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In a note to one of his bitterest enemies, duke George of Saxony, Luther in 1523 subscribed himself *Martinus Luther, by the grace of God evangelist at Wittenberg*. There was a peculiar significance in this signature as affixed to this letter. But aside from this connection, there is perhaps no form of words more briefly and more fully descriptive of what Luther was, than this signature. At Wittenberg, a town with a castle-church, a parish church, and an Augustinian chapel, at the same time a university town, the Gospel of Christ had been restored to its proper place and dignity as the word of man's salvation; and he who, having by the grace of God been led to the knowledge of the Gospel, now in chapel and church and lecture hall proclaimed this Gospel and taught others to proclaim it, was Martin Luther, who by the grace of God was still evangelizing Germany and the world, although his enemies and those of the Gospel would long ago have killed or otherwise silenced the evangelist at Wittenberg. By preaching and teaching the Gospel in all its purity and insisting upon the proper recognition of the Gospel in the church, Luther became and remained the Reformer of the church. Of course, he could not be the Reformer of the church without being a reformer of theology, when under the rule of Antichrist the theology of the schools was largely the doctrine and practice of papal Rome reduced to a theory of articles and paragraphs to substantiate and defend the claims and meas-

ures of the Roman hierarchy, and when the theologians of his day were marshaled against him as soon as he attracted sufficient notice in his reformatory work. And here, also, he is "by the grace of God evangelist"; in his theology, Christ is the Alpha and Omega, and the salvation of sinners by faith in Christ, the great cardinal subject.

In the volume before us, we have Luther chiefly as he was heard in his theological lecture-room, expounding the Prophets to his students. The originals from which these translations were prepared are Latin notes taken down by students during the lectures or written out after the lectures. Most of the Latin editions first appeared during Luther's lifetime, others shortly after his death, still others as late as 1884. All the texts have undergone a very careful critical revision at the hand of the Editor of the present German edition, Prof. Hoppe, who has also, where no translations existed or the earlier versions were too free and diffuse, prepared new translations. The volume contains, I, a commentary on Isaiah, in which is embodied a more elaborate exposition of chapter 9 and chapter 53 of this prophet; II, a sermon on Jerem. 23, 5—8; III, a translation of Ezek. 38 and 39; IV, an exposition of Dan. 11 and 12 with Preface and Dedication; V, Commentaries on Hosea; VI, Commentaries on Joel; VII, Commentaries on Amos.

Of these commentaries, the exposition of Isaiah takes up nearly one half of the volume. Isaiah has been called the Evangelist of the Old Testament, and the fitness of this title will appear the more clearly as Isaiah is read under the guidance of the Evangelist at Wittenberg. These *Scholia* are models of theological comments, compendious, and yet profound and prolific, opening up perspectives of wonderful depth, and again bringing the text into touch with the various interests of the church and the wants of every Christian's heart, now pointing out the stars in their orbits, and now picking them from the firmament, as it were, and laying them in the lap of a child. Again, the more explicit

discourses on chapters 9 and 53 are masterpieces of practical exegesis and rich storehouses of doctrinal theology, where material for many sermons is massed together and the walls are hung with a multitude of weapons for laying low the enemies of our salvation and the adversaries of God's truth.

It seems hardly fair that we should give specimen extracts from a volume of this description, as breaking a gem or two from a necklace or diadem will prove a poor effort at showing forth the beauty of the jeweled chaplet. Yet we cannot deny ourselves the pleasure of exhibiting a few of these stones in English setting, and, to avoid the difficulties of selecting from the profusion before us, we simply begin at or near the beginning and see how far we shall get within reasonable space.

Is. 1, 2: *Hear, O heavens, and give ear, O earth: for the Lord hath spoken.*

Herein he imitates Moses, which very well befits this prophet, who is the most vehement of all the prophets. And this is the prophetic order everywhere observed in Scripture, that it first terrifies the hearts with the knowledge of sin and shows the disease; thereafter, when the hearts are thus terrified and humbled by the word of the Law, it lifts them up by the promise of grace which is given in Christ and offered to us by the word of the Gospel. And this order is always observed by the Holy Spirit. But Satan does the reverse: at first he comforts and blandishes, in order that the heart may not know that God is so greatly offended by sin. Thereupon, when he has misled into treachery and deceived the weak souls, then he leaves foul terror behind him; for he frightens and goads the stricken conscience until he drive it to despair, and in these fears, which are indeed a foretaste of eternal death, he leaves the soul, that it may hate God and despair of his grace and consider its sin greater than the merit of Christ; which is the height of blasphemy. Therefore let us remember this order which we see the prophet observe here, that we may beware of the snares of Satan and set Christ against the terrors of conscience, and the law against the security of the flesh, etc.

