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Doctrinal Theology.

SOTERIOLOGY.

(Continued.)

JUSTIFICATION.

The chief and foremost benefit of Christ is that perfect righteousness which, by his vicarious atonement, Christ, the Redeemer of mankind, has procured for Adam and all his sinful progeny. *This is his name whereby he shall be called, The Lord OUR RIGHTEOUSNESS.*¹⁾ *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*²⁾ *For God hath made him to sin for us who knew no sin, that we might be made the righteousness of God in him.*³⁾

Christ knew no sin. In him there was no sin.⁴⁾ When God made him sin for us, it was by imputation. *The Lord hath laid on him the iniquity of us all.*⁵⁾ Thus, when he suffered and died, *he was wounded for OUR transgression, he was bruised for OUR iniquities.*⁶⁾ Not by a physical act, but by a judicial act of God was Jesus made sin. By the physical, creative act of God Jesus was made *that Holy Thing* which was born of the Virgin.⁷⁾ But while *in* him there was

1) Jer. 23, 6.

2) Rom. 5, 19.

3) 2 Cor. 5, 21.

4) 1 John 3, 5. John 8, 46. Hebr. 4, 15; 7, 26. 27.

5) Is. 53, 6.

6) Is. 53, 5.

7) Luke 1, 35.

Historical Theology.

A LESSON ON THE LANGUAGE QUESTION.

II.

That a change of language did not of intrinsic necessity result in or go hand in hand with a change of creed, of doctrine and practice, in the Delaware valley two hundred years ago should pass without debate. If Lutheranism were by its nature restricted to one language and nation, it could not be of that church to which the charge was given, "Go ye into all the world and preach the Gospel unto every nation," or of the church which was on its very birthday signalized as the church of many tongues. The Swedish Lutheran church was itself a living proof and testimony of the truth that the doctrine proclaimed by Martin Luther in the German language to German hearers and bearing fruit a hundredfold on German soil was a seed which under God's blessing will sprout and grow and bear a harvest in other lands. And if it had not been for reasons distinctly traceable in the history of the Lutheran movement in England during the first half of the sixteenth century, England might to-day, as Sweden is and Norway, be a largely Lutheran country.

We do not say that there was no connection of cause and effect between the transition from Swedish to English and the drifting away from Lutheranism to Calvinism in the Lutheran churches on the Delaware. Swedish was the language of a Lutheran people, so that to be a Swede was *prima facie* evidence of being a Lutheran. The entire theological and religious literature of Sweden was in those days Lutheran. English, on the contrary, was, in 1700, in America as well as in England, the language of Calvinistic churches, and nobody in the world would have taken a man

to be a Lutheran simply because he heard him speak English, just as nobody would to-day presuppose a Spaniard to be a Methodist because of his language and nationality. Under these circumstances it was probably with a feeling of ecclesiastical approximation that the Swedish Lutherans of the eighteenth century first heard the language of their Calvinistic neighbors from their pulpits and at their altars. To counteract this feeling, which was not without danger to those who entertained it, would have required a particular measure of watchful care on the part of the ministers and their people to keep their Lutheran character inviolate and to guard against the inroads of syncretism and religious indifferentism. Domine Falckner, the faithful pastor of a Dutch Lutheran flock on the Hudson, placed into the hands of his parishioners a "*compendium anti-Calvinianum*," presenting in clear and forcible terms the distinctive doctrines of the Lutheran church with proof from God's arsenal to combat the errors which were maintained in the Calvinistic churches round about them. The Swedes were even more in need of such and similar provision than their Dutch contemporaries, whose past history, extending back into the days of New Netherlands and New Amsterdam, had put on record fierce persecutions, fines and imprisonments imposed by the Calvinistic rulers of the colony, and whose pastors never even in appearance fraternized with the Reformed pastors and their congregations, thus setting to their people an example in conformity with their words of admonition to avoid false teaching and teachers.

Not so the missionaries of the Royal Swedish Mission. It was another disadvantage that these men looked upon themselves and were looked upon by the congregations as missionaries sent to them for a few years with the promise of advancement after their return to their native land, and not as permanent pastors for a lifetime, if God should permit them to remain. As a consequence, they never felt at home in America and among their people and never fully

identified themselves with them. This defect naturally disposed them to yield the more readily to influences coming from without, from those who, as representing a dominating and more permanent element of the population, might appear to condescend when they extended a hand of fellowship to sojourners among them. Besides, the episcopal polity of both the Swedish and the Anglican churches evidently contributed toward drawing their representatives in America into touch with one another.

