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PRACTICAL RESULTS OF MONISM.

A current definition of monism runs thus: "The doctrine of cosmology that attempts to explain the phenomena of the cosmos by one principle of being or ultimate substance."¹⁾ Arthur Drews, a monist, defines monism as "that view of the cosmos which admits but one principle or one ground of reality." In a recent brochure, Superintendent Repke has sketched the various types of this philosophical theory.²⁾ There is a materialistic monism, which reduces every phenomenon in the universe to a basis of matter. Then there is an idealistic monism, which claims that matter has no independent existence; it is a mere conception of the mind; every phenomenon is a product of the spirit. Lastly, there is a pantheistic monism. Its chief apostle is Eduard v. Hartmann, who observes that there is a parallelism between nature and spirit: in nature he finds force and law, or a principle of energy and of order; the counterparts of these two elements in the realm of the spirit are: will and mind. Force and will represent the unlogical, law and mind the logical, in the two hemispheres which monism assumes for its cosmos. But these four elements: force, law, will, mind, are not four different substances, but manifestations of the same, in fact, of the only substance. The multitude of volitions which individuals put forth are but movements of the absolute will; and the host of ideas, or ideal distinctions, become concentrated

1) Standard Dictionary.

2) *Pantheistischer und deistischer Monismus*, in *Bibl. Zeit- und Streitfragen* VII, 8.

THE ORGANIZATION OF THE MISSOURI SYNOD.¹⁾

“Congenial minds meet; for whatsoever God wills must come to pass; the truth must not only separate, but also unite men,”²⁾—again and again this sentiment has been verified by the course of events in the history of the Christian Church. No person who has dared to speak God’s truth to men for conscience’ sake has, on the one hand, been spared the sorrow of beholding men arrayed against him who disputed his statements and questioned his motives, nor has hé, on the other hand, been denied the comfort which comes from approval and comradeship won by the truth spoken. Luther describes his own experience thus: “Everybody is now lamenting and clamoring, because the Gospel causes so much unrest, strife, and disorder in the world. They say that since the Gospel is come, conditions are worse than at any previous time; for then there was peace and quiet everywhere; there were no persecutions, and men lived with one another as good friends and

11) *The New Schaff-Herzog Encycl.* VIII, p. 331.

1) This article continues the series of articles inscribed “Walther the Lutheran.” It is proposed, instead of continuing the original heading, to present the leading events exhibiting the quality of Walther’s Lutheranism in separate articles with separate headings.

2) Hochstetter, *Gesch. d. ev.-luth. Missouri-Syn.*, p. 147.

neighbors.”³⁾ But Luther also lived to see the unifying effect of his testimony, and praised God for it.

We had recorded, in a previous issue, the severing of bonds of synodical fellowship in various parts of the American Lutheran Church, and the sincere regret which these events caused Walther. It had not been his intention originally to organize a new synod, but he had hoped that the existing Lutheran synods, by placing themselves fairly and squarely on the Lutheran confessions, would render it possible to him and his companions to unite with them. He would have been content to see the leaven of the truth work in the older Lutheran synods and gradually bring about a better state of affairs from the view-point of confessional Lutheranism. The idea of organizing a new synod was first suggested by a series of articles which appeared in the *Lutherische Kirchenzeitung*, in 1845, under the caption: “What Are the Guiding Principles for the Organization of Orthodox Synods of the Lutheran Church in Our Country?” But Walther rejoiced at the idea suggested in these articles, and published the articles in *Der Lutheraner*, with the wish “that they might achieve the end for which they were written.”⁴⁾ The articles had been offered as a basis for fraternal discussion to all who “were of like mind with the author and favored his plan.” Walther had accepted them in that spirit. It was given to him later to help carry the plan into execution.

In the spring of 1846, Revs. A. Ernst, Fr. Lochner, and Dr. Sihler met in conference with Walther, Loeber, Keyl, Gruber, Fuerbringer, and Schieferdecker to prepare a draft for a synodical constitution. Walther enlivened the discussions and materially contributed toward shaping the various parts of the constitution by exhibiting point for point from the Scriptures the pure Lutheran doctrine concerning the Church, the Ministry, the Government of the Church, and Church Ordinances. At the close of the conference it was agreed to meet once more at Fort Wayne before taking the final steps for

3) 7, 402.

4) 2, 29 f. 33 f. 55 f.

effecting the proposed synodical organization. This second conference was held in July, 1846, at Dr. Sihler's residence. It was more largely attended by pastors who had not been able to travel the long distance to St. Louis. Loeber, Walther, Keyl, and Brohm had come from Missouri. The draft for the constitution was carefully gone over, revised, perfected, and ordered printed in *Der Lutheraner* and in pamphlet form for distribution among the congregations. The Synodical Constitution is the initial article in vol. 3 of Walther's church-paper, and follows immediately after the enthusiastic Preface which we published in vol. XV, p. 200 ff. The original purpose of the founders of the Missouri Synod is plainly expressed in the

PREAMBLE.