But he calls upon heaven and earth that they should hear, that is, that they be witnesses, not that they may understand. . . . And

the prophet makes use of this figure, to engage the attention of his hearers; as if to say: No one hears; all are ungodly and despise the word of God; therefore let heaven and earth hear. Why? Because "the Lord hath spoken," and his word is worthy of being heard. . . .

v. 3. *I have nourished and brought up children.*

Here he holds up to the ungodly Jews their ingratitude and blindness. But these are burning words, for which we have no equivalent in any language. He does not say: I have chosen unto me a people, I have gathered Israel about me, etc.; but he terms them "Children," and says: "I have nourished them;" as though he would say: There is nothing which I have not done or bestowed. I have been willing to be their father; I have adopted them as my own children; I have conferred upon them every paternal blessing; I have cared for them, multiplied them, protected them. If some prince were to do these things, they would be great things; now, when I, God, do them, they are despised. Nor have I only nourished them, I have also "brought them up," exalted them, given them the name of "God's people," given them my word, given them the promise of my Son, given and confirmed to them a most beautiful kingdom above all the kingdoms of the world, wherein both church and state did prosper. But what am I given in return for all this?

"They have rebelled against me."

That is, they have fallen and seceded from me. Here you have an image of the world, whose conduct, being as it is toward God, will very naturally be no better toward us, who are God's ministers. Therefore let us so compose our minds that after all measure of benefit lavished upon the world by our ministry, we may expect all measure of ingratitude and utmost perils. God would by his gifts tenderly invite the world to worship him; but the world abuses them for its ungodliness and idolatry. Thus to-day the Gospel is spread abroad by us to set men's consciences free, and our own people as well as our adversaries abuse it against us and for their waywardness.—Col. 13—15.

Passing over the following verses and Luther's *Scholia* thereon, we take up the continuation at

v. 16. *Wash you, make you clean.*

Hitherto the prophet has propounded the Law, reproved the wickedness of the heart and the unrighteousness of outward life.

But, as we have shown above, it is not sufficient to point out the disease, the remedy for the disease must also be pointed out. For this reason he now turns to the second part of his discourse and shows in what manner they may be freed from ungodliness and unrighteousness, which is by divesting themselves of their unbelief and in simple faith following the promises, and thereafter doing good unto their neighbor.

For in these two parts Christian life, both internal and external, is whole and complete. Inner life deals with God by faith alone, whereby we believe the promise that God will surely forgive freely because of the Seed of Abraham, that is, Christ. And this bare faith, which God without any works, either preceding or following, imputes for righteousness, is righteous before God. But outward Christian life deals with men, and consists in the use of the second table, the sum of which is, as Christ expounds it, to love thy neighbor as thyself. This life brings forth another righteousness, which is righteousness not before God, but before men. This is the righteousness of the law, because it is of works; the other is the righteousness of grace, because it is by gratuitous imputation. . . . Col. 25.

From the *Scholia* on chapter 2 we submit the following:

v. 2. . . . *The mountain of the Lord shall be established.*

Translate, "established."¹ Now, although the prophet speaks of a material place, yet all the magnificent things here promised must be taken in a spiritual sense, that the church should be a mountain exalted and confirmed above all other mountains, but in the spirit. For if you look upon the external appearance of the church from the beginning of the world, then again in the time of the New Testament, you will see it oppressed, despised and despaired of. And nevertheless, in that contempt it was yet exalted above all the mountains. For all monarchies, all kingdoms, which have hitherto been in the world, have perished; the church alone endures and triumphs, against heresies, tyrants, Satan, sin, death and hell, and that by the word alone, that despised and infirm voice.

It is, furthermore, a great comfort, that the material place whence this spiritual kingdom was first to rise, is so distinctly predicted, that the consciences may be sure of that word being true which was first taught in that corner of the Jews, so that mount Zion is to us as a rule whereby to judge of all religions and doctrines. The Koran of the Turks did not originate in Zion; hence it

1) Not "prepared," as the Vulgate has it.

is an ungodly doctrine. The various rites, laws, and traditions of popery did not originate in Zion; hence they are ungodly and truly diabolical doctrines. Thus we may raise ourselves up against all other religions and console our hearts that this is the only true religion which we profess. For this reason, also in the two foremost psalms, the 2 and the 110, mount Zion is expressly signified: *I have set my king upon my holy hill of Zion*, and, *The Lord shall send the rod of thy strength out of Zion*.