But these are not aprioristic constructions of ours. We have the statements of the early missionaries in words of their own, and the records of their practice from their hands. In a petition to the queen of England signed by Biörck and Sandel and their church wardens we read, “. . . our ministers in ye mean time studying *intirely to unite* our hearts and affections to your Majesty's good subjects in this country of ye church of England, wherein it hath pleased God to give them so great success, that we scruple not to joyn in worship with ye Church of England, our ministers frequently supplying ye vacancy of their churches where they want ministers or when they are absent.” Sandel, in his chronicles, in 1710, records as follows:—

“We as preachers and teachers, have at all times kept good correspondence and entertained familiar intercourse with the English preachers, so that we always availed ourselves of each other's aid and counsel. When they held a pastoral conference, we were always in their council. We have often occasionally, when the English preachers, because of a journey or a funeral, had not the time, preached English in their churches. When they somewhere laid the corner stone of a church, we were invited and present. Especially did their good confidence and their love of our Lutheran church appear in the present year, when they enlarged their church and the roof had been taken off, so that they could not have service there. For although they had been invited by the Presbyterians to hold their services in

their church during this time, they would not, but asked permission to come out to our church at Wicaco and hold their services there, which I also permitted. This was done on three successive Sundays, till their church was finished, and, to prove the unity even more, Swedish hymns were sung during the English services. Such unity and intimacy with the English church was always recommended to us by Bishop Swedberg in his letters. Although some difference exists between them and us as regards the Lord's supper &c., yet he would not have this slight difference disrupt the bond of peace. We enter upon no discussion of these points; neither do we touch upon these things when we preach in their churches, nor do they seek to draw our people to their opinion in this point, but we live with one another intimately and fraternally, even as they call us their brethren. They have the government in hand; we live among them; it is sufficient that they desire to have such familiar intercourse with us; we cannot do otherwise than to render them all manner of service and fraternal conversation, as long as they are so loving and cordial and have not in the least sought to draw our people to their church. As our church is by them called 'the sister church of the Church of England,' so we also live fraternally together. May God long continue this!"

That these sentiments and relations were really mutual appears from a letter of recommendation given by the Bishop of London to two of the early Swedish missionaries and read before a conference of Swedish and English preachers who had met to lay the corner stone of an English Episcopal church. In this letter the Bishop said: "I recommend to you these two Swedish missionaries Mr. Andreas Hesselius and Mr. Abraham Lidenius, who came over to supply the place of Mr. Rudman,¹⁾ whom I desire you to receive with

1) Not to succeed Rudman, who had died in 1708, but to take the place of Biörck, who had recently been called home to Sweden, these missionaries had arrived.

all brotherly friendship and charity, and to cultivate the best understanding you can with them, and to assist them in any directions they may stand in need of, and in my name recommend them to the good will and protection of the Governor.

I pray God direct you
and believe me, Sir,
Your most assured friend
and Brother,

Fulham
Feb. 8th, 1712.

Henry
London."

With all this the uniform practice of the Swedish missionaries as recorded in their chronicles fully agrees. In 1712, Biörck records: "On the fourth Sunday after Easter, the 18th of May, I exchanged with Mr. George Ross, he preaching for me at Christina and I for him at Chester (Upland)." Immediately after this he informs us: "On Tuesday, May 20, we went up to Oxford, where we met several preachers, Mr. John Talbot, of Burlington, who preached on Matt. 5, 16, and Mr. Evans, of Philadelphia, Mr. Clubb, of Apaquimani, Mr. Humphry here, at Oxford; Mr. Sandel, of Wicaco, Magister Hesselius, Mr. Lidenius, and myself, of Christina, were present and laid the corner stone of a brick church in place of a frame church only 24 feet in length. May God prosper this work unto his glory!" This church at Oxford was one of the various Anglican churches which Rudman had served when he no longer held a pastorate in the Swedish Lutheran church. The new church was dedicated in March, 1713, and again the Swedish pastors united with Anglicans in the exercises, having a few days before sat with them in a pastoral conference at Burlington. One of these Swedish ministers, Andreas Hesselius, in later years served several English congregations, and the English missionary society for the Propagation of the Gospel stipulated that he should receive

an annual stipend of £10, if he would preach at least twenty sermons in vacant Anglican charges and submit certificates thereof. To him and his brother in office, Abraham Lidenius, the English clergymen, in 1723, testified,

