

THEOLOGICAL QUARTERLY.

VOL. III.

APRIL, 1899.

No. 2.

Doctrinal Theology.

COSMOLOGY.

(Continued.)

ANTHROPOLOGY.

God created man in his own image.¹⁾ The creation of man was a part, the closing part, of the six days' work of creation. On the day of which the inspired record says, "And the evening and the morning was the sixth day,"²⁾ God, according to the same account, created man.³⁾ Man is not a product of spontaneous generation, not a result of a long continued process of evolution, but a distinct work of God, made at a definite period of time, and not a rudimentary work, but a complete and finished work.⁴⁾ This work of God was from that first day of its existence *man*, not a cell, a microbe, a saurian, an ape, but man, created according to the will and counsel of God. It was the triune God who said, "*Let us make MAN*,"⁵⁾ and God created *MAN*.⁶⁾ As the human individual, even in its embryonic state is at all times essentially human, so the human race never passed through a state of brute existence or through

1) Gen. 1, 27: "So God created man in his own image, in the image of God created he him; male and female created he them."

2) Gen. 1, 31.

3) Gen. 1, 27.

4) Gen. 2, 1. 2.

5) Gen. 1, 26.

6) Gen. 1, 27.

Practical Theology.

OUR YOUNG PEOPLE.

That the young people are a very important element in the church and the local congregation is very generally conceded, though rarely appreciated as it should be. The importance ascribed to this element is generally that of future values. The children and young people of to-day, it is said, are the men and women of future days, and since they will probably be, in days to come, what they are made in their days of development and growth, they should be carefully trained and nurtured in the days of their youth. These considerations are true, and vastly more might be done to convert them into practice than is often done by congregations in general and by those to whom the care of the young and old in the church is entrusted particularly. It is because of the lack of appreciation for the importance of Christian education that a Sunday-school and non-religious common schools are considered sufficient for the early training of Christian children, or that parochial schools, where they have been carried on for years, are allowed to pass into a state of decadence, until they finally pass out of existence.

But to consider the future value of the rising generation its only significance is a grave mistake. The young people of a congregation have present importance which should be by no means underrated. A baby in the house is eminently a present factor, and very often the affairs of a family hinge about the crib of its youngest member by day and by night. The small boys of a neighborhood are the future voters of that or some other precinct; but they go a great way in shaping the present character of that neighborhood, and their presence is apt to be indicated by trees denuded of bark, and fences with a shortage of pickets, and

gates unhung, and gatherings of young rowdies hanging about the street corners or infesting the alleys and making their surroundings unpleasant for residents and passers-by. Thus also the young people of a congregation are a present element exerting a present influence, wholesome or unwholesome, in various ways. Their influence is felt in the families of which they are members. It is true, the young people are educated by the old; but the old people are also educated by the young, and the younger children grow up under the influence of older brothers and sisters. The influence of a sister is often greater than that of a father and even of a mother, and that influence may be for good or for evil. The tone of many families undergoes a remarkable change when the older children get into their teens. The rag-carpets are replaced by ingrains, and the ingrains by Brussels; the pictorial charts and three-colored prints hanging flat against the walls, by chromos and etchings hung at an angle; the paper flowers and gypsum cats and dogs on mantles and shelves, by bric-a-brac of a more refined order—and all this not so much because the tastes of the old people have changed and their means increased, but because the young people want it so. Nor is the change always only for greater refinement, but very often for a decrease of spirituality and an increase of worldliness. The old family Bible on the center-table may have to make place for an illustrated edition of Paradise Lost, or even of Shakespeare and Byron or The Count of Monte Cristo, and the portraits of Luther or scenes from the Bible, at least on the parlor walls, for works of modern art representing Roman baths and Turkish harems, again because the young people want it so, and the old folks may be satisfied with being graciously permitted to hang the old pictures in their sleeping room. On the other hand it is true that now and then the tone of a household is also influenced in another direction by sons and daughters ripening into manhood and womanhood, that fathers and mothers and younger brothers

and sisters are led to Christ by the word and example of older children who have learned to know and appreciate that which is better than silver and gold and this world's empty pleasures.

