

HENRIC SCHARTAU

AND

THE ORDER OF GRACE

Biography by Henrik Hägglund and
Fifteen Sermons by Henric Schartau

Translated by
S. G. HÄGGLUND



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Henric Schartau

Extracts of a Biography by Dr. H. Hägglund.

The remarkable thing about Schartau does not consist in his experiences, but in his life work and in its influence upon his contemporaries and upon posterity.

We have a few autobiographical annotations of his childhood and early life, and we shall let him tell his own story so far as possible.

Schartau's Childhood and Early Life

"I was born in Malmö, September 27, 1757. My father was then city clerk and subsequently became councilman. His name was Anders Schartau, and my mother was Anna Catharina Falkman. I was named after my grandfather Henric, who was also a city official, first clerk, then court secretary, and finally mayor of Malmö. He was a genuinely godfearing man. In my associations with him I soon experienced the sweetness of being in the house of my heavenly Father. This experience helped to bring me back, after I had for some time during my youth drifted away. I can remember how I found something solemn, dignified, and important in the passages of Scripture which my grandfather had written for me in a little book. When I read these to him I was in the state of an elderly converted Christian, excepting the greater degree of

enlightenment which comes with growth and increasing years. At five to ten years of age I was a true Christian, having from my baptism remained in the state of grace. But I was a child, and like other children of God whom He has foreknown and granted to become like His Son, I had to go the way which my Saviour had gone before me: He increased in wisdom as He increased in years.

“Although no merely external changes can subvert a person’s state of grace, even as they cannot subvert the Rock of Salvation, Christ, who has overcome the world, nevertheless my spirituality waned and imperceptibly disappeared after my grandfather’s death. My inclination for useful human learning remained, and the endowments which the Creator had given me in advance of my age were exercised at the expense of sacrifices which exceeded the actual ability of my father; but the godfearing father of my mother was gone, gone were the intimate conversations in which he frequently engaged with me, and I lacked the encouragement which these had given me. My entrance into the Malmö high school or, as it was then called, the Latin school, gave me increased useful education, but I also learned much evil from my comrades. Seeds of thorns were sown which, though long concealed, eventually came up, especially when the soil lay inactive.

“In the year 1770 my mother died of black fever. One of the maids had become infected at the funeral of one of her relatives. She came home, took sick, and died. Curiosity led us children, especially the older ones, to stand near and look on when invoice was taken of her clothing, and so we too became in-

fectcd. I was the oldest and stood nearest, and hence, was first infected, and thereupon the three next to me in age. Only three of the sixteen then constituting the household escaped the contagion, namely the other maid and my two younger sisters; but neither the fear of death through which I passed nor the trial that visited our home could arouse me to any thorough reflection, though my mother's death quickened in me a sad feeling of loss, when I awoke one morning and learned that I had no mother any more.

"As a widower, father found occasion to be away from home rather frequently, and so I lacked the care so necessary at that age, and I enjoyed far too great independence. Indeed, I can recall marked deviations from the ways of the Lord, even though my backsliding was not noticed by people in general. The social and political conditions were then deplorable. Political unrest constrained my father to urge upon the president of the high school to let me graduate at fourteen in order to transfer me to the university at Lund. I was in this way even more alienated from my father, especially after he remarried, but I also escaped from some associations which would have been harmful. My immature promotion to the university proved detrimental, leaving sad gaps which even extraordinary talents could not fill. My natural inclination for studies became somewhat paralyzed. I was given a special tutor, a splendid pedagogue, but one who was cloistered in his study, not giving me the guidance and inspiration I needed. Nor was the general atmosphere at the university altogether wholesome. Fighting, drinking, and gambling were very general."

Conversion and Spiritual Development.

Schartau graduated as Master of Arts when he was twenty-one years old and was ordained to the holy ministry two years later. The great turning-point in his life occurred when he was twenty.

As has been mentioned, he got his first impressions of God from his grandfather. The spirit of his home seems not to have been conducive to spiritual development, and so Schartau valued his grandfather all the more. Even during his last sickness he spoke tenderly and appreciatingly of him, "Alas, I remember the first word of God given to me by my godfearing grandfather, 'Call upon Me in the day of trouble'. It has been inscribed in my mind as with a pen of steel. Though I have not been able to grasp it with both hands, it has not slipped from my fingers."