“We, the clergy of the Province of Pennsylvania, having had long experience of the great worth and unquestionable abilities of the Rev. Mr. Andreas Hesselius and the Rev. Mr. Abraham Lidenius, who are now to return from these American parts into their native land, do beg leave to add to our prayers to Almighty God for their safe arrival this publick mark and testimony of our most sincere regard and fraternal affection for them. We and our above mentioned Reverend brethren have had the pleasure and satisfaction to live together in great harmony from the first of our acquaintance to this very moment, and we may truly say the more we knew them the fonder we grew of their society. They were always welcome to our pulpits and we to theirs. Indeed, so great was our mutual agreement in doctrine and worship, and so constant were they in attending our conventions, that there was no visible discrimination between us, but what proceeded from the different languages wherein they and we were bound to officiate.”

We know that also the languages were no efficient bar to the intercourse above described, and the Swedish missionaries especially did not restrict themselves to officiating in their mother tongue. Dylander preached English not only at *Gloria Dei*, where his English marriage ceremonies grew so numerous as to elicit feelings far from fraternal in the hearts of the English clergymen, whose envy might well be excited also by the favor with which his sermons were received by their people in churches of their own connection. At the burial of the Swedish pastor Peter Tranberg, Magister Näsman officiated together with the Englishman George Ross, who preached the English funeral sermon. Israel Acrelius ministered to English congregations at Wilmington, New London, Marlborough, Folk's

Manor, Concord, and Marcus Hook, diverting so much of his and the Swedish congregation's time to this outside work that steps were taken to make complaint against him to the Consistory. How his services at Marcus Hook were appreciated in other quarters may appear from the following correspondence which has been preserved in the archives of Holy Trinity at Wilmington:—

“Chester, February 15, 1755.

Rev. Sir,

I respect you as a brother clergyman, but more as a gentleman of honour, and desire the favour of you not to officiate at Hook, which is no part of your charge.

The Archbishop of Upsal won't take it well that his Dean here encroaches on the province of a Church of England Missionary.

I am

Your affectionate brother
and most humble servant

Thomas Thomson.”

“Wilmington, 25th of Feb. 1755.

Dear Sir,

By y^r letter I learn that you have made some reflection upon my character. At first you were pleased to honour me with a fine compliment, and at last with a stroke of correction. I take it no worse than a mark of brotherly affection, however it might have been better if some proper enquiry had been made in the matter before you charged me with the character of a troublesome neighbour. I know it to be not only a part, but of my charge also a particular duty to preach the Gospel, to visit the afflicted, to instruct and baptize old and young, whenever called upon wherever relief is not else to be had and without delay of any ordinary business in the congregation where I am settled. I know it to be not only duty of me but also of every minister of the Church of Christ.

The good people of Marcus Hook had very earnestly pressed upon me these several years in their behalf, since they have appeared desolate and abandoned, I have been very loth to meddle with them, considering their great misunderstanding with you their proper minister, and of late have entered into no further engagement with them than what should be agreeable to you and convenient to me. I have suffered some hardship indeed on that account and received not a morsel of advantage. To the fair promises made, I have given no reflection at all, being so well acquainted with the subscriptions of this country.

If you, Reverend sir, don't think it beyond your charge to bestow the same labor upon y^r hearers once in a month, on a week day to give them a sermon and catechise their children, which they have desired from me and which you can do with more ease and less envy, no doubt you will receive the reward promised and welcome. I suppose this is the encroachment you mean, and when thus removed, if there be anything else, do be kind enough to tell it and we shall also soon see the mending of that. Indeed, my respected friend and brother, you have as good a right to pass y^r censure upon me as any man in these parts. But being on an equal footing with you, do consider that it is as unbecoming to you to signify upon what terms I shall stand or fall before my Archbishop of Upsala, as it would be to me to give you some hints how far the Lord Bishop of London hath more or less reason to examine and approve of the particulars of your conduct.

I am, Reverend Sir,

Your Affectionate Brother

and Most Obedient Servant

Israel Acrelius.

To the Rev. Mr. Thomson."

When Mr. Thomson had laid this answer with a copy of his own letter before his superior, the Rev. M. John Ross, Acrelius received the following epistle:—

“Reverend Sir,

I am extremely concerned at the unhappy differences now existing between Mr. Thomson at Chester, and his people; when or how a reconciliation will be brought about, God only knows, but no prospect of that at present appears to me. I have seen his letter to you, complaining of your encroaching (as he calls it,) on his province, with your elegant answer. I have heard the complaint of some sober, sensible people of Chichester who are distressed with the thoughts of your forsaking them, and on the whole have reflected that we have little reason to expect cordial meeting between Mr. Thomson and that people. And for want of a pious gentleman to officiate and perform Divine service occasionally, the people will scatter and dwindle away, and the cause of the Church suffer. I cannot but think it advisable to request your favour to visit this people at the times you lately have done, to perform Divine service among them, more especially as the church at Chichester is not particularly annexed to the mission at Chester, but at the pleasure of the Missionary to attend it or not.

