger, Steinhofer, Platich, the Burks, the Riegels, Brastberger, Roos, Hiller, and laymen like the Mosers, v. Pfell, 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 Wurttemberg 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, Platt, E. G. Bengel, Steudel) 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, Strauss, Zeller, Schwuger, and others), has exercised comparatively little influence on the church life of Wurttemberg, certainly less than modern Ritschlianism. A small group of confessional Lutherans have lately formed a Luth. conference, among them Freil Carl v. Burkh, the author of an excellent biography of Luther, I. E. Voelter, who sent some candidates for the Luth. ministry to America, and the late Direct- or of the Pietzer in Stuttgart. Up to the end of the last century Lutheranism was exclusively the state religion of Wurttemberg, and Roman Catholics and Reformed (Waldensian and French immigrants) were under severe restrictions. In 1793, the Duchy of Wurttemberg 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 Suabian character to subjectivism and mysticism it is not to be wondered that the Luth. Church of Wurttemberg 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 veritable bulwark 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 Counsellor G. B. Bifflinger, which allowed private meetings for prayer, scripture readings, and exhortation under certain restrictions. Thus Pietistic conventions became a standing and characteristic feature of the Church of Wurttemberg, 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 Wurttemberg, 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 Pravetz, 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 Wurtemberg at present number under six general superintendents (Prelaten, corresponding to Archbishops), and 49 superintendents (Dekane, 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 Wurtemberg has been more fully developed on Presbyterian lines, by the introduction of Church Councils (Pfarrgemeinderathen), 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 1843. As the present king, William II., is without male issue, Wurtemberg 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 Wurtemberg, 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.


A. S. Wutke, 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 Heideniums, and his Handbuch der christl. Sittenlehre, which is a most comprehensive work, from the churchly Luth. standpoint.

Wynakwen, F. C. D., b. May 13, 1810, at Verden, in Hannover, 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 Bremervoorde; emigrated to America, 1838, to serve as a missionary among the scattered Germans in the West; went West by the Overland Mail; was a member of the Committee of the Pennsylvania Synod, came to Fort Wayne, and was there called to the pastor 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 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. Loehe 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 Loehe 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.

VY.,

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. Helmuth. 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, Schellburg, and other churches until 1840, confirmed 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.

P. 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.

H. E. J.

York, Pa. Before the founding of the town, the pioneer, John Caspar Stoever, Jr., had begun, in 1753, 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 (1749-55), but the congregation was again divided and a faction was served by J. S. Schwerdfeiger. The successors of Schaum were G. L. Hochheimer (1755-58); 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 (1811-35); A. H. Lochman (1836-1880), since which time W. G. 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, is, 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 Zelienople, in 1856. The Declaration at York, with the original words of the Zelienople Declaration, where there are changes, in brackets, is as follows:

We believe, 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 [Zelienople 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 or taught in connection 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 prefixed by three preambles, the second of which is a condensation of two preambles of the Zelienople Declaration. The text of York Declaration here given is from the General Synod’s Book of Worship of 1859, that of Zelienople from Späth’s Life of Krauth, I. 378.

H. E. J.

Young People’s Societies. Various forms of organization among Luther. 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; 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-Männer Vereine Nord Amerikas was organized in many German congregations 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 Luther church. 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,” “Tabea Verein,” “Kings’ Daughters,” “Dorcas Societies.”

E. F. E.

Z.

Zachariae, Gotthilf Traugott, b. in Tauchard, Thuringia (1729); prof. at Bütow, Göttingen and Kiel, where he died (1777). He is noted for his Biblische Theologie, which is supranaturalistic in position and rationalistic in interpretation, showing the influence of J. Baumgarten.
Zahn, Johannes, D. D., b. 1817, in Eschenbach, near Nuremberg; d. 1895, in Neuendettelsau; studied theology in Erlangen and Berlin; was teacher and inspector at the Normal School (Lehrerseminar) at Altdorf, near Nuremberg (1847); after this position, he retired to Neuendettelsau (1888). A prominent hymnologist and church musician, principal editor of the Bavaria Choral Buch (1854). His greatest work, Die Melodien der Deutschen 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 Brüder in Rothen, Machern und Polen, 1875; Pfalzer 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.

Zahn, Theodor, b. at Mora, Rhenish Prussia, Oct. 10, 1838, studied at Basel, Erlangen and Berlin; teacher at Neustrelitz Gymnasium (1863); rector at Göttingen (1865); Privatdocent (1865); prof. extraord. (1871); prof. at Kielland (1878); Dean (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 Marcellus v. Anncy (1867); Hiftte des Hermaus (1868); Ignatii v. Antioch (1873); Ignat. u. Polycarp Epiteten (1876); Gesch. des Sonnags (1878); Tatian's Diatassaron (1881), an epochal book, reconstructing the Diatassaron; 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; Einleitung 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 (1856); Apologetics (1861); Catechetics (1873); The Pastor (1876); The Preacher (1876); Dogmatic Theology (1878). D. 1898.

Zeitmann, Gottfried Thomas, b. 1856, 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.

Zellenpole, Pa., founded by Dr. Detmar Basse, who came (1802) from Frankfort, Germany, to Butler Co.; named after his daughter, Zelle, 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. 1852; Gothic stone, ded. 1862, by Rev. G. C. Schweitzerbarth, English Luth., org. 1843; brick; ded. 1845, by Rev. V. B. Christy. Schools: Pittsburgh Synod's Academy (1845-7); Connoquenessing Academy, 1856.—Orphans' Home and Farm School opened he. 1852; Mother House built, brick, 1854.


Zell, Matthias, 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 in 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 began 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 school for girls, and one of the school for men, where they have treated 5,000 patients in a single 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 Andréa. 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
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 the tuition of the Lutheran Church, 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 Halle, Ziegenbalg, the then 25-year-old fellow-student, Henry Pritschau 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 23rd 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.


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 Spener; earnest friend and cooperator of the Luther. missions in India; secured the aid of the Society for the Promotion of Christian Knowledge in finding a home for the Salzburgers 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.

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 ecclesiae 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 daring scheme of bringing 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 Mühlener 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.

Zoeckler, Otto, b. in Grünberg, Hessia, 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 theolog. Wissen-

schaften 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 cyclopaedia are very numerous and thorough.

Zwickau. A city of about 45,000 inhabitants, in the Mulda, in the kingdom of Saxony. It has several beautiful old churches, gymnasiuim, library of 20,000 volumes, and many valuable manuscripts of the Reformation period. In 1521 a religious fanaticism, led by Thomas Münnzer, 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 Stühnner, who had been a student at Wittenberg; Nicholas Storch, a weaver, and another weaver, came to Wittenberg. Following the teaching of Münnzer, 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 Carstadt and others, who had sought to institute a new order of ecclesiastical life. Soon everything was thrown into confusion. Melanchthon was terrified, and Anandorf, 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.
APPENDIX.

LUTHERAN CHRONOLOGY.

IMPORTANT BIOGRAPHICAL AND HISTORICAL DATES OF LUTHERAN HISTORY.


By H. W. H.

THE FIFTEENTH CENTURY.