And all nations shall flow unto it.

This also is the wonderful nature of this kingdom. All other kingdoms are established and maintained by force and arms, and men obey them unwillingly. But here, as the mountain is raised up, the nations flow, that is, come, not compelled, but willingly, being induced by the virtues of the church to become members thereof. For what is sweeter and more loveable than the preaching of the Gospel? It is a sure doctrine, whereon men's consciences may securely rely, and offers a propitious God, who is kindly disposed and has given his Son, the eternal God, into death for the life of the world, that we sinners should have forgiveness of sins for the price of his blood, and righteousness and eternal life by virtue of his resurrection, and victory over the world, sin, death, Satan, and hell. And since the Gospel promises and offers all this to all men, therefore the nations, troubled by the consciousness of their sins, come with haste, gladly embrace and accept the treasury of divine mercy shown forth by the word and accepted by faith in the word. Moses, on the contrary, as he accuses of sin and threatens with death those who offend against the law, will deter the feeble minds and turn them to flight despairing of their salvation. Thus he includes in the word *flow* a tacit description of Christ's kingdom which Christ explains in more words Matt. 11, saying: *The kingdom of heaven suffereth violence, and the violent take it by force*, as if to say, men are not compelled by force to the word of the Gospel, but impel themselves, etc. . . .

v. 3. *And many people shall go and say, Come, etc.*

Here thou seest the worship, works, endeavors and sacrifices of Christians. They do not boast of going to such or such works; they do not institute new modes of living, new fashions of clothing, etc., but have this as their one work, to go and hear and learn; not the hands nor the eyes, etc., are required, but the ears and the heart. All the rest of the members are to serve the neighbor; these two, the ears and the heart, must serve God alone. For this kingdom

consists in the word only, and those only pertain to this kingdom who live in perpetual use of the word and perpetually remain disciples of the word. The rest, such as the sectarians and heretics, when they have once heard the Gospel, directly become masters and change the text of this prophet, saying: "Come, let us go up that we may teach him his ways and walk in our own ways." They are disgusted with the word, as if they knew it all, and seek new disputations wherein they might display their talents and commend themselves to the masses.

But Christians know that the words of the Holy Spirit, while we are here in the flesh, cannot be perfectly learned, and that Christianity does not consist in what is in our heads, but what is in our hearts. And the heart can never perfectly believe the word, because of the infirmity of the sinful flesh. Therefore they always remain disciples and ruminate the word, that the heart may again and again by a new flame be aroused, lest it grow torpid, or disgusted with the word. The same end is served by our daily failures and by the unceasing onslaughts of the flesh, death, sin, the world, and Satan, the prince of the world. Of these enemies we are not a moment secure. Hence, unless we remain in continual use of the word, which we may in temptation oppose to Satan and his attacks, it is all over with us. For sin is at once followed by an evil conscience, which cannot be comforted by anything but the word of God, whence alone a Christian draws life and nourishment. The rest, who abandon the word, gradually fall from one vice into another, until they perish.

Therefore Christianity must be placed only in hearing the word, and those who are borne down by temptations of soul and body should know that their hearts are empty of the word. Hence, if they would be made free, let them return to the word and set before them Christ, who invites us: "*Come unto me, all ye that labor and are heavy laden,*"¹⁾ and again: "*I am the resurrection and the life,*"²⁾ not hell and death;" and when, as it happens, another temptation follows, flee once more to Christ, who comforts us: "*Him that cometh to me I will in no wise cast out.*"³⁾ And thou shalt surely experience in the word the power of God, whereby he gives life and salvation to them that believe. —

And he will teach us of his ways.

The "ways of the Lord" are works, not of our own, but of the Lord, which he himself works in us by his Spirit and word, inasmuch

1) Matt. 11, 28.

2) John 11, 25.