Excuse this trouble from,

Rev. Sir, your most affectionate

Humble Servant

Chester, February 28th, 1755.

John Ross.

To the Rev. Mr. Acrelius.”

The correspondence closed with the following apologizing lines:—

“To the Reverend Mr. Acrelius, Dean of the Swede Churches in Pennsylvania at Wilmington.

Reverend Sir,

Your favor of February 25, 1755, confirmed me in my opinion of your good judgment and upright heart. Dear Friend and Brother, if my calling your duty of a minister

of the church of Christ at Marcus Hook, an encroachment, and my mentioning the Archbishop of Upsala as a venerable prelate that would not approve of his clergy's making encroachments on the province of other clergymen of the same church of Christ, if this, I say, gives you offence, and appears to you unbecoming, I humbly beg your pardon, for I meant no evil, nor do I expect any more advantage than you have received.

I am, Reverend Sir,

Your sincerely affectionate brother

and most obedient servant

Thomas Thomson.

To the Rev. Israel Acrelius."

After Israel Acrelius had "returned home to reap the fruit of his labor," which he obtained in the form of the pastorate of Fellingsbro, in the diocese of Westerås, and after the death of Provost Parlin, the leadership of the Swedish mission was entrusted to Dr. Carl Magnus Wrangel, who came to America under the explicit condition that his service here should last no longer than four years. That he remained more than twice that time was not wholly to the benefit of Lutheranism in this country, though Wrangel was doubtless one of the most conspicuous men in talents and learning among the Swedish missionaries in America during the eighteenth century. When Whitefield the Methodist appeared in Philadelphia, Wrangel was among his admirers and imitators, introducing prayer meetings after his pattern. But more than that: if a plan which he had concocted before his departure from America had been carried into execution, the entire Swedish mission would even then have been turned over *en bloc* to the Anglican church. When, on Sept. 3, 1768, he boarded the ship at New Castle which was to carry him across the sea, he bore with him a letter written but a few days before by Richard Peters of Christ Church at Philadelphia to the Bishop of London, as follows:—

“Philadelphia, 30 Aug., 1768.

My much-honored Lord: It is not unknown to Your Lordship that the Church of England in this province has always been in connection with the Swedish churches, and that the missionaries sent from Sweden, who have, except a few instances, been persons of eminent learning and piety, have at all times given us very ready assistance and done us many substantial services.

The Rev. Dr. Wrangel, whom I have made bearer of this letter on purpose to introduce him to Your Lordship, is of the first rank amongst those missionaries, and is now on his return to Sweden after an absence of nine years. Before he came here he was in high esteem with the king of Sweden, and is one of His Majesty's domestic chaplains.

His Majesty, indeed, appointed him commissary of the Swedish churches here and rector of the old Swedish church at Wicaco, in the neighborhood of this city, as a parochial pastor. I can truly say that he was indefatigable. He has given very instructive lectures on week-days, that have spread among his people a good knowledge of religious principles, and as commissary it has been his constant care to visit all the churches—though they are at great distances from one another—carefully, and wherever he could has given encouragement to settle regular and pious ministers, and has actually built churches and brought into church communion numbers of people who were without any public worship.

He knows all the affairs of this province and the state of religion and the situation of our own and the German churches, and I most humbly and earnestly recommend it to your Lordship to enter into a free and full conversation with him. The Presbyterians, under a pretence of answering Dr. Chandler, have gone into many abusive publications, and have raised against them all other churches in common from the bitterness and vengeance that appear in their writings. As they are numerous, all other persuasions

begin to tread and unite against them as people who have more tyranny in their system and temper than any other church whatever. Dr. Wrangel wants to take a just advantage of this general antipathy to the Presbyterians, and to unite the great body of Lutherans and Swedes with the Church of England, who, you know, are but few and in mean circumstances in this province; but were they united with the German Lutherans we should both become respectable. This Dr. Smith und I think may be done by the means of our academy. We might have a professorship of divinity opened in it wherein German and English youth might be educated; and by having both languages as a part of their education they might preach both in German and English in such places where there is a mixture of both nations. This would conciliate us all, and make us live and love as one nation. It is an happy thought. I wish Your Lordship would talk with Dr. Wrangel and encourage it all you can. I have wrote to the two archbishops on this head, and beg they may consider this well together with Your Lordship. I am sure there is now a good opportunity of bringing this desirable thing to a good issue.