1455. Feb. 22, Reuchlin b. at Pforzheim.
1456. Johann Tetzel b. at Leipsic.
1459. March 2, Pope Hadrian VI. b. at Utrecht.
1461. January 17, Elector Frederick the Wise b. at Torgau.
1465. Oct. 28, Erasmus b. at Rotterdam.
1470. Johann Staupitz b. at Meissen.
1471. Berthold of Chiemsee b. at Salzburg.
1474. John Eberlin, b. at Günsberg.
1476. Sigismund I., king of Poland, d.
1478. June 30, Elector John, the Constant, b. at Meissen.
1479. July 25, Cajetan b. at Gaeta.
1480. May 31, Albrecht Dürer, painter, b. at Nuremberg.
1481. Lucas Cranach, painter, b. at Crumact.
1482. Henry the Pious, Duke of Saxony, b.
1484. Lorenzo Campeggius b. at Bologna.
1485. Pope Leo X. b. at Strassburg.
1486. Dec. 11, Pope Leo X. b. at Strassburg.
1488. Wolfgang Capito b. at Hagenu.
1489. Pope Clement VII. b. at Florence.
1490. John Faber b. at Leutkirch.
1491. Lazarus Spengler b. at Nuremberg.
1492. John Cochenius b. at Wendenstein.
1493. Nicholas Hausmann b. at Freiberg.
1494. Feb. 13, Alexander b. at Mota.
1496. July 8, John (ComplamADIUS b. at Weinsberg.
1497. Elector Frederick II. b. at Palatine.
1498. Nov. 10, Martin Luther baptized.
1500. May 29, John Reuchlin b. at Wittenberg.
1502. July 25, Gregorius b. at Spalt.
1504. Aug. 15, Pope Alexander VI. d. of poison.
1505. Pope Alexander VI. b. at Borgia.
1506. Jan. 13, Joachim II. of Brandenburg b.
1507. March 10, Ferdinand I., emperor, b. at Aulca de Henares.
1508. June 30, John Frederick of Saxony b. at Torgau.
1509. Aug. 15, Pope Alexander VI. (Borgia) d. of poison.
1510. Pope Alexander VI. b. at Borgia.
1511. June 17, Anton Cortinus b. at Wurzburg.
1512. Pope Alexander VI. b. at Borgia.
1514. Dec. 22, Thomas Muller b. at Marburg.
1515. July 22, Luther ordered as priest.
1517. May 22, Luther calls to Wittenberg as professor of philosophy.
1518. July 10, John Calvin b. at Noyon.
1519. June 13, John Hesbert, painter, b. at Rochlitz.
1520. Luther made Bachelor of Divinity.
1521. Luther visited Rome.
1522. Albert Hardenberg (Ritzau) b. at Hardenberg.
1523. Joaehm Westphal b. at Hamburg.
1524. Nov. 8, Paul Eber, hymnist, b. at Kisleinan.

THE SIXTEENTH CENTURY.

1500. Feb. 24, Emperor Charles V. b. at Ghent. C.
1501. Feb. 27, Francis I. b. at Warburg.
1502. April 12, Joachim Camerarius b. at Bamberg.
1503. May 31, John Reuchlin b. at Wittenberg.
1504. July 15, John Calvin b. at Noyon.
1505. July 10, John Calvin b. at Noyon.
1506. June 13, John Hesbert, painter, b. at Rochlitz.
1517. Aug. 16, Pope Alexander VI. b. at Borgia.
1518. Pope Alexander VI. b. at Borgia.
1519. July 10, John Calvin b. at Noyon.
1520. July 10, John Calvin b. at Noyon.
1521. Luther made Bachelor of Divinity.
1522. Luther visited Rome.
1523. Albert Hardenberg (Ritzau) b. at Hardenberg.
1524. Joaehm Westphal b. at Hamburg.
1525. Nov. 8, Paul Eber, hymnist, b. at Kisleinan.
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1513, Aug. 27, Frederick Staphylus b. at Osnabrück. C.

Oct. 18, Luther made doctor of divinity.

John Staupitz resigned his professorship at Wittenberg.

Johann Stumpf became vicar-general of Augustinian Order.

George Karoly Pata (Parasitius) b. at Herolding.

May 12, 1514, Leo X., called the Council of Constance.

Apr. 6, Joachim Mörlin b. at Wittenberg.

Dec. 26, Victorin Strigel b. at Kaufbeuren.

Andrew Muesch b. at Schneeburg.

Luther Augustinian-vicar for Meissen and Thuringia.

1515, Text quotes in Saxony.

1516, Jan. 20, Text's thesis at Frankfurt-on-the-Oder. C.

Feb. 7, John Funck b. at Wurzen.

Apr. 9, Luther the colophon in Heidelberg.

Aug. 25, Melchtholen in Wittenberg as professor of Greek.

Oct. 7, Luther arrived at Augsburg.

1517, "Luther Germany.

Philipp Melancthon of Hees.

1519, Jan. 3, Militia conferred with Luther at Altenburg.

Jan. 13, Emperor Maximilian I. d. at Wels, Austria. C.

June 24, Luther Disputation opened, C.

27-July 3, Eck discussed with Carlstadt at Leipzig.

28, Charles V. became emperor. C.

July 28, John Tietzel d. at Lichtenberg.

4, Luther began to dispute with Eck at Leipzig.

16, end of Leipzig Disputation.

Reformation in Augsburg, Heinrich, Würzburg.

March 3, Matthias Flacius b. at Altona.

June 15, Bull of Excommunication issued against Luther.

Oct. 12, Confession 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-general of Augustinian order.

Luther's "Babylonian Captivity of the Church" published.

Reformation in Breslau, Frankfort, Stockholm.

1521, Jan. 3, Bull of Excommunication against Luther renewed. C.

Jan. 28, Diet at Worms opened. C.

Feb. 13, first Diet at Worms. C.

March 21, Elector Maurice of Saxony b. at Freiburg.

26, Luther received citation to Diet at Worms.

April 2, Luther set out for Worms.

May 2, Luther arrived at Worms.

17, Luther before Charles V. at the Diet at Worms.

26, Luther left Worms.

May 23, Luther taken to the Warburg.

8, Compact between Charles V. and the pope. C.

26, Edict of Worms signed by Charles V. C.

Dec. 10, Pope Leo X. d. C.

Translation of the Bible begun by Luther, Reformation in Lübeck, Vienna, Zwickau.

1523, Mar. 9, Habrian VI. became pope. C.

March 3, Luther left the Warburg.

23, first Diet at Nuremberg convened.

May 18, first Diet at Ecolampadius convened.

July 15, Luther's sharp reply to Henry VIII. of England.

Nov. 9, Martin Chemnitz b. at Turnebriesten.

Dec. 13, first Diet at Nuremberg reconvened.

John Gapiol d. at Toledo. C.

Translation of New Testament completed by Luther.

Wittenberg fanatics.

Augustinian cloister destroyed at Antwerp.

Reformation in Drenthe, Riga, Koestock, Welsenburg.

1524, Mar. 9, first Diet at Nuremberg closed.

April 4, Catharine v. Bora escaped from convent at Nimpshagen.

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 Utzno, Zürich.

Sept. 14, Pope Hadrian VI. d. C.

Nov. 9, Clement VII. became pope. C.

Dec. 6, Johann Wigand b. at Münster.

Luther's "Deutsches Taufbichlein," published.

Reformation in Eisenach, Elbingen, Hamburg, Königsberg.

1524, Jan. 14, second Diet at Nuremberg convened.

April 18, second Diet at Nuremberg closed.

Jan. 25, Worms burned (Ratiaria) by senate.

Sept. 17, Caspar Tauber, martyr, beheaded at Vienna.

Dec. 10, Henry Müller, martyr, burned at Heidelberg.

John Staupitz at Celle, Gottha, Magdeburg, Stralsund.

1525, Jan. 6, Caspar Peucer b. at Bautzen.

1525, Peasants' War.

April 16, Weißenberg captured in Peasants' War.

May 5, Frederick the Wise d. at Loebau.

June 17, the Constable, elector of Saxony.

May 15, battle of Frankenhausen, Peasants' War.

20, Thomas Münzer executed at Mühlhausen.

June 12, cornered at Nuremberg.

Sept. 1, Luther's apology to Henry VIII. of England.

Dec. Luther on "Free Will" against Erasmus.

Reformation in Brunswick.

1526, June 9, Torgau Alliance, articles signed.

25, first Diet of Spires convened.

July 31, Lutheran elector of Saxony b. at Freiberg.

Aug. 31, first Diet at Spires closed.

Organisation 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, Tilenam Hessenius b. at Weel.

University of Marburg founded by Philip of Hesse.

Diet of Shanebeck and organisation of Church in Lüneburg.

Affair of Pay (concerning Catholic plot).

1528, Feb. 28, Martyrology of Patrick Hamilton in Scotland.

March 25, Jacob Andrea b. at Warblingen.

April 6, Holy Book issued by Dürer, painter, d. at Nuremberg.

