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The Imputation.

Translated from Dr. Ed. Preuss's *Die Lehre von der Rechtfertigung*,
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"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the *Word of Reconciliation*," 2 Cor. 5, 19. If the king issues an amnesty and does not send his messengers, men or letters, to publish it, it will profit no one. Therefore God has sent His apostles, and the words of St. Paul, spoken at Antioch, "That through this Man is preached unto you the forgiveness of sins," Acts 13, 38, have for nineteen hundred years continued to ring throughout the nations. The gates of the prison are shattered; God's messengers are standing on the threshold and cry, "Go forth!" Is. 49, 9; 61, 6; Luke 4, 18—21. Is it God's fault if some remain in it because they love their dungeon? Freedom was granted to all the captive Jews in Babylon, but those who desired to remain there did not come into possession of it. He, however, who hears God's message and goes forth is free; him God, for the sake of the perfect satisfaction rendered by Christ, regards as righteous.

This justification does not coincide with the atonement on the cross, but is rather its fruit. God justifies you by not only announcing grace to you, but by truly and actually receiving you into the relation of grace and sonship. The verb *to justify* occurs thirty-eight times in the New Testament,¹⁾ and in all these thirty-eight passages it signifies a forensic act. It means *to regard as righteous, to declare righteous, not to infuse righteousness*. This may be seen most clearly Luke 10, 29. The lawyer, "willing to

1) Matt. 11, 19; 12, 37; Luke 7, 29. 35; 10, 29; 16, 15; 18, 14; Acts 13, 39 (twice); Rom. 2, 13; 3, 4. 20. 24. 26. 28. 30; 4, 2. 5; 5, 1. 9; 6, 7; 8, 30. 33; 1 Cor. 4, 4; 6, 11; Gal. 2, 16 (three times); 2, 17; 3, 8. 11. 24; 5, 4; 1 Tim. 3, 16; Titus 3, 7; Jas. 2, 21. 24. 25.

Missionary Approach to the Heathen.

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Nothing will convert a heathen from the power of Satan to God save the Word of the living God. However, it is of extreme importance that a missionary win the ear of the heathen for his message. Racial enmity and natural suspicion of the foreigner frequently effectively bar the well-meant approach of the missionary. Every honorable means, therefore, that will tend to allay animosity and break down suspicion should be welcomed and employed in Christian statesmanship by the messenger of Jesus Christ.

One of these means is familiarity with, and an understanding of, the psychology and the civilization of the people among whom he is called to labor, and the proper employment of both. Nothing will arrest the sympathetic attention of the non-Christian hearer,

and especially the attention of the educated heathen, so quickly as a comprehensive knowledge of the literature of his people and a fair-minded and generous use of it.

Also familiarity with the literature of a non-Christian people will offer the missionary an open avenue of attack. Proceeding from a well-chosen quotation, he can readily carry his audience with him when he progresses to the eternal verities of God. The natural knowledge of God, especially the remnants of the holy will of God occasionally found in the literature of non-Christians, should be grasped with avidity and employed with circumspection when approaching the heathen with the message of the true God. God did not leave Himself without witness to the heathen. This witness of God is frequently reflected in the proverbs and in the literature of a people and may well serve as a stepping-stone to the presentation of the revelation of God given in His Word. The conscience of the heathen hearer will give strong assent and will convict him when the existence of the one true God, His eternity, His omnipotence, His righteousness, His justice, His judgment, are presented and stressed. Of course, the Gospel-message of salvation in Christ Jesus will not be found foreshadowed and reflected in the mind and heart of natural man and therefore neither in the literature of a non-Christian people.

Among all the non-Christian peoples of whom we have knowledge there is none more "religious" than the Hindus. Self-denial and other-worldliness are manifestations of this characteristic. To the Hindu mind no person deserves a higher religious rating than the ascetic, the person who claims to have freed himself from all earthly impulses and is wrapped up in the contemplation of "god." The ascetic is the unsurpassed and unsurpassable Hindu religious ideal. He is nearest to "god." He is god.

This frame of mind frequently finds expression in classic Indian authors. Among an overwhelming mass of trivial, unworthy, and blasphemous thought, which reveals depressing evidence of the degradation, corruption, death, and decay, into which separation from God has plunged the heathen mind and will, we occasionally meet with voices which clearly show that remnants of the original knowledge of things spiritual, especially remnants of the original knowledge of the holy will of God, still exist among them. The "truth of God is held down in unrighteousness." Rom. 1, 18.

Southern India, in ages gone by, had a large number of notable authors whose writings are extant even to-day. Tamil is a living

tongue in South India and is spoken by some 18 millions of people. Much of the verse of these Tamil writers is well known to the people and especially to the educated Brahman. On the streets and at the waysides and in the temples the hymns of the Tamil "saints" are constantly sung. They live among the people.

It may be well worth our trouble to become acquainted with some of the reflections that find expression in these Tamil sacred songs.

I quote from the *Heritage of India Series, Hymns of the Tamil Saivite Saints*.¹⁾ Usually Siva is addressed.

From a hymn to Siva, showing the sense of sin and despair of self (p. 43) :—

In right I have no power to live,
 Day after day I'm stained with sin;
 I read, but do not understand;
 I hold Thee not my heart within.
 O light, O flame, O first of all,
 I wandered far that I might see
 Athihai Virattanam's²⁾ Lord,
 Thy flowerlike feet of purity.