I am Your Lordship's most dutiful son and servant,

Richard Peters."

The last Swedish missionary, Nicholas Collin, not only officiated with Reformed ministers occasionally, as his predecessors had done, but had, in the course of forty-four years, eight assistants who were clergymen of the Episcopal church, and throughout his long pastorate he conducted Lutheran services according to the Book of Common Prayer. With his sanction, the proviso was embodied in the new Charter of his congregations "that such Rector and other Ministers shall be in the Ministry of the Lutheran or Episcopal Churches and hold their faith in the Doctrines of the same." Under his eyes "the Vestry and Wardens of Trinity Church" ordained that men "professing the Lutheran or

Episcopal faith" should have a right to vote in the congregation and to be voted for as vestrymen or wardens.¹⁾ When the old Swedish Lutheran churches at Racoon and Swedesborough called Mr. Coon of the Episcopal Church, Collin, the Commissary of the mission, pronounced his benediction upon this step and said, "I hope and pray from my heart that this may redound to the glory of God and the salvation of souls." In his pastoral letter of 1797, which he thought might be his valedictory, his pastoral last will and testament to his flock, he had a plea for the maintenance of the Swedish language chiefly for the benefit of Scandinavian sailors and sojourners in Philadelphia, but had not a word to say of the Lutheran faith and its preservation in the venerable old church, which had been erected by Lutherans and under Lutheran preachers who were pledged to "teach and preach, pure and clear, God's holy and saving word as briefly explained . . . especially in the Unaltered Augsburg Confession and other Symbolical Books accepted by the Evangelical Church, without any human superstition and strange doctrine." There had been a time when Carl Christoph Springer wrote and more than nine hundred Swedish Lutherans set their names to a petition saying, "Send us Swedish preachers who are well learned and well trained in Holy Scripture, who could well defend themselves and us against all false teachers and strange sects which may surround us and be in opposition to us in our true and pure, unadulterated worship and Lutheran religion, which we even now before God and all the world always do profess and shall profess and which, if it should be necessary, which God may prevent, we shall seal with our own blood."²⁾ The pastors had been sent. Learning and training they had abundantly for the work entrusted to them. But in one thing they were faithless to their charge, and did not answer the petition on which they had been sent. So far were they

1) *Ante*, p. 183.

2) *Ante*, p. 166.

from warning and defending their flocks "against all false teachers and strange sects," that they themselves joined hands and hearts with the strange teachers and fed the strange flocks as they did their own, fellowshipped in their pulpits and their altars and in their councils with those against whom they should have raised their testimony and loud and persistent warning, that their Lutheran people might keep aloof from them and be ready to defend their faith against them. Knowing full well that "some difference existed" between them and the Anglicans, they ignored these differences, "entering upon no discussion" of them, but fostering fraternal relations in the face and in spite of them. Why, then, should the people to whom such an example was set by their teachers and leaders stand aloof from a church which they were taught to view as a "sister church" and upon which their "Lutheran preachers" invoked divine blessing from on high?

These baneful influences were all the more effective in the absence of thorough and persistent religious training of the young in Lutheran schools. In this, too, the Swedish missionaries were sadly neglectful. Though laboring under adverse circumstances, many of the Lutheran families living at considerable distances from the churches, with unbridged creeks and rivers in their ways, yet the Swedish preachers might have done considerably more than they did toward schooling the children entrusted to their care. It seems they never thought of such a thing as making up for the lack of available school-teachers by conducting schools themselves, teaching, perhaps in various districts of their charges, the children they might have gathered about them and thus rearing a generation of thoroughly indoctrinated young Lutherans, Swedish if possible, English if necessary, but by all means Lutheran. Even the catechizations, intended to make up in a small measure for the deficiency in schooling, were often in abeyance. It was not likely that men and women would cling with particular tenacity to a church

of whose doctrine they knew so little and whose teachers had neglected them at a time of life when the heart and mind receives its most enduring impressions.