But the present influence of young people extends also beyond the walls of their homes and the members of the household. Young people are more largely than little boys and girls a connecting link between the family and other families or the congregation at large. A school-teacher's relations to his present pupils are influenced by what his former pupils speak of him before their younger brothers and sisters. A pastor's position in the congregation and among the older people is to a great extent what the younger people make it. The public services of the congregation receive color from the presence or absence of its young people and by their deportment during the exercises. Young people may do a great deal toward the furtherance of the interests of the congregation also by material contributions, and might do considerably more than they generally do, their income being mostly far more in excess of their actual needs than that of married people of similar stations in life. In like measure the young people of a family and of a congregation may also, and very often do, serve as the channels whereby the unwholesome influences of the world and unsound religious principles find their way into Christian congregations. The world knows full well, and perhaps better than many Christians, what the present and future importance of the young people is apt to be, and the world very largely does what Christians and Christian congregations fail to do toward turning present opportunities to present and future advantage. The world holds forth to our young people hundreds of inducements calculated to draw young Christians over to its ranks. And when we notice how, after a few years, the groups of young Christians once gathered about the altar on the day of their confirmation are thinned out and far worse than decimated, we must admit that the

world is in a deplorable measure successful in its endeavors.

And now it is certainly proper to ask and candidly and honestly answer the question: What are we, the Christian congregations and their older members, the pastors and teachers, doing by way of special provision and particular care for the young people of the church? The young people are a particular element in the church; they are an important element, and some of the best present and future interests of the church centre right in the young people of the congregation. What, then, are we doing for them particularly in proportion to their importance? As young people they have particular wants. What are we doing to satisfy them? As young people they are exposed to particular dangers. What are we doing to counteract these dangerous influences and to protect our young people from them? — Have we honestly answered these questions? If we have, then it may be proper to propose another question. What *can* we do for our young people? If we can do nothing, even that is certainly worth knowing. But if we can do something, be it ever so little, it is worth finding out. And if we have ample ways and means and opportunities of making special and profitable provision for the wants of the young people of the church, we should certainly know it and then endeavor to do what we can.

The question how particular wants should be properly met can not be satisfactorily answered before we know what these particular wants are. What, then, are the particular wants of the young people of the church?

When we speak of our young people we think of those young members of the congregation who are no longer schoolboys and schoolgirls in the elementary schools, and in most cases no longer schoolboys and schoolgirls at all. The day of their confirmation generally closes one period of the life of our young Lutheran Christians and opens another. They have, so to say, passed out of the narrower channel of the

river between whose banks they have passed in their school-days, and their young lives now widen out into a bay with shores receding more and more, leaving a growing expanse of water between them. The change is sufficiently marked even for those who have now ceased to be schoolgirls, and whose daily duties are no longer to prepare their lessons for the coming day after the sessions of the school are over and to do what little housework may fall to their lot, but who are now to spend the greater part of their days in the performance of household duties either at home or in another household. The change is greater for those who, having ceased to be schoolgirls, are now to earn their bread as shop-girls or factory-girls or in some other of the numerous occupations which have in our day been thrown open to young-womanhood. The change is considerable for those who, having ceased to be schoolboys, are now to occupy their time by assisting a father and perhaps an older brother in the work on the farm or in the shop, with a view of becoming experienced farmers or skilled craftsmen themselves. The change is considerably greater for those who are from their school life thrust out among those who rush on and about in the race and chase after the opportunities of earning a livelihood and getting ahead in the world, honestly, if it can be, dishonestly, if it must be, taking care of themselves first and last and of others only as far as they consider them necessary or serviceable for their own interests. At school the boy and the girl were members of their class under the eyes of a teacher whose duty it was to watch over their safety and welfare while in the shadow of the schoolhouse. Even on Saturdays and Sundays they were organic members of the school, and Sunday found them either with their mates of the day-school in public catechisation or with many others in the Sunday-school and its regular routine of exercises. All or most of this is now over and past. With the constraint of the school the protection of the school has passed away. And yet the young

Christian lately detached from the organism of a school is still greatly in want of both constraint and protection.