From his tenth to his twentieth year Schartau had gradually grown shallow and worldly minded, but when the great crisis came there was a complete change, a thorough conversion. We shall let him tell his own story. "I spent most of my time in my study" — being tutor in a country home — "Scriver's Treasury had entirely captivated me, so that I did not grow tired of its verbose discussions, nor take offense at its somewhat inappropriate expressions and almost obsolete imagery, for it was God's supernatural power which imperceptibly entered my heart, and overpowered my mind, which had previously wandered about in so-called honorable vanity. The wise hand which had grasped my heart led me likewise imperceptibly into the Word of God. Before I was aware, I was so captivated that

I forgot everything to read the Bible. At that time there was to be communion in the church. Shortly before, I had neglected communion for a pleasure trip. Now my conscience smote me for this and also made it clear to me that I had otherwise prostituted this divine institution and gone to communion by habit or caprice, thus covering painted sins and making a veneer for a finer worldliness. I was driven by an obscure need, by a hidden attraction, and by an incomprehensible craving. We had poor preachers, poor in preaching or in life, but the great Shepherd of souls kept His promise, which in like cases He has given to His dearly bought sheep, even to those that have drifted away, 'I shall shepherd them according to their need.' During a wretched and careless altar address He gave me grace so that, while reading the confession, I had a living insight and conviction, especially at the words, 'I therefore know that I am worthy of hell and eternal condemnation.' I clearly understood that, if I should depart from this world in that condition, I would certainly be lost, condemned just as surely as I then sat in the church pew. But I also received grace to accept the words of absolution unto forgiveness, by virtue of the words and promises of Jesus, an assurance based on His bloody atonement and confirmed in Holy Communion. Since that day I have, by the power of God, and in spite of errors and much wavering, been preserved unto salvation."

After his conversion Schartau came near entering upon a by-way, but he soon realized his danger. The side-course was that of the Moravian Brethren. Concerning his experience with this movement he says,

"Like one who physically partakes of food without nourishment I became spiritually enervated. My peace of soul wavered, and I lacked strength unto victory, although I had not capitulated nor surrendered my weapons." Schartau did not yield but came out victorious, though his struggle was intense. "The hope anchored in redemption alone remained," he says. His internal agony was so severe that he scarcely found peace to write his sermons, and he feared that he would never again find any peace in this life, but God led him in the true course.

It lay in the nature of the case, and in the nature of the person, that Schartau could not feel at home among the Moravians. His manly personality naturally reacted against a too pronounced emotionalism. Then again his deep, strong longing for righteousness made it impossible for him to dwell in tabernacles where the urge of the Christian religion toward holy living was so little emphasized. Hence, Schartau became an uncompromising opponent to a movement that had for some time rather strongly attracted him. He was even stronger in his criticism than J. A. Bengel, with whom he was spiritually related. Schartau was somewhat given to "sternness and exaggeration," according to his own words, and he probably went too far in his opposition. He had gotten in touch with the Moravian movement rather at its worse than better manifestations, and it was a peculiarity with him to generalize and make fast rules on the premises of a few individual observations.

Now and then he did make acknowledgement of phenomena which he could not entirely approve. For

instance, he paid a tribute to the great Norwegian lay reformer, Hauge. After he had read the third part of Hauge's biography, he said, "I have not found anything in contradiction to the Word of God, nothing to indicate the lack of true faith. Indeed, I have here and there found bright sparks of Biblical understanding giving good hope of the man's personal spirituality." Had he known Hauge better, he would doubtless have found somewhat of the spiritual relationship, which in his time he so sorely missed and so ardently longed for. His was a lofty spiritual ideal, to which he gives the following expression in one of his letters, "A right-minded soul, who will not veneer his stony heart with the blood of Christ, nor use His cross as a crutch while he limps along on the broad way, a person who will not take refuge in the wounds of Jesus against the reproofs of the Holy Spirit — behold, this is my friend."