Daily I'm sunk in worldly sin;
 Naught know I as I ought to know;
 Absorbed in vice as 'twere my kin,
 I see no path to which to go.
 O Thou with throat one darkling gem,
 Gracious, such grace to me accord,
 That I may see Thy beauteous feet,
 Athihai Virattanam's Lord.

A stanza confessing the corruption of the whole human nature (p. 47) :—

Evil, all evil, my race, evil my qualities all,
 Great am I only in sin, evil is even my good,
 Evil my innermost self, foolish, avoiding the pure.
 Beast am I not, yet the ways of the beast I can never forsake.
 I can exhort with strong words, telling men what they should hate,
 Yet can I never give gifts, only to beg them I know.
 Ah! wretched man that I am, whereunto came I to birth?

A verse showing conviction that it is impossible to find "god" by one's own reason and strength (p. 97) :—

Since I am false and false my heart and false my very love,
 Howe'er I weep, still held by deeds, can I reach Thee³⁾ above?
 O honey, nectar, O essential sweetness, great as sweet,
 Grant grace to me to find the path that leads unto Thy feet.

1) Association Press, 5 Russell St., Calcutta.

2) A shrine in the South Arcot District, India.

3) Siva.

Lack of righteousness (p. 21) :—

No righteousness have I, I only speak in praise of Thee.³⁾

Come, . . . Lord, let no dark fruit of deeds, I pray,
Torment Thy slave, who with his songs extols Thee day by day.

Merited rejection from "god" and eternal punishment (p. 95) :

The meanest cur am I; I know not how to do the right;
'Twere but what I deserve, should'st Thou³⁾ my wickedness requite
With the dread fate of those who never saw Thy flowery feet;
For though mine eyes have seen, my ears have heard saints guileless meet,
Who reached Thy³⁾ fragrant presence, yet I stay; for false am I,
Fit for naught save to eat and dress, Lion of Victory.

Man is the author of his own corruption, not God, i. e., Siva (p. 95) :—

None but myself has sunk myself. Thy name be ever praised.
No blame lay I on Thee, lauds to my Master be upraised!
Yet to forgive is aye a mark of greatness. Praise to Thee.
Lord of the land celestial, Praise. O end this life for me!

Utter fruitlessness of pilgrimages and austerities (p. 57) :—

Why bathe in Ganga's stream, or Kaviri?
Why go to Comorin in Kongu's land?
Why seek the waters of the sounding sea?
Release is theirs, and theirs alone, who call
In every place upon the Lord of all.

Why chant the Vedas, hear the Shastras' lore?
Why daily teach the books of righteousness?
Why the Vedangas six say o'er and o'er?
Release is theirs, and theirs alone, whose heart
From thinking of the Lord shall ne'er depart.

Why roam the jungle, wander cities through?
Why plague life with unstinting penance hard?
Why eat no flesh and gaze into the blue?
Release is theirs, and theirs alone, who cry
Unceasing to the Lord of Wisdom high.

Why fast and starve, why suffer pains austere?
Why climb the mountains, doing penance harsh?
Why go to bathe in waters far and near?
Release is theirs, and theirs alone, who call
At every time upon the Lord of all.

Sin must be forgiven, i. e., by Siva (p. 65) :—

Forgive our sin, Great One; forgiveness is Thy duty meet;
For with Thee is great grace, Lord of celestial beings all.

Despair in the face of death (p. 91) :—

I have no fear of births, but quake at thought that I must die.
E'en heav'n to me were naught; for earth's whole empire what care I?
O Siva, wreathed with honeyed blossoms, "when shall come the morn
When Thou wilt grant Thy grace to me?" I cry, with anguish torn.

Despair (p. 67) :—

Immersed in painful cherishing
 Of child and wedded wife,
 No room is there in me to feel
 Thy power, Lord of my life [Siva].
 Oh, whereunto came I to birth?
 To cherish this false world
 Or watch it, bubble-like, appear,
 Then be to nothing hurled?

God (Siva) is eternal (p. 93) :—

O Being ancient,
 Thou art beginning, Thou art end:
 Tell me, how can I be so dead at heart?

God (Siva) is Creator and Preserver (p. 97) :—

Heav'n, earth, and all that therein is
 Thou makest without seed.
 Thou dost preserve and Thou destroy.

Devotion to God, i. e., Siva (p. 49) :—

Thou art my parents, Lord,
 Thou all kinsmen that I need,
 Thou to me art loved ones fair,
 Thou art treasure rich indeed.
 Family, friends, home art Thou,
 Life and joy I draw from Thee,
 False world's goods by Thee I leave,
 Gold, pearl, wealth art Thou to me.

A town without a (heathen) temple (p. 67) :—

The ill-starred town without a house of God,
 Wherein white ash on no man's brow doth glow;
 The town where pious praises are unsung,
 Where are no wayside shrines men's faith to show,
 Where none blow joyfully the conch-shell white,
 Where spread no canopies, no flags appear,
 Where none make flowery offerings ere they eat,—
 Call it no town, 'tis but a jungle drear.

And, finally, praise of the sacred white ash (white ash is burnt cow-dung, with which the followers of Siva mark their foreheads and bodies day by day), p. 23 :—

The sacred ash has mystic power,
 'Tis worn by dwellers in the sky;
 The ash bestows true loveliness.
 Praise of the ash ascends on high.
 The ash shows what the Tantras mean
 And true religion's essence tells,
 The ash of Him of Alavay (Madura)
 In whom red-lippèd Uma dwells.

NOTE.—The Saivites think of Siva as half man and half woman. Uma is the female half of Siva, also his consort.