Organization of church in Saxony begun.

Organization of church in Hesse completed.

Diet of Spires, organisation of church in Franco-Braunenburg.

1529, March 15, opening of second Diet at Spires.

April 2, Diet of Spires convened with Diet of Worms in "Protestant." C.

24, second Diet of Spires closed.

May 4, Magdalena, Luther's daughter b.

Sept. 26, Wolf Hohbach, Peter Flüstden, martyrs, burned at Cologne.

Oct. 1, Marburg colloquy opened.

15, Marburg colloquy closed.

16, convention at Schwabach.

16, Schwabach Articles (Torgau Articles).

Organization of church in Saxony completed.

Larger and Smaller Catechisms.

John Milititz in Germany.

1530, Feb. 26, Institutio Cum Jesu b. at Ingolstadt.

April 8, Charles V. issued call for Diet at Augsburg.

18, Francis Lambert d. at Marburg.

22, Luther at Coburg.

May 20, Luther's father d.

June 30, Diet at Augsburg opened.

25, Augsburg Confession.

1530, Catholic confutation of Augsburg Confession read.

Sept. 29, "Apology" presented to Charles V.

Oct. 22, Diet at Augsburg closed.

John Anton Eberlin d.

Dec. 13, Nic. Schencker b. at Hessemburg.

1531, March 28, Swedish Waldensian league formed.

June 30, Luther's mother died.

Oct. 11, Ulrich Zwingli killed at Capri. R.

Nov. 29, Diet at Nuremberg convened. R.

Dec. 16, first Diet at Nuremberg reconvened.

Ludwig Helmbold, hymnist, b. at Mühlhausen.

Martin Schalling, hymnist, d. at Strassburg.

1532, June 23, Nuremberg religious peace.

August 16, Leonard Kaiser, martyr, burned at Passau.

Jan. 16, Elector John, the Constant, d. at Schweinlitz.

1533, Aug. 16, Leonard Kaiser, martyr, burned at Passau.

Jan. 16, Elector John, the Constant, d. at Schweinlitz.

1534, Nov. 7, Lazarus Spengler d. at Nuremberg.

Dec. 16, Lucas Oesander b. at Nuremberg.

Translation of the Bible completed.

Münster faction.

First edition of Bible in German published at Wittenberg.

1535, May 25, Wittenberg concord signed.

July 12, Erasmus d. at Basel. C.

1536, Bishop seated and deposed in Denmark.


Feb. 8, Otto v. Pack beheaded at Brussells.

1537, June 12, Johan Glarison, Thurn, "Peasants' Articles." C.

Thomas Münzer d. at Oberhaimlieh.

Bogenhausen organized the church in Denmark.

1538, University of Denmark organized by Bogenhausen.

Nov. 6, Nic. Hausmann d. at Freiberg.

Nov. 13, John Staupitz d. at Halle. C.

Lothar Campeggius d. at Rome. C.

Frankfort suspension.

1539, John Calvin signed Unaltered Augsburg Confession at Strassburg.

1540, Luther burned the "Apology" at Leipzig.

1541, Died at Wittenberg.

1542, Died at Wittenberg.

1543, Died at Wittenberg.

1544, Dec. 16, Lucas Oesander d. at Wittenberg.

1545, Died at Wittenberg.
Appendix

« 1540, religious conference at Hagenau opened.
« 1540, religious conference at Worms opened.
« 1540, Luther altered the Augsburg Confession. 
« 1540, Antinomian controversy ended. 
« 1540, Stephen Kempen d. 
« 1540, Casper Biedeman, hymnist, d. at Nuremberg. 
« 1541, Jan. 18, religious conference at Worms closed. 
« 1541, John Fabricius, theologian, d. at Regensburg. 
« 1541, May 31, John Faber d. at Vienna. C. 
« 1541, Urbanus Riegerus d. at Cell. 
« 1541, July 10, religious conference at Regensburg closed. 
« 1541, Nov., Wolfgang Capito d. at Strasbourg. 
« 1541, Dec. 3, Andrew Carlstadt d. at Basel. 
« 1541, Dec. 10, Maurice became elector of Saxony. 
« 1541, John Graumann (Pollander) hymnist, d. at Königsberg. 
« 1541, Sept. 20, Magdalene, Luther's daughter, aged 24. 
« 1541, Reformation declaration. 
« 1541, Hans Kugelmann, musician, d. 
« 1541, O. Thörnblad, Icelandic Reformer, b. 
« 1541, Feb. 10, John Eck d. at Ingolstadt. C. 
« 1541, Hans Holbein, Jr., painter, d. at London. 
« 1541, March, Bishop of Cheamse d. at Saalfeld. C. 
« 1541, Jan. 10, Diet of Spires called. 
« 1541, Feb. 30, Diet of Spires opened. 
« 1541, Luther's "Hauspostille" published. 
« 1541, University of Königsberg founded.
« 1541, Dec. 13, Council of Trent convened. 
« 1542, Feb. 18, Luther d. at Eisleben. 
« 1542, Mar. 22, Luther buried at Wittenberg. 
« 1542, April 7, Frederick Myconius d. at Gotta. 
« 1542, June 30, against Philip of Hessen and Elector John 
Oct., treachery of Maurice of Saxony. 
Ernst, the Confessor, Duke of Brunswick-Lüneburg. 
May 15, Augsburg Interim published. 
Adiaphorist controversy begun. 
Veit Dietrich d. at Nuremberg. 
June 5th, Diet of Augsburg opened. 
San. 30, Haber a. Birndorf. R. 
Crammer's trans. of Luther's Catechism. 
April 11, Sigismund I. of Poland d. 
May 11, Augsburg Interim published. 
April 12, Leipzig Interim adopted. 
Adiaphorist controversy begun. 
Vei. d. at Nuremberg. 
Nov. 6, Ulrich of Würtemberg d. 
Aug. 12, Paul Speratus, hymnist, d. at Marienwerder. 
Nov. Magdeburg capitulated to Maurice of Saxony. 
Confessio Saxonic" by Melanchthon. 
Confessio Wurttembergica" by Brenz. 
Majoristic controversy begun. 
Maurice of Saxony turned against the emperor. 
March, Charles V. fled from Innsbruck. 
March 18, Polycares Leyser b. at Wittenenden. 
August 13, Treaty of Passau. 
September 18, Diet of Königsberg. 
Dec. 20, Luther's widow (Catharine v. Bora) d. at Torgau. 
John Cochlaeus d. at Breslau. C. 
Caspar Hedio d. at Strasbourg. R. 
Crypto-Calvinistic controversy begun. 
July 11, Maurice of Saxony d. at Steverhausen. 
Oct. 16, Lucas Cranach, painter, d. at Weimar. 
Rev. Georg of Anhalt b. at Merseburg. 
John Eckard, composer, b. 
March 3, John Frederick of Saxony d. 
March 10, Fifth Diet of Augsburg. 
Sept. 25, religious peace of Augsburg published. 
Oct. 25, Charles V. resigned Netherlands crown. 
Dec. 27, John Arnb d. at Bohemia. 
Adiaphorist controversy ended. 
Synergistic controversy begun. 
Jan. 30, Charles V. resigned crown of Spain to Philip II. C. 
2556. Aug. 10, Philip Nicolai, hymnist, b. at Mengershausen. 
1547. Sept. 17, Charles V. entered the monastery at San 
Frederick II. of Palestine d. 
1547. Feb. 17, John Tiemann d. at Niemburg. 
Dec. 5, Gregor Brück d. 
Martin Böhm, hymnist, b. 
1548, Feb. 2, University of Jena opened. 
April 20, John Hugenhega, d. at Wittenberg. 
Sept. 27, Charles V. d. at San Yuste. C. 
Nov. 1, Erhard Schnepf d. at Jena. 
Gabriel Dias d. 
Ferdinand I. became emperor. C. 
1549, March 23, Victorin Strigel imprisoned for heresy. 
Christian II. of Denmark, d. 
John Tilly b. at Tilly in Brabant. C. 
1549, April 10, Philip Melancthon d. at Wittenberg. 
" 1549, Erazmus Schmid, exegete, b. at Delitzsch. 
Aug. 2-8, colloquy between Strigel and Flacius at Weimar. 
Gustavus Vasa d. at Sweden. 
1550, Dec. 10, Flacius dismissed for Manichaeism. 
Nicholas Hermann, composer, d. 
1549, April 21, Valerius Herberger, preacher, b. at Freiburg. 
Jan. 8, John Mathaeus, preacher, d. at Joachimsthal. 
March 29, Wolfgang Musculus d. at Berne. R. 
Dec. 4, last session of Council of Trent. C. 
Karg controversy begun. 
Ia., 6, acts of Council of Trent confirmed by Pope. 
March 5, Frederick Staphylus d. at Ingolstadt. 
April 10, colloquy at Maulbronn. 
May 25, John Caspar d. at Geneva. R. 
July 25, Ferdinand I. d. C. 
Hans Leo Hassler, composer, b. at Nuremberg. 
1556, Feb. 27, Johannes Bengelus i. at Allendorf. 
May 14, Nicolas Amadord d. at Eisenach. 
Oct. 8, John Mathaeus, preacher, d. at Joachimsthal. 
Albert Hardenberg expelled from Bremen. 
1556, March 33, Wolfgang von Anhalt d. at Zerbst. 
Sept. 6, John Agricola d. at Stuttgart. 
Oct. 28, John Funcke executed at Nipphof. 
Hans Wallner, composer, d. at Dresden. 
March 31, John Freidel of Hesse d. at Cessie. 
Oriandian controversy ended. 
Synergistic controversy ended. 
1558, Colloquy at Augsburg. 
1561, June 26, Victorin Strigel d. at Heidelberg. 
Dec. 16, Paul Eber d. at Wittenberg. 
Sept 11, John Brenz d. at Stuttgart. 
General Synod of Sendomir, Poland. 
Consensio Sendomiriensis. 
Karg controversy ended. 
1571, Jan. 3, Joachim II. of Brandenburg d. at Köpenic. 
May 25, Joachim Rand d. at Augsburg. 
March 20, Jerome Weller d. at Freiburg. 
" 1572, "Pax Dissidentium" published in Poland. 
" 1572, German Hymnists published last vol. of "Exam. Conc. Trid." 
" 1572, John Pfleddinger d. 
" 1572, Suabian Concord," written by Andreas and Chemnitz. 
" 1574, Jan. 16, John Frederick the Westphal b. at Cesis. 
Nov. 28, George Major d. at Wittenberg. 
Frank Stenstar d. at Stobnitz. 
" 1574, Crypto-Calvinistic controversy ended. 
" 1575, Albert Hardenberg d. at Emden. 
" 1576, Caspar Peucer imprisoned at Rochulis for heresy. 
" 1577, March 11, Matthias Flacius d. at Frankfurt. 
" 1577, Maulbronn form," by Osianer and Bidebach. 
" 1577, University of Heidelberg founded by Julius of Brunswick. 
" 1577, Jacob Böhme, theosophist, b. at Allt Seidenberg. 
" 1577, Hans Sachs, hymnist, d. at Nuremberg. 
" 1577, Caspar Peucer imprisoned at Leipzig. 
" 1577, George Kar (Pandersonius) d. at Ansbach. 
" 1577, "Torgau Book." 
" 1577, March 1, meeting of Lutheran Theologians at Bergen, near Magdeburg. 
" 1578, May 38, "Jerg Book." or "Solida Decoratia." 
" 1578, July 9, Ferdinand II., emperor, d. at Graz. 
" 1579, William IV. of Hessen refused to sign the "Formula Concordiae." 
" 1579, June 25, "Book of Concord" published. 
" 1579, John Stobius, composer, d. at Graudenz. 
" 1579, Höte von Honegg b. at Vienna. 
" 1581, Sept. 21, Anselm Musculus d. at Frankfurt. 
" 1582, Oct. 17, John Gerhard, theologian, d. at Quedlinburg. 
" 1583, Sept. 14, Albrecht Werra Wallenstein b. at Hermannie, 
" 1583, John Pistorius d. at Nidera. 
" 1585, July 11, Nicolas Hunniss, theologian, d. at Marburg. 
O. 1585, Henry Schütz, composer, b. at Kitzmit. 
" 1585, John Heermann, hymnist, b. at Rauden.
Appendix