While it is certain that the Church is not established or preserved by a constitution, but solely by the pure and unadulterated preaching of the holy Gospel and by the correct administration of the holy sacraments, nevertheless it is equally certain that a sound constitution, not contrary to Scripture, helps to make the Church flourishing.⁵⁾

Here, in the United States of North America, *e. g.*, it would hardly be possible for all the separate Lutheran congregations, without a joint organization of the Church, to retain the pure doctrine, and to resist the inroads of errorists. Nor would they thus be able jointly to labor for the attainment of their ends and aims, on the basis of a common faith, and cooperating in love for the furtherance of the objects of the Church. (See ch. I, § 6.) Moved chiefly by these two considerations, the ministers of the Lutheran Church named below met for the purpose of drafting a synodical constitution that is not to rest

5) To cite an instance, 70 or 80 years ago rationalism invaded the Church, and instead of the faith of the Church unbelief was preached from many pulpits. In those days it was by the constitutions and regulations of the good old times in the Lutheran Church, by the orthodox forms of worship and liturgical acts, that the faith and confession of the Church was being nourished in the hearts of believers, that it was roused in those who were seeking it, and that the communion of the praying and confessing Church was preserved.

on the confessional writings of the Church merely as an advertisement, but is to be supported and pervaded in all its parts by the unadulterated confession and the pure doctrine of the Church, thus enabling and aiding the Church, in her confessing and indoctrinating activities, to take care of each particular church-issue. Two defects are to be remedied by this procedure: 1) The Confessions of the Church are not merely to receive external and passing mention, without exercising a disposing and formative influence on the entire constitution and on the entire activity of the Church, and without making it plain to everybody in what manner the Confessions and the doctrine enliven and pervade, not only in a general way, the common worship, the government and discipline of the church-body, but also particular enterprises, such as the establishment of institutions of learning, the publication of periodicals by the Church, the examination of candidates for the ministry, regulations for supplying the office of the ministry with incumbents, home and foreign missions, etc. We find this defect in the constitutions of those synods now existing, which show a certain outward respect to the Confessions of the Church, and formally accept them, though the practice in the churches in many and flagrant ways is in contradiction of the Confessions. 2) The other defect is this: for carrying on certain enterprises of the Church, such as the care of the poor and the sick, the work of mission, etc., private societies are likely to be organized which exist beside the Church, hold no connection or only a very loose connection with the Confessions of the Church, and, as a rule, are of the restless, busybody stamp of Methodism.

However, it was necessary to emphasize the fundamental and all-pervading character of the confessions of the Church, not only because of the most precious and important object contemplated and for the prevention of the two defects aforementioned, but chiefly on account of the Schmuckerians, *i. e.*, the so-called Lutheran General Synod. Everybody knows that this body has recently published its defection from the Lutheran

doctrine of the sacrament. This body seems to think that the Confessions of the Church do not rest on the unchangeable and eternal Word of God, and, hence, are alterable and equivocal, least of all, that they are to regulate, enliven, and pervade the entire practice of the Church.

The names of the Lutheran pastors who met in conference at Fort Wayne during the first part of June to deliberate on a synodical constitution, are as follows: Loeber, pastor at Altenburg, Perry Co., Mo.; Dr. Sihler, pastor at Fort Wayne, Ind.; Knape, pastor at Defiance, Henry Co., O.; Schmidt, pastor at Cleveland, O.; Ernst, pastor at Neuendettelsau, Union Co., O.; Walther, pastor at St. Louis, Mo.; Brohm, pastor at New York, N. Y.; Schneider, pastor at Marion, Marion Co., O.; Selle, pastor at Chicago, Ill.; Husmann, pastor in Marion Tp., Allen Co., Ind.; Craemer, pastor at Frankenmuth, Saginaw Co., Mich.; Trautmann, pastor at Danbury, Ottawa Co., O.; Hattstaedt, pastor at Monroe, Mich.; Detzer, pastor in Williams Co., O.; Burger, pastor at Willshire, Van Wert Co., and in Mercer Co., O.; Jaebker, pastor in Adams Co., Ind.

The following pastors who could not be present at the conference had expressed their cordial approval of the purpose of the meeting, *viz.*: Gruber, pastor at Paitzdorf, Perry Co., Mo.; Keyl, pastor at Frohna, Perry Co., Mo.; Fuerbringer, pastor at Elkhorn Prairie, Washington Co., Ill.; Schieferdecker, pastor in Monroe Co., Ill.; Buenger, pastor at St. Louis and in Central Tp., Mo.; Lochner, pastor at Toledo, O.

Finally, there were present the following candidates of the ministry: Lehmann, Schuster, Boehm, Wolf, Scholz.

The Constitution as drafted is appended, with explanatory notes.⁶⁾ This document deserves to be studied separately.

The first synodical convention met on Jubilate Sunday (April 25), 1847, in Pastor Selle's congregation at Chicago. Twelve pastors and sixteen congregations signed the Constitution, eleven pastors were present as advisory members, and a few communicated their approval of the organization in writing.

6) 3, 2—6. 8—10.

It was a very humble beginning. Dr. Sihler pointed to the Christ-child in the manger and to the parable of the mustard-seed as illustrations of the way in which the great works of God are begun. The illustrations were apt; for the power of Christ and His Word went forth to the American Lutheran Church through the deliberations and resolutions of that memorable convention. The election of officers for the new synod resulted as follows: Pastor C. F. W. Walther, President; Dr. W. Sihler, Vice-President; Pastor F. W. Husmann, Secretary; Mr. F. W. Barthel, Treasurer.

The infant Synod of Missouri had been born, and men began to ask, "What manner of child shall this be?"