Again, the school-years which have now come to their close were chiefly devoted to the acquisition of knowledge, spiritual and temporal. The young mind was accustomed to steady progress from day to day and from week to week, and we know that the habits of years can not be laid aside upon a sudden without some disturbance, unless some equivalent be furnished whereby the physical, mental or moral organism may be kept in balance. The young mind will naturally continue to crave for mental acquisitions, and it is no more than proper that it should get what it requires. Or is the young mind to understand that the time for learning is now past and the books may now be laid aside? In that case the acquisitions of years spent at school will rapidly fade and crumble away, and much of the time and labor and expense of those years will be, perhaps irrecoverably, lost. There is, furthermore, in the human heart a longing for association. Man was not made to live as a recluse, and even the family circle is not intended to be to young or old an enclosure beyond which their interests and associations must not go. The schoolboys' and schoolgirls' associations were with their schoolmates, who are, however, schoolmates no longer. A boy past school age is not yet ripe to enter upon all the duties of adult members of the congregation, though he may from year to year learn to consider the interests of the church theoretically and practically his own and to know and feel and conduct himself as an active member of the church. But who is to guide and assist him in all this by advice and encouragement and instruction, and with whom is he to join hands and keep step and touch in his earlier endeavors toward active church membership? If left to pick his own solitary way, it is hardly probable that he will make any steady and encouraging progress in his course. And if he does not, there will be those who will show him ways and offer him assistance and asso-

ciations for progress in other courses; and forward is the watchword of youth. There is no standstill in life, and least of all in the life of young people in America.

But school-time is not ceaseless toil and study. School-time includes also play-time, hours and even days of recreation; and while young people should not pass from the toil of their school years to idle inactivity, but apply themselves to work and further preparation for work in useful occupations, they should on the other hand also continue to enjoy a reasonable allowance of recreation. In what form and manner are they to obtain this? As schoolboys and schoolgirls they had their accustomed, traditional games, tops, and marbles, and hide-and-seek, and others. What will be the recreation of those who have taken leave of school life and associations? With whom will they associate in their hours of rest and relaxation? Where will they meet with others for sociable intercourse after hours of toil and on the days of rest? Who is there to suggest ways and means of entertainment proper for young Christians, pleasant and profitable and unsullied by the filth of sin and the abominations of this world and time?

This is, in the main, the problem before us in its various aspects. By whom and how can and should the problem be solved? *By whom?*

First in order among those who are responsible for the proper care of the young people are, of course, the young people's parents, and fathers and mothers very frequently realize of what assistance the teachers of their children were to them, when that assistance has ceased, provided that they realize their own responsibility and the difficulty of meeting it. Yet the parents must not be relieved of their duties toward their children, nor must they be unduly interfered with in their performance. While the young people are under the eyes and, in a measure, under the care of others besides their parents, fathers and mothers should be held responsible for the conduct of their children not only under

the paternal roof but also as they move about in their various ways of life. In recognition of this parental authority and responsibility fathers and mothers should be informed of the doings of their children whenever such information may be called for by the conduct of the children, and when it is made it should be gratefully received by the parents and acted upon wisely and promptly. The duty of parents to lead their children the ways of godliness by precept and example should be ever anew inculcated upon them by those whom God has appointed overseers over all the flock, and enquiry after the spiritual and temporal welfare of the young people of the household should be a standing topic at pastoral visits. A timely word spoken on such occasions may go a great way toward securing desired results. On the other hand parents should not be slow in seeking the advice of the pastor and other fellow Christians when their duties toward their children are weighing heavily upon them. This is not shifting the responsibility upon others, but rather conscientiously endeavoring to perform a solemn duty imposed upon parents by divine ordinance and by the love they should bear toward their children.