1590, July 4, Gustavus Adolphus landed at Usedom (Thirty Years' War).
1591, May 10, Magdeburg burned by Tilly (Thirty Years' War).
1592, Sept. 29, battle of Breitenfeld (Thirty Years' War).
1593, religious colloquy at Leipzig.
1594, Heinrich Müller b. at Lübeck.
1595, Dec. 1, William the 4th of Lützen (Thirty Years' War).
1596, 16, Gustavus Adolphus killed at Lützen.
1597, Christian Kortholt, historian, b. at Burg, Island of Rügen.
1598, Feb. 25, Wallenstein slain at Egger (Thirty Years' War).
1599, Jan. 13, Philip Jacob Spener b. at Rappoltsweiler.
1600, Lutheran mission to Persia.
1601, Sept. 24, battle of Wittstock (Thirty Years' War).
1602, Lutheran mission to Brazil.
1603, Aug. 20, John Gerhard, dogmatician, d. at Jena.
1604, Sept. 23, Erasmus Schmidt, exegete, d. at Wittenberg.
1605, Swedes land on the Delaware.
1606, Emilie Juliane, countess of Schwarsburg-Rudolstadt, b.
1607, Recus Torkillus, first Lutheran minister in America, arrived.
1608, April 2, Paul Flemming d. at Hamburg.
1609, Oct., John Campanius landed at Christina, Del. A.
1610, April 1, Philip Nicolas Hinuiss d. at Neukirchen.
1611, Maurice of Hesse-Cassel accepted Calvinism.
1612, Lutheran church tolerated in Bohemia and Hungary.
1613, March 8, John Irrthum, historian, b. at Ottensen.
1614, 12, Paul Gerhard b. at Graesenhainichen.
1615, Christian Keymann, hymnist, b. at Pankran.
1616, University of Gelse founded by Louis V. of Hesse Darmstadt.
1617, Peter Heyling, missionary to Abyssinia, b. at Lübeck.
1618, 8, John Ludolff, Lutheran of the Lutheran church.
1619, Oct. 26, Philip Nicolai, hymnist, d. at Hamburg.
1620, Martin Schallling, hymnist, d. at Nuremberg.
1621, July 7, Catholic league (Thirty Years' War).
1622, "Majestätstüch" (Thirty Years' War).
1623, Oct. 5, Paul Flemming, hymnist, d. at Hartenstein.
1625, Feb. 22, Polycarp Layser d. at Dresden.
1626, Abraham Hammerschmidt, composer, b. at Brix.
1627, Abraham Calov b. at Mornungen.
1628, Hans Leo Haasler d. at Dresden.
1629, Feb. 7, John Muschus, theologian, b. at Langenwiesen.
1630, Nov. 10, Christian Freylinghausen, b. at Langenwiesen.
1631, Martin Geler, exegete, b. at Leipzig.
1632, Peterson, H., Icelandic hymnist, b.
1633, 2, Jacob Hatter, dogmatician, d. at Wittenberg.
1634, "Tübingen-Gessens" controversy on "communicatio idiomatim" begun.
1635, Jan. 1, Sebastian Schmidt, theologian, b. at Lampheim.
1636, Jan. 2, John Andrew Quenstuen, dogmatician, d. at Quedlinburg.
1637, John Christfried Saggistatus, historian, b. at Breslau.
1638, May 23, Imperial councillors cast out of window at Prague (Thirty Years' War).
1639, John Frank, hymnist, b. at Guben.
1640, beginning of Thirty Years' War in Bohemia.
1641, Aug. 46, Ferdinand II. elected emperor.
1642, John Frederich König, theologian, b. at Dresden.
1643, Nov. 8, battle of Weinsberg (Thirty Years' War).
1644, Danish missions in East India.
1645, May 11, Johann Arnold d. at Celle.
1646, Martin Hübner, hymnist, b. at Langenalza.
1647, March 8, Ulrich Callit b. at Helmsdorff.
1648, Martin Böhme, hymnist, d.
1649, 10, Jacob Böck, theologian, d. at Görlitz.
1650, "Tübingen-Gessens" controversy on "communicatio idiomatim" ended.
1651, Samuel Tolle d. at Goslau.
1652, Angelus Silesius (Scheffer), hymnist, b. at Breslau.
1653, Rudolf Ahle, composer, b. at Mühlhausen.
1654, Johann Michael Herber, preacher, d. at Frankstadt.
1655, August 27, battle of Lutter (Thirty Years' War).
1656, Dec. 21, Ludwig v. Seekendorf, historian, b. near Bamburg.
1657, Jan. 6, Balthasar Mentz d. at Marburg.
1658, Michael Valentin Herber, preacher, d. at Franstadt.
1659, G. Thorlaksson, Icelandic reformer, d.
1660, Jan. 2, Christian Svrier, b. at Rendsburg.
1661, May 12, Martin Luther's question (Thirty Years' War).
1662, May 32, Peace of Lübeck (Thirty Years' War).
Appendix