Schartau was friendly to the German pietism, though he clearly saw its deterioration from the lofty beginnings of Spener and Francke. He fully appreciated the merits of these great leaders. The author whom he valued most of all, however, was Luther. He always recommended Luther next to the Bible, and he considered the *Postil* as the best of all the works of the great Reformer. If we are to estimate Schartau aright, we must not overlook his great esteem, not to say enthusiasm, for Luther. We find here more than due respect for the Father of our Church; there was direct spiritual kinship, which should disapprove every effort to place Schartau on some sideline in relation to Luther and his spiritual descendants. These men were indeed

different, and Schartau did not reach up to the lofty heights of Luther's position of influence, but they were alike wedded to the Word and aflame with holy fire. Schartau indeed felt that his own talent was supplemented by the concentrated power of Luther's talents. If he had lived to see his own writings in print, he would doubtless, like his best followers, have recommended Luther in the first place also by reason of this supplementary relation, not to say that it would have been impossible for him to recommend his own books, for he did not wish to supplant the Book of books. "Without borrowing the popularity of the press, the Lord will make our name known where He desires to use our work." Such were his sentiments.

Next to Luther, Schartau placed John Arndt, also his own earlier contemporary M. F. Roos. Concerning the latter he said, "An extraordinary spiritual enlightenment is everywhere in evidence, and one here learns much in the knowledge of God not found elsewhere." Roos was an expositor, while Schartau was given to systematize. Schartau indeed went deep into the mine of Holy Scripture, he brought out great treasures and thus built up his discourses, but he could not like Roos or Luther bring all the content of his text into his sermon. He became a Bible theologian, however, not only by reason of the fact that he taught in agreement with the Scriptures, but because he himself lived in the Spirit pervading the sacred Book. He was even criticised for minimizing the value of other books, but he defended himself in the following characteristic words, "It is not my intention to limit a preacher's reading to the Scriptures alone. On the contrary, I deem it very useful

to consult other books that are Scriptural and that give both edification and relief from the burdens of official care. Such procedure obviates the danger of drifting into a merely professional reading of the Bible, which leaves the floral buds therein to escape notice, while the writings of orthodox men develop them without tearing asunder their petals and leaves. The spiritual gift conferred upon these authors is conveyed to every reader whose heart is open to truth where ever found. The faithful steward finds wholesome humiliation in comparing his five talents with the ten talents of the other, and he praises the Giver of both. Without being discontented with his own lesser gifts, he endeavors to replenish them from the greater abundance he thus finds. It is entirely useful to refresh one's own gift with the gifts of others, but there is an equally great danger of imbibing the germs of error found in books of adulterated learning. One's own supply ebbs away while one is thus laboring to increase it, and one's spiritual vision is darkened in the midst of misleading lights. A heart thus 'enlightened' deceives itself by means of intensified emotions, and it deceives others by means of an undue zeal. When the Holy Scriptures are left to occupy the seat of honor and other writings are used as their footstool, then Scriptural learning will be dominating in one's preaching without debasing one to copy the methods or indiosyncrasies of any particular school. One may then emulate the gifts of others without deviating from one's own high pattern."

Schartau at Work.

When Schartau entered into his ministry, he promised the Lord that he would fight for the kingdom of God as long as he could stand upright and, if he should eventually, by reason of human infirmity, be unable to stand, he would struggle on his knees in prayer until God gave him new strength. He would not rest until God gave him rest in the grave. This promise he certainly redeemed throughout his pastoral life. He served the Lord with unswerving fidelity, according to the gifts he had received. Even in secular matters he showed a like trustworthiness, and was an exceptionally able official. He lived up to his own ideal: "an official should in his ministry depend on the laws alone, without needing the supervision or indulgence of any man." It was by reason of this character that he early became provost of his district.

We find his program in the probation address delivered on the Third Sunday in Advent, 1793. He takes up the criticism that in his ministry he was said to represent the law. "Yes, I have preached law, and I will preach it as long as God gives me strength to move my tongue. The Chief Shepherd Himself preached law, and so did His apostles. So I, too, have preached the law, though I well know that no man shall be justified by the works of the law, but I have not endeavored to retain contrite hearts under the threats of the law. I have preached the law as a tutor unto Christ. It has been my sincere desire, so far as possible, to tear down the kingdom of Satan from the very bottom. I have been desirous of threatening

the obdurate sinner, that his conscience might be awakened. I have endeavored to snatch away from him his crutches and every support, in order that he might realize his utter helplessness and listen to the call of the gospel, and that the comfort of the Holy Spirit might find room in his heart.