Yet while the first responsibility for our young people certainly falls to their natural guardians, there are others who also have duties to perform towards them and who should be mindful of their duties. The architect of a house, the painter or sculptor who has disposed of a work of art finished in his studio, the builder of a ship which has been launched and turned over to its proprietors, will not dismiss every interest in behalf of their work when it is no longer under their hands, and any misfortune that may befall the product of their labor will strike a sympathetic chord in their hearts. Thus, and even more, should a teacher of children take a certain paternal interest in the welfare of those who were once his pupils as schoolboys and school-girls. It is highly proper that a conscientious teacher should enquire into the prospects for the near or remote

future which may be opening before their pupils as they are about to be dismissed from school, and though after their dismissal they be no longer under his daily observation and guidance, he should not easily permit them to disappear entirely from his horizon. A kind word of encouragement, admonition, and warning from a former teacher may at times prove of wonderful effect, and young people should know that whatever trouble may betide them they may always be sure of a considerate hearing and of advice cheerfully given by the teacher of their earlier years. To foster this relation of confidence should be the aim of every teacher, especially of our parochial schools, and he should make it a point never to pass by a former pupil without some word of recognition, of enquiry or encouragement or whatever the occasion may recommend, and in case of sickness or serious trouble a friendly call of the former teacher will be eminently proper and fairly certain of good results.

Inasmuch, however, as the young people of the church are a part, and a very important part, of the local congregation, the pastor, who is the divinely appointed overseer of all the flock, should look upon himself and be considered by the congregation as being by preeminence the spiritual supervisor of all the young people of his charge. They are under his pastoral care while they are schoolboys and school-girls, and this is one reason why the pastor, also where he is not the daily teacher of the parochial school, should be a frequent visitor in the nursery of the church. Then the time comes when the children, whose school life is drawing to its close, are the pastor's catechumens in their course of instruction preparatory to confirmation, and during these months the pastor should endeavor not only to impress the truths of the Christian faith upon the hearts and minds of his catechumens, but also to establish between himself and them the relation of a spiritual father to his spiritual children, of paternal care and concern on his part and filial re-

gard and confidence on their part. During this important period everything should be most carefully avoided which might lead to an estrangement between the pastor and these young hearts, and the catechumens should be dismissed from this course of preparation with the conviction firmly riveted in their minds, that next to their parents they have no better friend on earth than their pastor. Of course this relation will also fade away unless it be properly nurtured and maintained later on. To facilitate this the pastor should not dismiss his class of catechumens without having made enquiry as to the probable whereabouts of each member for the near future and the pursuits which they will be likely to follow as they issue forth in life, especially in large cities and congregations, where the individual is more apt to disappear from view than where the numbers are small. In every case it will be wise to proceed methodically in order to secure the best results of such pastoral endeavors to remain in contact with the young people of the congregation and to exert a beneficial influence upon them jointly and severally. Of such methods we shall have a word or two to say in a later chapter.

But while the pastor is the overseer of all the flock, the members of that flock, too, are mutually responsible for one another, and the flock as a whole has duties to perform toward its individual members. Thus the congregation as a body should be made to understand that there is a number of young people in the fold, and that upon the care bestowed upon those young people the well-being of the entire congregation must largely depend. The question, What can we do and what are we doing for the young people in our midst? should be ever present before the congregation. The maintenance of the ministry, the fostering care of the parochial school, missionary endeavors far and near, provision for the poor of the church at home and abroad, should not absorb the attention and claim the interest and material aid of the congregation in such a

measure as to shut out the assiduous and active concern of the congregation in behalf of its young people. The backwardness of the young people of the congregation in making the interests of the congregation at large their own may often be in a measure due to the backwardness of the congregation at large to make the interests of the young people their own. Let the congregation show that the young people are worth something to their superiors in years, who manage the affairs of the church, and the probability will be enhanced that the interest of the young people will be enlisted for such affairs of the church long before they will accede to their management. And the performance of this duty of the congregation should also be conducted methodically and with the employment of proper ways and means; and hereof also a word or two may be said in a later chapter.

A. G.

RELIGION.

A lecture delivered before the Lutheran students of the Missouri State University.

Religion is the living relation of man to his god, wherein or whereby man is or endeavors to be at peace with his god; and the practice of religion is the exercise of the rights and the performance of the duties proper to such relation. This relation was concreated in man as he came from his Maker's hands. In his primeval state man lived in union and communion with his God and held converse with him in perfect peace. By the fall man's relation to God was changed. Instead of appearing before God to serve him in true holiness, fallen man went into hiding before God, with fear and an evil conscience in his heart. But fallen man was still man, a human being endowed with