1673. Ernst Solomon Cyriacus theologian, b. at Osthem. 
1673. Peter Petersen, H. L. hymnus, d. 
1673. Purist controversy begun. 
1673-1692. Slevins "Seelenachts" in five parts. 
1696. July 7, Paul Gerhardt d. at Halle. 
1697. Angelus Silesius (Scheffer) d. at Breslau. 
1697. John Frank, hymnist, d. at Guben. 
1697. Fibré passports at Wicaco (Philadelphia). A. 
1697. Sept. 26, John Gottlob Carpath, theologian, b. at Breslau. 
1697. Christian Wolf, theologian, b. at Breslau. 
1697. Jurist, equestrian, missionary, b. at Hamburg. 
1697. John Muskat, theologian, d. at Jena. 
1697. George Neurnack, hymnist, d. at Weimar. 
1697. Feb. 23, Argenfried Reusdach, d. at Danzig. 
1698. June 14, Bartholomew Ziegenbalg, missionary, b. at Palesitz. 
1698. Sept. 17, John Campanius d. in Sweden. A. 
1698. Dec. 10, John Gottlieb Töllner, rationalist, b. at Charlottenburg. 
1698. May 24, William Christian Berckenbemey, rationalist, d. at Amsterdarm. 
1698. Dec. 18, John Solomon Semler, rationalist, b. at Saalfeld. 
1698. John Gottlieb Woltersdorf, hymnist, b. at Friedrichsleite. 
1698. June 8, August Herman Francke d. at Halle. 
1705. Sept. 23, Christian Thomasius, jurist, d. at Halle. 
1705. Arrival of the Strevers in America. A. 
1705. John Franz Budeus, theologian, d. at Jena. 
1705. Paul Anton d. at Halle. 
1708. Joachim Justus Breiblatt, pianist, d. at Magdeburg. 
1708. John Matthias Schröck, historian, b. at Jena. 
1708. March 18, Salzburrians d. at Charleston, S. C. A. 
1708. John Jacob Rambach, hymnist, d. at Giessen. 
1708. Dec. 18, George Rosenmüller, rationalist, b. at Ummerstädt. 
1708. Feb. 12, Benjamin Schmolz, hymnist, d. at Schweidnitz. 
1708. Ebenezer Orphans in Georgia. A. 
1708. John August Eberhard, rationalist, b. at Halberstadt. 
1708. Anastasius Freylinghausen, composer, d. at Halle. 
1708. Aug. 21, Kit Felton, D. B. P. d. at Falken, Sweden. A. 
1708. Aug. 31, John Frederick Oberlin b. at Strasburg. 
1708. Valentin Emil Theilhö, theologian, b. at Stuttgart. 
1708. June 13, Mühlenberg sailed for America. A. 
1708. Sept. 24, Mühlenberg arrived at Charleston, S. C. A. 
1708. Aug. 5, John Christopher Kunte b. at Arter. A. 
1708. Joachim Lange, theologian, d. at Halle. 
1708. April 23, Albertina's church dedicated at Philadelphia. A. 
1708. Aug. 19, Pennsylvania Ministerium organized. A. 
1708. July 26, Johann Sebastian Bach, composer, d. at Leipzig. 
1708. Israel Acrerus arrived at Wilmington, Del. A. 
1708. Gottlieb Jacob Plank, historian, b. at Nürnberg. 
1708. Aug. 25, William Christopher Berckenbemey, d. at Athens, N. Y. A. 
1708. Nov. 2, John Albrecht Bengel, theologian, d. at Stuttgart. 
1708. Franz Volckmar Reinhard, b. at Ulla. 
1708. Christian Wolf, theologian, d. at Halle. 
1708. Sept. 9, John Lorenz d. at Missouri, theologian, d. at Göttingen. 
1708. Erfmann Neumeister, hymnist, d. at Hamburg. 
1708. Sigismund Jacob Baumgarten, theologian, d. at Halle. 
1708. April 13, Georg Friedrich Händel, composer, d. at London. 
1708. Christoph Loschbach Pfaff d. at Brunswick. A. 
1708. Ernst Gottlieb Woltersdorf, hymnist, d. at Bunsalau. 
1708. March 1, Herman Samuel Reimarus, rationalist, b. at Hamburg. 
1708. Nov. 15, John Martin Bolius d. at Ebenezer, Ga. A. 
1708. April 7, John Gottlieb Carpath, theologian, d. at Böbeck. 
1708. Nov. 21, Johann Schleiermacher b. at Drenn. A. 
1708. Philip Frederick Hiller, hymnist, d. at Steinheim. 
1708. Sept. 28, John Christopher Kane d. at New York. A. 
1708. Hans Niehen Hauge d. at Smalensene. 
1708. John G. Schmucker b. at Michaelstadt. 
1708. Sept. 12, John Frederick v. Meyer b. at Frankfurt. 
1708. Johann Evangelista Gemmer (Evangelical) b. at Haasen. 
1708. Carl Heinrich v. Bogatsky, hymnist, d. at Halle. 
1708-1778. Publication of rationalistic "Wolkenbüter Fragmente." 
1708. John George Walch, theologian, d. at Jena. 
1708. Carl Gottlieb Matthias, student in Halle. 
1708. May 25, Claus Harms b. at Frankfort. 
1708. Philip Gottlieb Tachornier, rationalist, b. at Mittweida. 
1708. Jan. 13, W. L. d. at Leipzig. A. 
1708. Sept. 11, John August Ernesti, rationalist, d. at Lüchow. 
1708. Feb. 10, Frederick Christian Oetingen, theologian, d. at Murrhardt. 
1708. Sept. 16, Gottfried John Scheidel b. at Breslau. A. 
1708. Carl Friedrich Götschel, jurist, b. at Langensalza. 
Appendix