"It may be that some are of the opinion that I have been too stern. If this were so, I could truthfully say that I have striven to be like Paul, saying, 'For whether we are beside ourselves,* it is unto God, or whether we are of sober mind, it is unto you.' I fear that my Lord may judge differently, namely that I have in most cases been too lenient, but then I also wish to say, 'If we have been too lenient, we have been so also unto the Lord.'"

Forty years of Schartau's work was done in the university city of Lund, and this became a lofty candlestick for his light. "I deem it extraordinarily important," he says, "that I have been called to work among you, in the midst of university life. I have noticed how several of the students have broken through every hindrance and come to hear the Word of God. Would that some of these who are to go out from this nursery of learning to occupy prominent places as teachers, judges, and other officials may retain and bring to fruitage the seeds of God's Word here sown! How great a blessing this would be! Oh, the joy for me to witness this in the day that shall make everything known!

"This morning when I saw the dawn heralding a

* "We are too stern," according to the old Swedish version.

new day of grace, I thought of Peter's words, 'We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts.' "

"I deeply desire that these words may be fulfilled in your hearts. Indeed, the Lord has brought them to fulfillment in many a heart, and I have had the indescribable pleasure of seeing the Word of God now and then prove fruitful." In this connection he makes special mention of the young people whom he had instructed and confirmed; but he also drew a like inference from the opposition and ignominy he had suffered, namely, that the word he had preached had shown its power. "My preaching has been censured and scoffed at. I do not say this to give vent to any bitterness. On the contrary, I wish that God might enlighten these poor people. They would then realize that they have spoken against, not the preacher only, but against his Lord. Nevertheless, it is awful to think that the Word of God becomes a savor unto death to some, though this too proves that it is not fruitless. I therefore hope that it has accomplished far more than has come to my notice, and that some may overcome their natural timidity and make my heart glad with their confession of what God has done for them."

We shall also quote a part of the peroration of this speech, which so well sets forth the program which Schartau carried out in his ministry. "God be praised for all the Word of God which has here been preached! Yea, His be the honor, for if it has at any time been done with enlightenment, the light has come from Him,

who said, 'Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' If it has been done with emphasis, the great power has come from God, not from ourselves. The Chief Shepherd Jesus Christ be eternally praised, who has brought His great victory to fruitage in several hearts, having led them out of error and the darkness of sin to the true knowledge of the Son of God! Some of these are already singing His praise in glory, and others, still left among us, shall eventually thank Him for ever."

Referring to the question of Schartau's legalistic tendency, he protested, even on his death-bed and in view of the great reckoning before him, that he had not been a legalistic preacher. "In the workshop of a goldsmith we find not only polishing soap, but also hammers and tongs with which the material is being worked and fashioned. So too, I have spoken not only that which has been pleasing, but also words conducive to discipline. I know that, to the praise of God, I have been able in due time to speak words of comfort to the weary." Schartau was afraid to prescribe narrower boundaries to the grace of God than those outlined by God Himself, but he was also afraid to make them wider. If he erred, he rather emphasized the former danger, though he feared both. In his catechism Schartau says concerning the Saviour that He is such that if a soul but turn to Him, he becomes a child of God, even though he has not in any real sense shown a childlike obedience to God.

Schartau makes a distinction between the assurance unto confession and the assurance unto faith. The

former is a special gift of grace, while the latter belongs to the normal life of a believer. He finds the latter assurance even in the very first sprout of faith, as a hidden beginning, for it belongs to the essence of true faith, though at first this has the character of incessant waiting for grace and but gradually develops into a conscious assurance of grace obtained. "As soon as the assurance found in the Word of God is conveyed to a human heart, so that one believes the promises of God, there is real faith, even though it be a faith that but waits for the forgiveness of sins."