3) John 6, 37.

as he destroys the works of the devil, sin, death, sorrow, fear, and daily failures, whereby we are taken unawares, and works in us the contrary good things, righteousness, life, joy, hope, patience, etc. These are properly ways of the Lord, which his word, when heard and believed, brings to us. All other ways, which depart from the word, are false and damned. But note the word *teach*; for Christians are perpetually learners.—Col's. 33—35. A. G.

The Lutheran Commentary. *A plain exposition of the Holy Scriptures of the New Testament. By scholars of the Lutheran Church in America. Edited by Henry Eyster Jacobs. Vol's I and II. Annotations on the Gospel according to St. Matthew, by Charles F. Schaeffer, D. D. New York, the Christian Literature Co. 1895. Vol. I, XXV and 384 pp., \$2.00. Vol. II, 416 pp., \$2.00.*

A good commentary on a book of Holy Scripture is an achievement of the highest order, a work toward which great natural endowments, a variety of literary accomplishments, profound and extensive Christian experience, thorough soundness of doctrine, and patient application, must contribute to make it what it should be. If the commentary is to embody a translation, the task is all the more arduous, since translation is of all the most difficult work of the interpreter, which requires not only a thorough understanding of the original text, but also that mastery of the language into which the biblical book is to be translated whereby the exegete is enabled to furnish in his version as nearly as possible an equivalent for the original, not only as to its sense, but also as to its clearness, distinctness, precision, adequacy, and beauty of expression. And if a *Lutheran* commentary is to be specifically such, its distinctive features should be not only full doctrinal conformity with the confessional standards of the Lutheran church, but also a vindication of all its distinctive doctrines exhibited in the book of which the commentary is to be an exposition,

showing by a well pointed exegesis that and how such doctrines are laid down in and substantiated by the words of certain passages, be they few or many, contained in such book.

A particular point of view from which to judge of the merits of a commentary is the purpose for which it is intended. Biblical commentaries are of two classes. They may be intended either for Christians in general or for Christian theologians especially. In the former case the purpose of the commentary should be to lead the reader to a better understanding of the sacred text and to an appropriate application of the contents of the text to his various spiritual wants, for consolation, for doctrine, for reproof, for correction, for instruction in righteousness, in short, for the reader's own personal edification and salvation. A commentary of this class has its ultimate end and aim, *quoad hominem*, in the reader for whom it is intended. Commentaries of the second class, those intended for theologians, should be planned and executed for the purpose of serving the Christian church at large and its individual members by extending to the teachers of the church and of its members such assistance as may be of use to them in more eminently fitting them for the performance of their duties toward the souls committed to their spiritual care and toward the church at large, the promulgation, application, and defense of the truth laid down in the inspired word of God. A commentary of this kind would mediate serve the church and its members by directly serving the ministers and teachers of the church. In either case the interest which the commentator must have at heart and by which he must be guided in his work is eminently *theological*, his ultimate purpose, *quoad Deum*, being the glory of God.

Viewed in the light of these general remarks, the volumes before us are worthy of honorable mention in modern exegetical literature. The author, who has not lived to see the publication of his work, was evidently a man of rare

talents, of ample erudition, of nice mental balance, of precise and perspicuous utterance, and, judged from this work, more truly a Lutheran than many of his contemporaries on both sides of the Atlantic who bore the Lutheran name. In his theology the Bible was in all its parts the infallible word of God; in the face of modern criticism he firmly maintained "the divine inspiration and authority also of the Old Testament, and, consequently, the strict accuracy of its historical, as well as of all its other portions;" vol. I, p. 106 f. He taught that "the communicant received alike bread *and* the Lord's body, and wine *and* the Lord's blood in the Sacrament," *ibid.* p. 320, and that, "as true blood was employed by Moses, the blood given in the Holy Supper must be the true blood of Christ (as in the case of His body and the bread) in conjunction with the wine;" *ibid.* p. 323. Baptism was to him a means of grace, of which he says: "In respect to its efficacy as a means of grace, the Lord himself, referring prophetically to the present institution of the rite, speaks of the baptized person as one 'born of water' (John 3: 5); subsequently Paul calls it 'the washing of regeneration' (Tit. 3: 5). Its saving efficacy, conveyed through faith, is abundantly proved by passages like Mark 16: 16; Acts 2: 38; 22: 16; 1 Peter 3: 21; Eph. 5: 26. . . . This holy rite is designed to connect the baptized person intimately with the Triune God, the fountain of life, as the branch is connected with the vine (John 15: 4). We were—says Paul in Rom. 6: 3—baptized into Christ's death = admitted into union with Him and full participation in all the benefits of His death." *Ibid.* pp. 413 f.