1875, Oct. 7, Henry Melchior Muhlenberg d. at Providence, near Philadelphia. A.
1875, Jan. 17, August Neander d. at Göttingen.
1875, Apr. 18, Benedict Winer, rationalist, d. at Leipzig.
1875, July 15, Frederick William II. of Prussia.
1875, Aug. 23, John David Michaelis, rationalist, d. at Göttingen.
1875, Sept. 22, Herman Olshausen d. at Erlangen.
1875, June 22, Gottfried Wilhelm von Leibniz. d.
1875, William Lobe educates German preachers at Neuen- dettelau.
1875, July 10, "Friends of Light," rationalist society.
1875, Oct. 12, Father "Heyer consecrated as foreign mission- ary. A.
1875, Oct. 15, "Father" Heyer sailed for India. A.
1875, July 11, Father "Heyer arrived at Guntur, India. A.
1875, Allegiany Synod organized. A.
1875, East Tennessee Synod organized. A.
1875, March 21, Gottfried John Schelsel d. at Nuremberg.
1875, Pittsburg Synod (General Synod) organized. A.
1875, Michigan, Ohio, organized. A.
1875, Wittenberg College, Springfield, O., organized. A.
1875, Pittsburg Synod (General Council) organized. A.
1876, Concordia Seminary, St. Louis, Mo., founded. A.
1876, April 29, Missouri Synod founded at Chicago, Ill. A.
1876, Carl Gottlieb Brechtsmeider d. at Gotha.
1876, Oct. 29, John Frederick v. Meyer d. at Frankfurt.
1876, William Lobe founded a home mission society.
1876, Henry Ewald d. at Wittenberg.
1876, Herrmannsburg missionary society.
1876, June 16, W. M. L. De Wette d. at Basel.
1876, Concordia College founded at Port Wayne, Ind. A.
1876, First deaconess brought to America by Passavant. A.
1876, July 14, August Neander d. at Berlin.
1876, Concordia Seminary, Columbus, O., founded. A.
1876, Wisconsin Synod organized. A.
1876, April 9, Carl Gützlauff, missionary, d. at Hong Kong.
1876, Nathaniel Schröck, historian, d. at Wittenberg.
1876, Texas Synod organized. A.
1876, William Lobe founded a society for the female deaconate.
1876, Roanoke College, Salem, Germany, founded. A.
1876, Central Pennsylvania Synod organized. A.
1876, Aug. 2, Iowa Synod organized. A.
1876, March 18, W. F. Wette, D. B. Langenshurz, d. A.
1876, May 10, North Indiana Synod organized. A.
1876, Feb. 3, Claus Hansen d. at Kiel. A.
1876, Iowa Synod (General Synod) organized. A.
1876, Mississippi Synod organized. A.
1876, South Illinois Synod organized. A.
1876, Ohio English District Synod organized. A.
1876, G. Benedict Winer d. at Leipzig.
1876, John Evangelist Geiser (Evangelical) d. at Berlin.
1876, Theological department of missionary institution at Set- tlingrove, Pa. A.
1876, Newberry College, Newberry, S. C., founded. A.
1876, North Carolina College, Mt. Pleasant, N.C., founded. A.
1876, Feb. 4, Tischendorf received the "Codex Sinaiticus." A.
1876, Evangelical Synod organized. A.
1876, June 13, Christian Sartorius d. at Königsberg.
1876, Augustana College, Rock Island, Ill., founded. A.
1876, Seneca society founded at Wittenberg.
1876, Michigan Synod organized. A.
1876, Georgia Synod organized. A.
1876, Missionary society in Africa begun. A.
1876, Jan. 2, Frederick William IV. of Prussia d.
1876, Canada Synod organized. A.
1876, Hallaton Synod organized. A.
1876, Lutheran College, Decorah, IA. A.
1876, Carl Friedrich Güschel d. at Naumburg. A.
1876, Oct. 2, Theodore Fiedler d. at Kaiserswerth.
1876, Philadelphia Seminary founded. A.
1876, Swedish Augustana Seminary, Rock Island, Ill., founded. A.
1876, North Western University, Waterfale, W., founded. A.
1876, Aug. 12, Pennsylvania Ministerium called for a Lutherans' college. A.
1876, Dec. 12-14, Lutheran assembly at Reading. A. A.
1876, Swedish Augustana Synod organized. A.
1876, Nov. 20-26, first meeting of the General Council. A.
1876, Muhlenberg College founded. A.
1876, Minnesota Synod founded. A.
1876, Augsburg Synod organized. A.
1876, Augsburg Synod organized. A.
1876, Kansas Synod founded. A.
1876, May 23, Ernest William Hengstenberg d. at Berlin.
1876, Augsburg Seminary and College, Minneapolis, Minn., founded. A.
1876, General Council took charge of Telugu mission. A.
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1870, Carthage College, Carthage, Ill. founded. A.
Thiel College, Greenville, Pa., founded. A.
1871, Indiana Synod organized. A.
1872, Jan. 8, William Lobe d. at Neuenstedtelaun.
Synodical Conference organized. A.
" Jan. 12, Lutheran Board of Education founded.
1873, Jan. 8, Ludwig Adolph Petri d. at Hanover.
July 4, S. S. Schnucker d. at Guytip. A.
Feb. 11, " Father " Meyer 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, Constantius Tischendorf d. at Leipzig. A.
" Jan. 6, William Nathaniel Indiana Synod organized. A.
1875, Gottedfried Thomasius d. at Erlangen.
May 4, Henry Ewald d. at Goettingen.
Ferdinand Hitrig, 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. A.
" Dec. 20, Conrad Hofmann d. at Erlangen.
Schlieder-Halstein missionary society formed.
1878, Feb. 6, H. E. F. Guericke d. at Halle.
" Seminary of Wisconsin Synod founded at Milwaukee, Wis. A.
" Middle Tennessee Synod organized. A.
1879, C. F. Harless d. at Munich.
" July 24, " Father " Meyer d. at Philadelphia, Pa. A.
1880, Feb. 15, Christopher Blunhardt d. at Mittenberg.
Nov. 1, William F. Lehman d. at Columbus, G.
1881, April 7, John Henry Wichern d. at Hamburg.
" German Seminary of General Synod founded at Chicago, Ill. A.
" Bethany College, Lindsborg, Kans., founded. A.
1884, April 13, Bruno Bauer d. at Rixdorf.
" Sebaste Synod organized. A.
1885, Jan. 9, Charles Porterfield Krauth d. at Philadelphia. A.
" June 16, James Allen Brown d. at Lancaster, Pa. A.
" Dec. 17, Charles A. Stork d. at Philadelphia. A.
1886, Seminary of Minnesota Synod founded at New Ulm, Minn. A.

LUTHERAN CALENDAR.
(H. W. H.)

January.
1. Ulrich Zwingli b. at Wildhaus, 1484. R.
2. Caspar Cruciger b. at Leipzig, 1504.
5. Frederick William IV., King of Prussia, d. 1861. R.
6. Charles Porterfield Krauth d. at Philadelphia, Pa., 1885. A.
7. Militia conferred with Luther at Altenburg, 1510.
8. Bull of excommunication renewed against Luther, 1521.
9. Joachim II. of Brandenburg d. at Konstanz, 1571.
10. Charles Hase d. at Jena, 1860.
11. Caspar Peucer b. at Bautzen, 1555.
12. Acts of Council of Trent confirmed by the Pope, 1563. C.
13. Basiso II. of Brandenberg b. 1265.
15. Hadrian VI. elected pope, 1522. C.
17. Frederick, the Wise, b. at Torgau, 1493.
18. George Spalatin b. at Spalt, 1494.
19. August Neander d. at Gottingen, 1769.
21. Theodore Frederick Detlief Kloefoth b. at Kirchen, 1810.
22. Constantius Tischendorf b. at Lengenfeld, 1815.
23. Tetzel's theses read at Frankfort, 1518. C.
24. Amsdorf consecrated as bishop of Naumburg by Luther, 1542.
25. Hans Sachs, hymnist, d. at Nuremberg, 1576.
26. Theodore Fliedner b. at Biers, 1800.
27. Diet at Worms opened, 1521.
28. John Frederick Daniel Meyer d. at Frankfurt, 1849.