In his psychological diagnoses of men, Schartau looked for certain tokens indicating the gradual steps of inner development, and some suspected that he thus hampered their spiritual advancement. To these Schartau replied, "May I then say a word or two concerning my Saviour. I know of no other comfort than that which comes from the Scriptural promises and from the agony of my Saviour. I know of no other cleansing than that which, according to the Word of God, is wrought by His blood of atonement. I know of no other assurance [note here the ground of assurance] than that which, in accordance with the Word of God, rests upon the merits of Christ's obedience. I know of no other power than that which, through the Word and Holy Communion, comes from Him who was crucified in weakness but lives in the power of God. I know of no other joy than that of the assurance by the Word of God that I am a disciple of Jesus in spite of my ignorance and foolishness; that I am a child of God in spite of my faults; that I shall be preserved

unto salvation in spite of my shortcomings; and all of this for the sake of my Saviour alone."

Schartau is famous for his outlines. They are usually quite extensive and can be read unto edification by those who are able to follow the trend of thought. Without losing this, Schartau here launched out on the depths of thought and faith and life. It is marvelous how he could extempore sustain himself in such depths. Annotations from some who heard him indicate that his oral discourse was on a par with his written outlines.

According to A. G. Rudelbach, Schartau is the greatest theologian Sweden has produced. His chief contribution lies within the Third Article of the Creed. He made distinct advancement in his psychological studies in Christian experience and life. To a certain extent he has a system of his own. He was a born thinker and systematizer.

We may for example call attention to his analysis of the stage of calling in the order of grace, his observation of the repeated processes in the knowledge of sin, or his differentiations of the enlightenment by the gospel, distinguishing the offers of grace, and the joy perceived for a while but soon disappearing, from faith itself and its abiding fellowship with God, with or without emotions. His observations show that faith rises out of the hidden depths of spiritual poverty. Schartau wished to have reason converted and sanctified, but not annihilated. He wished to walk in obedience to the Spirit, but he wished to walk with open eyes. He therefore rather disliked the obscurity of mysticism, though he was not a stranger to its deep spirituality.

It is worthy of observation that there are no polemics in Schartau's sermons, except against sins, wherever found or however clad, whether in pure materialism, impure spirituality, or lifeless ecclesiasticism and orthodoxy. He looked upon the temple as a sanctuary, and altogether too holy a place for speculations or for making it an arena for doctrinal warfare. In one of his homiletical outlines he enunciates the principle that a preacher must avoid quarreling on the pulpit. There must be no strange fires on the Lord's altar, nor in His pulpit — a principle which must have cost Schartau himself much effort at self-control.

Another remarkable fact is that Schartau rarely antagonizes individual, external sins. He feared taking away the mote where he could not likewise remove the beam, to bring about an external whitewashing without an internal conversion.

We have on record from his pen at least one temperance sermon, dealing specifically with this subject. Schartau was severe in his condemnation of drunkenness. He also strongly disapproved moderate drinking. A Christian should not only be sober, abstaining from excessive drinking, which is self-evident, but he should abstain to such an extent that the temper of his mind be not altered by the use of drink.

It is evident that Schartau's strongly marked personality had a language of its own. His style is not smooth and easy flowing, but powerful like himself. The spiritual authority with which he appeared by reason of his certainty of a higher calling naturally found expression in his language. Every sentence is clear-cut and well balanced, as if dictated with a special

purpose. There is great weight and a certain ruggedness to his style, well adapted to his thoughts, just as Charles XII was more fittingly dressed in his great top-boots than he would have been in velvet slippers. "The bride of Christ needs no mirror to adorn herself," he said. The beauty of truth was his objective. When the content of his discourse so demanded, Schartau could rise to a very lofty plane. His language then became like a mighty chorale. The speaker then became an orator and spoke like a prophet of God.

Schartau has had many followers. He became the father of a movement known as "Schartauism," a mode of churchliness and preaching, which characterizes southern and western Sweden. This branch of the Church of Sweden is purely evangelical Lutheran, and the churches are there regularly well filled with devout worshippers. In this way Schartau's influence has been a bulwark against both rationalism and reformed secterianism, and it has grown from generation to generation.

Schartau's Personality.