To sum up, then, if we were asked to state in the briefest terms where the cause of the decadence of Swedish Lutheranism in the Delaware valley was chiefly to be sought, we would say, with the pastors. If it had not been for the unsound policy of the Swedish missionaries, the Swedish churches of colonial days might have been the mother churches of a great and prosperous English Lutheran church of the United States. If their pastors had settled down among them, taught the old and the young, educated a supply of godly preachers and teachers for an increasing demand, directed their attention and energies and those of their congregations to home mission work, Swedish and English, as circumstances would require, and all this on a firm Lutheran basis, using the sword as well as the trowel, their early appearance on the field, the high respect in which they were held, the rapid growth of the population, the failure of other churches to make adequate provision for the wants of those of their household, and the spiritual destitution prevailing in many parts of the colonies, would have afforded so many advantages and opportunities that under God's blessing the eighteenth century would have seen the Lutheran daughters and granddaughters of *Holy Trinity* and *Gloria Dei* multiplying and replenishing the land, and the mother churches themselves prosperous and strong and still fruitful to the glory of God.

What, then, should this lesson teach us? Or, what are the general truths exemplified in the history of Swedish Lutheranism in America as exhibited in the present treatise? The following porismatic statements may serve as a summary for further consideration.

- 1) Periods of transition are apt to be fraught with peculiar dangers to the organisms passing from one state or condition into another.

2) Periods of transition also afford peculiar opportunities which, lest they be lost, must be turned to advantage while they are offered.

3) Changes of language are processes of assimilation going on with increasing rapidity in the course of their progress and in proportion to the closer approximation of or contact between the elements acting and acted upon in the process.

4) A change of language, as every other process, may be retarded by agencies counteracting the cause or causes tending to promote and, unless counteracted, to accelerate the change.

5) Language being the garb of thought and sentiment, the acquisition and use of a language disposes men toward thinking and feeling like those whose language they assume.

6) Lutheran doctrine, being the doctrine of the Gospel, is not restricted to one language, but is designated to be preached in the languages of all nations.

7) A change of doctrine and practice may go hand in hand with, but is not necessarily a consequence of, a change of language.

8) Syncretistic practice on the part of pastors and teachers engenders indifference to doctrine and creed on the part of the congregations and is particularly baneful during periods of transition.

9) When truth compromises with error, truth is always the loser and error the gainer.

10) Firm and strict adherence to sound doctrine and practice and thorough doctrinal instruction of young and old are of paramount importance under a change of language in the church.

11) What was in the nature of things in the eighteenth century is in the nature of like things in the twentieth century.

It will be well to ponder these truths in our day. The change of language is not only impending, but is in actual

and even accelerated progress at the present time throughout the German and Scandinavian Lutheran bodies in America. Already English has taken the place of German and Norwegian and Danish and Swedish in families and schools and churches to such an extent that the change can no longer be winked at. As English becomes the language of the hearth, it also becomes the language of the heart, the language of husband and wife, father and mother and child, of infant prattle and dying accents. Where it has come to that, English should also be the language of the best friend of the household, the faithful pastor, in his pastoral visits and personal intercourse with those to whose hearts English has become the familiar way. Let such people learn that the Gospel is just as true and its comforts are just as sweet in English as in any other tongue. Let them also learn that what is sinful and harmful in German or Norwegian is no less sinful and harmful in English and must be shunned and combated all the same. Let them learn that the pastor will parley and barter and compromise with sin and error and falsehood and worldliness in any form in English as little as he would in German or Danish. Let them learn that English speaking children are fully as much in need of thorough religious training as those who speak another language, and that parents who are neglectful of this duty offend against the manifest will of God and must be dealt with in unmistakable terms, be they English or German.

While the change of language is going on throughout the country, in the East and the West, in cities and rural districts, and while it is everywhere progressing with increasing rapidity, yet it has not made and will not make the same progress everywhere. In some instances the movement has been retarded, in others it has been accelerated or otherwise modified, by local circumstances. Hence let prevailing conditions determine the mode and measure of provision for present and future wants. Let undue haste

and undue tardiness be avoided. Let the principle be recognized that what exists in the order of things has the first right to exist, until something else can establish for itself a better right. Let unnecessary or inexpedient divisions and separations be avoided, and, if possible, prevented. Let no change be made, also in externals, unless it be an improvement. Let it be remembered that periods of transition have both their peculiar dangers and their peculiar opportunities, that the latter must be as carefully heeded as the former, and that men will have to render account for neglected opportunities. Let it be understood that it is even better to do late than never what should be done at all, but that late may also be too late. And let us never forget that it is God who gives the increase, but also remember that he has promised such increase only upon what is, in his kingdom of grace, planted and watered by human hands.

A. G.