February.
1. Jerome Alexander d. at Rome, 1542. C.
2. Claus Harms d. at Kiel, 1853.
5. Tischendorf received the " Codex Sinaiticus," 1859.
6. Henry Ernest H. F. Fernbach was ordained d. at Halle, 1878.
7. Fifth diet at Augsburg opened, 1555.
8. Caspar Peucer released from prison, 1585.
Appendix

5. Philip Jacob Spener d. at Berlin, 1705.
6. John Fung b. at Würz., 1538.
7. Johann Kaspar b. at Langenwiesen, 1613.
10. Johann Egidius, painter, d. at Dijon, 1540.
11. Frederick Christian Oettinger, theologian, d. at Murrhardt, 1782.
12. August, elector of Saxony, d. at Dresden, 1586.
13. Benjamin Schmolck, hymnist, d. at Schweidnitz, 1737.
14. Frederick Schlenckerer d. at Berlin, 1834.
15. Ludwig Alascan b. at M. d. d. of Grotteuschen, 1538.
16. Collopy at Maulbronn, 1564.
17. Leo X., pope, 1513.
18. Joachim Camerarius b. at Bamberg, 1500.
19. Luther set out for Heidelberg, 1518.
20. George Frederick Handel, composer, d. at London, 1759.
22. Battle on the Lech (Thirty Years' War), 1632.
23. Luther arrived at Worms, 1521.
24. Weissberg captured (Peasants' War), 1556.
25. Luther before Charles V. at Worms, 1521.
26. Joachim Camerarius d. at Leipzig, 1574.
27. Second Diet of Nuremberg closed, 1544.
28. Francis Lambert d. at Marburg, 1530.
29. Philip Melchthom d. at Winter, 1556.
30. First "Central Association of the Luther League formed in New York, 1868.
31. Ulrich v. Rosenberg c. at Eisenach, 1525.
32. Protest of Spires; origin of the name "Protestant," 1529.
33. John Buchner d. at Winter, 1556.
34. Luther arrived at Heidelberg, 1518.
35. Valerius Herberger b. at Freystadt, 1563.
36. John Hitzig, theologian, d. at Hamburg, 1808.
37. Luther at Coburg, 1530.
38. Henry Melchior Mühlenberg married, 1745.
39. Martin Rinck, hymnist, b. at Nuremberg, 1386.
40. Second Diet at Spires closed, 1550.
41. Battle of Mühlberg (Smalcald War), 1547.
42. John Frederick of Saxony, prince (Smalcald War), 1547.
43. George Major b. at Nuremberg, 1500.
44. Battle of Dessau (Thirty Years' War), 1646.
45. Collopy at Heidelberg, 1518.
46. Luther left Worms, 1521.
47. Erasmus Schmidt, exegete, b. at Delftshoorn, 1590.

MAY
1. Meeting of Lutheran theologians in convent at Bergen, 1577.
2. Herman Samuel Retnarow, rationalist, d. at Hamburg, 1759.
3. Pope Hadrian VI. b. at Utrecht, 1540.
4. Matthias Flacius b. at Altona, 1530.
5. Luther left the Wartburg, 1522.
6. Philip of Hesse committed bigamy, 1540.
7. Frederick Staphynus b. at Ingolstadt, 1554.
8. Diet at Nuremberg, 1523.
9. Edict of restoration, 1529 (Thirty Years' War).
10. John Rist, hymnist, b. at Ottensen, 1607.
11. Ulrich Calixt b. at Heidelberg, 1540.
12. Ferdinand I, emperor, b. at Alcalá de Henares, 1506.
13. Council of Trent transferred to Bologna, 1547.
14. Matthias Flacius d. at Frankfort, 1592.
15. Salzburgs arrived in America, 1744.
17. Diet at Nuremberg, 1470.
18. John Solomon Semler, rationalist, d. at Halle, 1791.
21. Polycarp Leyser b. at Witten, 1552.
22. Salzburgs arrived at Charleston, S. C., 1734.
23. George Calixt b. at Hambek, 1696.
24. Maurice, elector of Saxony, b. at Freiburg, 1521.
25. Collopy at Münsterberg begun, 1586.
27. Gottfried John Scheelb d. at Nuremberg, 1643.
28. Maximilian I, emperor, b. at Neustadt, near Vienna, 1455.
29. August Heineman Francke b. at Lubeck, 1603.
30. Diet at Nuremberg, 1522.
31. Wolf d. at Zerbel, 1666.
32. Jacob Andrea b. at Wablenberg, 1598.
33. Victorin Strigel imprisoned for sympathetic views, 1599.
34. Luther received citation to diet at Worms, 1520.
35. Collopy at Mömpelgard ended, 1556.
36. Smalcaldic league formed, 1531.
37. August Tholuck b. at Breslau, 1799.
38. Philip of Hesse d. at Cassel, 1567.

APRIL
1. Sigismund I of Poland, d. 1548.
2. John Casper, theologian, d. at Langenwiesen, 1613.
3. Religious conference at Regensburg opened, 1541.
4. Anton Cusanus, theologian, d. at Langenwiesen, 1541.
5. Christian Scriber d. at Quedlinburg, 1603.
6. Joaquin Morlin d. at Wittenberg, 1514.
7. Albrecht Dürer, painter, d. at Dijon, 1528.
8. Frederick Mycomius d. at Gotha, 1546.
9. John Gottlieb Carpso, theologian, d. at Lubeck, 1577.
10. John Heinrich Wichern d. at Hamburg, 1851.
11. Charles V. called the Diet at Augsburg, 1530.
12. Martin Chemnitz d. at Brunswick, 1530.
13. John Czes the composer, b. at Crussenaun, 1538.
15. Leo X., pope, 1513.
16. Joachim Camerarius b. at Bamberg, 1500.
17. Luther set out for Heidelberg, 1518.
18. George Frederick Handel, composer, d. at London, 1759.
20. Battle on the Lech (Thirty Years' War), 1632.
21. Luther arrived at Worms, 1521.
22. Weissberg captured (Peasants' War), 1535.
23. Luther before Charles V. at Worms, 1521.
24. Joachim Camerarius d. at Leipzig, 1574.
26. Francis Lambert d. at Marburg, 1530.
27. Philip Melchthom d. at Winter, 1556.
29. Ulrich von Rosenberg c. at Eisenach, 1525.
30. Protest of Spires; origin of the name "Protestant," 1529.
31. John Buchner d. at Winter, 1556.
32. Luther arrived at Heidelberg, 1518.
33. Valerius Herberger b. at Freystadt, 1563.
34. John Hitzig, theologian, d. at Hamburg, 1808.
35. Luther at Coburg, 1530.
37. Martin Rinck, hymnist, b. at Nuremberg, 1386.
38. Second Diet at Spires closed, 1550.
39. Battle of Mühlberg (Smalcald War), 1547.
40. John Frederick of Saxony, prince (Smalcald War), 1547.
41. George Major b. at Nuremberg, 1500.
42. Battle of Dessau (Thirty Years' War), 1646.
43. Collopy at Heidelberg, 1518.
44. Luther left Worms, 1521.
45. Erasmus Schmidt, exegete, b. at Dellitzhoorn, 1590.
August

1. Wolfgang of Anhalt at Köthen, 1492.
2. Treaty of Passau, 1552.
3. Colloquy between Melchis and Strigel at Weimar, 1560.
5. Frederick William III, King of Prussia, b. 1770. R.
6. John August Ernesti, rationalist, b. in Tenes, 1779.
7. John Christopher Kunze b. at Arten, 1744.
8. Cajetan d. at Rome, 1554.
9. Carl Gütilla, missionary, d. at Hong Kong, 1851.
10. Philip Nicolai, hymnist, b. at Meiringenbug, 1556.
11. Pennsylvania Ministry called for Lutheran cologne, 1806.
12. Jacob Fabricius's farewell at New York, 1871.
14. Paul Sporerus d. at Marienwerder, 1555.
15. George III., of Anhalt, b. at Dessau, 1557.

John the Constant d. at Schweinitz, 1532.
20. John Valentin Andrea d. at Herrenfeld, 1580.
21. Pope Alexander VI. (Borgia) d. of poxen, 1503.
22. Maximilian I became emperor, 1493.
24. John Gerhard, dogmatist, d. at Jena, 1637.
25. Rev. Eric Bjørk d. at Falun, Sweden, 1740.
26. Herman Olshausen b. at Oldesloe, 1796.
27. John David Michael Augustus, Rationalist, d. at Göttinngen, 1791.
28. William Christopher Berkemeyer d. at Athens, N. Y., 1791.
29. Charles Hase b. at Stetin, 1800.
30. Frederick the Wise became elector of Saxony, 1486.
31. Alexander VI. (Borgia) became pope, 1492.
32. Ferdinand II. chosen emperor, d. at Erfurt, 1506.
33. Beate M. Schmucker b. at Gettysburg, 1827.
34. Frederick Staphyulus b. at Osnabrück, 1512.
35. First Diet at Spire closed, 1567.
36. Charles V. resigned the imperial crown, 1556.
37. Battle of Lutter (Thirty Years' War), 1628.
38. Ulrich v. Hutten d. on Island of Ulna, Zurich, 1523.
39. Wolfgang Musculus b. at Bern, 1565.
40. John Rist, hymnist, d. at Wels, 1667.
41. John Frederick Oberlin d. at Strasburg, 1740.