Schartau's successor, Achatius Kahl, a Swedenborgian, who lived on into the eighties, described his impression on seeing the dead body of Schartau in the following words, "His eyes bore testimony to the stability of his faith, his pale lips to the power of prayer, and his open forehead to the upright purpose of his heart." If the impression of his dead body could have been such, what must not that of the living Schartau have been? We may characterize him in his own words, descriptive of one of his followers and of the essentials

of every true servant of the Lord, "An eye that looks straight forward and a heart that is aflame with the love of Christ." His heart was thus aflame. He moved straight forward and tolerated no crooked sidelines nor compromises, straight forward, whether it was pleasant or grievous, whether men were with him or against him. He had an eye single to the will of God. He was a spiritual knight without fear. "The least of my faults is that of fear," he said. He bore his head high among men, but he humbled himself before God, and he could also acknowledge his faults before men.

Schartau admitted that he was by nature "prone to be authoritative and bent toward sternness, exaggeration, and assertiveness," but Assar Lindeblad, his first biographer, says that "with his dominating Christian disposition Schartau suppressed every human weakness into the background of his great personality, so that he gave the impression of an entirely harmonious, healthy, vigorous, and independent Christian character. — In my early youth I learned to admire the sublime man, and frequently since then his personality has stood before me with the imperishable beauty of a saint. There was balance, poise, and dignity to his manner and speech, the lofty calm, and the pure harmony which antique art was wont to attribute to its heroes."

In his catechism Schartau ascribes to God among other attributes also that of independence or self-sufficiency, and he describes this in the following way, "God is of Himself, He depends on no one, nor can anyone influence Him against His will, for He is in need of no one." It is evident that something similar should appear in every man of God. With his marked

independence Schartau would not tolerate any coercive influence upon conscience. He condemned every effort "to lord it over the Church of God, in which every member has a faith that overcometh the world, and is not to be ruled by any vain threats, nor to be driven by any staff of frail reed." It is evident, however, that people naturally yielded to so dominating a personality as that of Schartau. Even his most intimate friends, Professors Florman and Holmbergsson, never addressed him with the familiar "Thou," but said, "Prosten" ("The Provost"). It was inevitable, and yet Schartau believed in the adage, "Live and let live." He wished every Christian to be free and independent. "The Freedom of a Christian Man" was to him not only a letter but an experience, and yet he recognized that there is no absolute freedom here on earth. Our freedom must be limited to be retained. He defined freedom as "an ability to follow the inclination of one's heart and to enjoy earthly pleasures without sacrificing one's deeper spiritual joy."

"A person whose labor is well pleasing to God must suffer opprobrium and persecution," he said on his death-bed, "while those who are not acceptable to the Lord may feast on the praise of men." He knew whereof he spoke. In the midst of fiery assaults upon his person, he retained a cool, Stoic calm, which indeed always rested upon him. It was a token of the eternal peace of soul which he enjoyed by reason of his assurance of the presence and grace of God.

It was characteristic of him that he emphasized a faithful discharge of secular duties. When Kirkegaard, in protest against a merely official form of Christianity,

said, "We must return to the cloister which Luther abandoned," Schartau would say, "Not to the cloister, but to your vocation and, first of all, to a true conversion, that you may become a new man and as such enter into your labor." This is a genuine Lutheran thought. It has found a new expression in our Swedish Church as a protest against undue "spirituality" at the expense of loyalty in one's plain, every-day duties. Schartau recognized two poles in our temporal life, a negative and a positive. The former is earthly and is lesser in comparison with the eternal, constituting the "many things" in comparison with "the one thing needful." It has a dangerous attraction, and many a heart is thus drawn from God. Here we need watchfulness and prayer and sacrifice. But our earthly life has a positive side also, offering opportunities for the service of God. We have the same Lord in our daily vocation as in our Sunday worship. "So far as I am concerned," said Schartau on his deathbed, "it matters not whether I live or die, whether I am on the one side among the living or on the other side among the dead: my name is written in the Book of Life." The boundaries between the temporal and eternal, between the old and new earth, here disappear. The grace of God, like the vault of heaven, embraces both: to serve God is the one thing needful, whether it be done humbly on earth, or gloriously in heaven. Such service sanctifies and elevates our earthly life, even our most humble labor, and we must abstain from everything that cannot be thus sanctified and ennobled.