September

1. Luther's apology to Henry VIII. of England, 1535.
2. Second Diet at Augsburg opened, 1547.
3. Swedish Lutheran church dedicated at Tinsicum, 1546.
4. Gottfried Arnold b. at Annaberg, 1565.
5. Herman Olshausen d. at Erlangen, 1839.
6. Henry Melchior Muhlenberg b. at Elmbeck, 1711.
8. Lucas Osander d. at Stuttgart, 1604.
9. Reorus Torkillie d. at Wilmenguin b. d. at Del, 1643.
10. Wolfgang Musculus b. at Diene, 1747.
12. John Brens d. at Stuttgart, 1570.
15. Pope Hadrian VI. d. at Rome, 1523.
17. Gottfried John Schielbel b. at Breslau, 1785.
18. Caspar Tauber, martyr, beheaded at Vienna, 1544.
19. Charles V. entered monastery at San Yuste, 1556.
20. Battle of Brittenfeld (Thirty Years' War), 1715.
22. Andrew Rudmann d. at Philadelphia, 1708.
23. Luther's daughter Magdalene d. aged 14, 1544.
24. Charles V., emperor, d. at San Yuste, 1558.
26. Diet at Augsburg opened, 1552.
27. John Aglicola d. at Berlin, 1566.
28. Erasmus Schmidt, exegete, d. at Wittenberg, 1637.
30. Christian Thomasius jurist, d. at Halle, 1728.
31. Battle of Wittstock (Thirty Years' War), 1667.
32. Muhlenberg arrived at Charleston, S. C., 1744.
33. Pope Clement VII. d. at Rome, 1534.
34. Religious peace of Augsburg published, 1555.
35. Thieman Hesbergen d. at Helmstadt, 1588.
36. Caspar Peucer d. at Dessau, 1609.
37. John Gottlieb Carpren, theologian, b. at Dresden, 1679.
38. Cranenbach and Flystedten, martyrs, burned at Cologne, 1542.
Appendix

1. Marburg colloquy closed, 1530.
2. Lucas Cranach, painter, b. at Cranach, 1472.
3. Theodore Fliedner d. at Kaiserwerth, 1854.
4. Paul Fleming, hymnist, b. at Hertenstein, 1600.
5. Luther arrived at Augsburg to meet papal delegate, 1518.
6. Henry Melchior Muhlenberg d. at Providence, near Phila. 1780.
7. John Mathias, preacher, d. at Joachimsthal, 1580.
8. John Schütz, composer, b. at Kotsritz, 1585.
13. John Friedrich Stark b. at Hildesheim, 1580.
14. Ulrich Zwingli d. at Kappel, 1531.
15. John Heermann, hymnist, b. at Raudten, 1585.
16. Luther before Cæsar at Augsburg, 1518.
17. Wiltits conferred with Luther at Lichtenberg, 1530.
18. Father Heyer sailed for India, 1841.
19. Frederick William IV. of Prussia b. 1795, R. 1846.
20. Beale M. Schmucker d. at Pottstown, Pa., 1888.
21. Convention at Schwabach, 1433.
22. Lucas Cranach, painter, d. at Weimar, 1553.
23. Andrew Osiander d. at Königsberg, 1553.
24. Caspar Hedio d. at Stralsund, 1552.
25. George III. of Anhalt d. at Merseburg, 1553.
26. John Gerhard, dogmatician, b. at Quedlinburg, 1583.
27. Luther became doctor of divinity, 1512.
29. Ernst William Hengstenberg b. at Fröndenberg, 1808.
30. John Wignard d. 1587.
32. General Synod formed at Hagerstown, Md., 1820.
33. Leonard Hutter, dogmatician, d. at Wittenberg, 1616.
34. Peace of Westphalia (Thirty Years' War), 1648.
35. Philip Melancthon, professor of Greek at Wittenberg, 1518.
37. C. F. W. Walther b. at Langenchurford, 1811.
38. Philip Nicolai, hymnist, d. at Hamburg, 1608.
39. Christian Frederick Schwartz, missionary, b. at Sonnenberg, 1720.
40. Erasmus b. at Rotterdam, 1467.
41. John Funck executed at Kneiphof, 1566.
42. August Pfeiffer, theologian, b. at Lauenburg, 1640.
43. Luther League of America organized at Pittsburg, Pa., 1865.
44. Luther's 25 Theses against indulgences, 1517.
45. "Emigration Patent" expelling 14000 Salzburgers, 1731.
46. Frederick William III. of Prussia called for "Union," 1817.
47. 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, 1732.
5. Tilemann 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.
10. Henry Schütz, composer, d. at Dresden, 1672.
11. Lasarus Spengler d. at Nuremberg, 1534.
12. Father Heyer d. at Philadelphia, Pa., 1875.
13. Paul Eber, hymnist, b. at Kissingen, 1511.
14. Battle of Weißenberg (Thirty Years' War), 1640.
15. Martin Chemnitz b. at Treuenbrietzen, 1524.
16. Luther b. at Eisleben, 1483.
17. Luther baptized at Eisleben, 1483.
18. John Eck (Maior), b. at Eck, Stubia, 1486.
19. John Martin Bolltius d. at Ebenzeer, Ga., 1754.
20. Battle of Lützen (Thirty Years' War), 1632.
22. Ludwig Adolf Petri b. at Lötherstorf, 1605.
23. Henry Ewald, rationalist, b. at Göttinenge, 1603.
24. Jacob Böhme, theosophist, d. at Görzitz, 1629.
25. Clement VII. became pope, 1523.
26. First meeting of General Council at Fort Wayne, Ind., 1887.
27. Frederick Schiermacher b. at Breslau, 1768.
28. Philip of Hesse b. at Marburg, 1504.
32. Religious conference at Worms opened, 1520.
33. George Major d. at Wittenberg, 1576.

December.
1. Pope Leo X. d., 1521.
2. Nicolas Amsdorff b. at Torgau, 1483.
3. Last session of the Council of Trent, 1563.
4. Constantin Thienendorf d. at Leipsic, 1784.
5. Martin Rinkart, hymnist, b. at Elinburg, 1640.
7. John Gottlieb Töllner, rationalist, b. at Charlottenburg, 1725.
8. Luther burned bull of excommunication, 1520.
10. Mathias Flacius died for Manichaeism, 1561.
11. Pope Leo Xb. at Florence, 1475.
12. Lutheran assembly held at Reading, Pa., 1866.
13. Paul Speratus, hymnist, b. at Röthen, 1484.
14. First diet at Nuremberg reconvened, 1523.
15. Council of Trent opened, 1545.
16. George Callat b. at Medelby, 1566.
17. Nicolas Seinecker b. at Hersbruck, 1530.
18. Lucas Osiander d. at Nuremberg, 1554.
19. Paul Erhardt d. at Wittenberg, 1640.
22. John Solomon Semler, rationalist, b. at Saalfeld, 1725.
23. Andrew Osiander b. at Gunzenhausen, 1846.
24. Luther's wife d. at Torgau, 1552.
27. Agidius Hennius b. at Würtemberg, 1552.
28. Benjamin Schmolck, hymnist, b. at Brauchitschdorf, 1672.
29. Conrad Hofmann b. at Nuremberg, 1810.
31. Herrenbach Samuel Keimianus, rationalist, b. at Hamburg, 1694.
32. Andrew Rudolf Carlsstadt d. at Basel, 1547.
33. Frederick Myconius b. at Lichtenfels, 1490.
34. Victorin Strigel b. at Kaufbeuren, 1514.
35. John Arndt b. at Ballenstein, 1555.
36. John Staupitz d. at Salzburg, 1574.
37. First General Conference adjourned, Philadelphia, 1898.
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Names arranged alphabetically according to first initials.

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