Schartau was distinctively Swedish, and the movement that bears his name is at heart national. There

is something genuinely Swedish about his personality, something typical of our people in their characteristic harmonizing of opposites, of courage and tenderness, of grave earnestness in harmony with deep joy, and of cheerfulness with an underlying seriousness and even a streak of melancholy, with unyielding independence joined with guiltless obedience. We may even find in Schartau something in complete harmony with natural Swedish environment, something like the silent, majestic pine forests and like the solid and immovable mountains, something like the broad fields with their edging ridges.

There was something fundamentally manly and serious about Schartau, but there was also a deep-lying streak of almost feminine gentleness and charity.

“His was an art, known by but few,
Of being strong and gentle too.”

This art Schartau had learned of his Master, who was the strongest and most gentle of all. He was kind to those that suffered or were in need and especially sympathetic to those who were spiritually “laboring and heavy laden”. He could literally “weep with those that wept.” Like his Master he was a friend of publicans and sinners. “If you have the glad assurance that the great Advocate with the Father is on your side, you can well afford to be charitable to your brethren.” Schartau had an open eye for the true and beautiful in human life. He was by no means averse to culture. He enjoyed to spend a moment or two with learned and cultured men, and was able to sustain an interesting conversation with them, for he did not

lack broad humanitarian knowledge. He had an abundance of witticisms and anecdotes. Now and then he found diversion in playing his violin, and in his earlier life he even arranged musical evening entertainments. It is an interesting fact that even the aged Provost could take exercise on his skates and enjoy himself with his young people.

In a sermon on the Gospel for Sexagesima he outlines the religious and moral ideas of Christianity on the basis of the Decalogue; tracing the development that belongs to the ages of spiritual childhood, youth, and the fathers. His description of the spiritual fathers is a good characterization of Schartau himself, and we shall quote a few words.

"A person who has attained the stability of the spiritual fathers is not only free from coercion as are the children in faith, nor from the fear of men as are the youths, but he knows how to deal wisely even with the worldly minded, not defying and yet resisting them. He is not only hopeful of obtaining grace as are the spiritual children, nor of obtaining assurance in God's promises without needing the support of either comfort or spiritual joy. He has not only the will and ability to obey the commandments of God, but he is aware of his advancement in both respects, and he knows that he loves God.

"A father in faith not only does not take the Name of the Lord in vain, but he speaks concerning God under the guidance of the Holy Spirit. He not only prays with childlike confidence and thanks God with burning zeal, but he praises God and glorifies His Name. He ventures to deal with God boldly, taking for granted

that he is being heard, like one confidently conversing with a friend. He keeps the Lord's day holy. He not only uses the Word of God, but he applies it to both himself and others, and at times he is granted the enjoyment of celestial rest. He is humble without seeming to be so. He is not only contented with the precedence of others and satisfied with his own humble estate, but he would be satisfied to descend even deeper into humility, if this were God's will. He keeps aloof from the overcrowded places of honor and does not desire earthly exaltation; he is even pained if he should at any time become the object of undue praise. He can patiently endure continued insult and do favor to an enemy without reminding him of former injury. He not only does not lend his approval to sin nor yields to it, but his dignified earnestness repels the depravity of men. He avoids the dangers of temptation and makes himself chaste by means of mental self-control.

"Earthly goods do not captivate a mind that has seen the vision of heavenly riches, and yet a real father in faith values both. He uses the former with a heavenly mind. He fears deception and rejoices in truth and uses worldly wisdom carefully like a two-edged sword. He speaks of the absent in a way that merits the approval of their friends. He apologizes for the erring ones and prays for them. He hates sin, but not the sinner. Sinful depravity has lost control over him, and indeed much of its power, and the new man in him has reached noticeable development. He has the mind of Christ and walks even as He walked. He longs for the second advent of his Saviour, as a final, complete manifestation of His glory. He is fit to be

a means in the hands of God and can, by learning, comfort, and admonition, preserve others from falling away from the Lord.”

A Remarkable Prayer.

The following characteristic prayer by Schartau is found in the Church Book in Bjellerup.

“O Lord of heaven and earth, I praise Thee that Thou hast opened to one of the least of Thy servants, and one of the most unprofitable, the door of this sheepfold, yea, that in this congregation Thou hast opened the hearts of some, so that by Thy grace and goodness I have been enabled to see firstfruits of my labor in the fold which Thou hast intrusted to me. Thou hast thereby, O Lord, encouraged me at times when I became weary and refreshed me at times when I grew tired. Angels praise Thee, O Lord, and songs of the redeemed resound around Thy throne, but Thou dost also listen to the sighing of the poor, coming as it does from the depths of earthly need. Grant that Thy servant may present a petition before Thine all-seeing eye, and hear me for the sake of Jesus Christ, Thy Son and my Saviour, yea, my Lord and Master, who also intercedes for me when, under the guidance of Thy Holy Spirit, I now offer my humble prayer. Protect Thy servant, O Lord, that I may not depart from Thee, for I am relying on Thy faithfulness to me and Thy love to the congregation which Thou hast purchased with the blood of Thy Son, lest, if the shepherd be smitten, the sheep of the fold might be scattered abroad. Dear Father, preserve, through Thy Holy Spirit, those from evil whom Thou hast given to Thy

Son for an inheritance, lest in trials, in the furnace of affliction, they deny the Lord who has bought them. And when this hand of mine no longer writes on these pages, then, O Thou Lord of the harvest, send a faithful laborer into this harvest, that he may water it with the unadulterated Word of God, that the seed here sown may not die. Search his heart mightily by Thy Holy Spirit and indue him with Thy grace that both he that soweth and he that reapeth may rejoice together before Thy throne in glory, there to join in the songs of praise of those who, by the ministry of either, shall have been converted from the idols to the living God. Amen."

Schartau's Sickness and Death.

A few annotations from Schartau's final sickness cast a halo of light about his personality. His last utterances come with the clearness of eternity. It seemed as though he had already "entered into the joy of his Lord," before he left his earthly tabernacle with its grievous pain. "I have never been so happy before," he said, "I am sixty-seven years old, but I have never been so happy before. My lips praise Thee! For my own part it matters not whether I live or die. My name is in the Book of Life, and my Saviour says far more emphatically than Pilate, 'What I have written, I have written.'"

His assurance of faith certainly rested upon a firm foundation, but he had his battles to fight to the very last. "The devil has tried to make my deathbed narrow, but Jesus faced him and made an end of his efforts. God is a God in time of need. I have been in the fray and have been victorious, because Jesus had been there before me and had come out victorious."

"The most excellent of all is when I can say, 'Praise and thanks and glory be to God.' It is more delightful than if my physician could make an extract from every apothecary's shop in Sweden. If I should die of pure thanksgiving, I could get no better death." He died February 3, 1825, not *of* thanksgiving, but *with* thanksgiving, and a better and more beautiful death he could not have had.

His contemporaries could not appraise Schartau aright. Distance in space and time has furnished the proper historical perspective and enabled one to make a more just evaluation. Schartau rises higher and higher in the proportion that Swedish church history is being clarified. A recent evidence of this is that in 1913 the Swedish Academy coined a memorial with Henric Schartau's name and picture, and simultaneously incorporated his biography into its proceedings. On the opposite side the coin bears the picture of a shepherd with his flock and with the following inscription:

"Pastor sedulus ille gregis verusque magister."

"He was a faithful shepherd of his flock and a true teacher." The acknowledgement of God strengthened and gladdened Schartau himself and has followed upon his work "unto the third and fourth generation" and, indeed, will follow it much longer.

The comparatively simple stone slab at the head of Schartau's grave bears the following inscription: "But I have therefore not fled from Thee, my Shepherd, nor have I desired the applause of men, Thou knowest; what I have preached is right before Thee." This epi-

taph fits the man, but there are living stones that speak better still, the many souls who through Schatta's ministry have been won for the living God.

"His tongue is silenced, but his spirit speaketh
A mighty language, which no silence knows.
How many a heart he comforted in sadness,
How many erring souls to God he shows!
He sowed the Word of God, whose fruits shall ripen
Into a harvest of eternal praise;
He saw it not — this fruitful harvest whiten —
He sees it garnered by the Hand of Grace.

O, it is beautiful to live and labor
The work of God as he the lifelong day!
God's hosts of angels, holy, wise, and mighty
Are camping lovingly around his grave.
His memory liveth, yea, shall live for ever,
Deeply inscribed upon many a heart;
His gentle, mighty spirit here shall linger
And from old Carolina* ne'er depart.

C. A. HEUMAN.

* The university and the City of Lund.