As to the *Annotations on the Gospel according to St. Matthew*, we would say that the chief point of exegetical excellence of the work is the constant and extensive use made of Scripture for the interpretation of Scripture. The *parallelismus Scripturae* is as largely and methodically adduced and capitalized in this commentary as in few others of like compass. Next in prominence among the features

of the work is the frequency of *historical* comments, based upon other parts of Scripture, especially the Old Testament, secular history, modern archaeological, geographical, and ethnological research.

As a *grammatical* or *linguistic* commentary the work is less copious, and of textual criticism there is little or nothing. This may be chiefly owing to the fact that the original Greek text is not placed before the reader, but the text of the Revised Version.

As a *practical* commentary, whereby the reader may be led to the proper use of the word he has been led to understand, the work is not uniform throughout, the earlier chapters standing considerably higher than the later chapters. The choicest of these practical comments are largely quotations from Luther, of which we count nearly a hundred.

To exemplify some of the merits of Dr. Schaeffers work, we give the following extracts.

Matt. 3, 6.—... "As the Scriptures never say that John immersed any persons, it is probable that he baptized according to the mode which is observed when Christian baptism is rightly administered, that is, by sprinkling or pouring (aspersion or affusion). This mode was doubtless employed in reference to certain purifactory rites enjoined by the law, and performed by sprinkling (see Lev. 14: 7, 27; Numb. 8: 7; 19: 13; Hebr. 9: 13). In allusion to this legal mode of cleansing, the prophets refer to the cleansing of man from sin, which is accomplished by Christ. Hence we read: 'so shall he sprinkle,' etc. (Isai. 52: 15); 'then will I sprinkle,' etc. (Ezek. 36: 25, 26); thus, too, we read in Hebr. 10: 22, of 'hearts *sprinkled* from an evil conscience.' This profound spiritual meaning of the religious rite of sprinkling, as setting forth the cleansing of the sinner through the Saviour's blood, is sustained by passages like Hebr. 12: 24; 1 Pet. 1: 2. The sanctifying influence of Christ is set forth in the usual mode of administering baptism (see 20: 22, C.). This mode also corresponds to another description of it in the Bible: the *pouring out* of the Spirit, predicted by Joel (ch. 2: 28), and described in Acts 2: 1—21, is called by John, in allusion to the visible part of the rite, a baptism with the Holy Ghost (Matt. 3: 11). Immersion or dipping in water is never mentioned in the N. Test. as a Christian or religious rite. Indeed, the opinion that the application of water

to the whole body, as in immersion, is necessary for religious purposes, is discountenanced by the Lord Jesus as an error, John 13: 9, 10." pp. 51 f.

Matt. 4, 3. — "The apostle John perhaps referred to this three-fold temptation proceeding from the 'prince of this world' (John 12: 31) when he wrote the words: 'All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world,' 1 John 2: 16. I. 'The lust of the flesh.' To this class belong all those temptations which connect themselves originally with bodily affections, and which occasion impatience and discontent, or which lead to gluttony, intemperance, licentiousness, etc. Satan connected his first temptation with the Saviour's sense of hunger. II. 'The lust of the eyes.' The temptations of this class are apparently less gross, but they still more insidiously assail us than those of the former; they lead to acts which receive the various names of ambition, covetousness (Col. 3: 5), avarice, etc. Satan connected his second temptation, according to the order in Luke (the third in Matt.), with the power and pleasures supposed to be derived from the possession of earthly treasures. III. 'The pride of life.' The temptations of this class easily connect themselves with the pride and vanity which control every unregenerate heart; they ultimately lead to all those crimes and sins which are committed in consequence of the indulgence of human pride and of the passions engendered by it. Satan connected his third temptation with the proposition that the Lord should dazzle the multitude by His superior powers, and thus gratify His supposed pride by the acquisition of honor and fame. To the three classes of temptations here exhibited, all those precisely correspond with the same tempter employed in the case of Eve, Gen. ch. 3. I. 'The woman saw that the tree was good for food' = the lust of the flesh. II. 'It was pleasant to the eyes' = the lust of the eyes. III. 'Ye shall be as gods, etc.,' ver. 5, 6 = the pride of life." pp. 72 f.

Matt. 11, 3. — . . . "John had, at an earlier period, expressed the strongest and most joyful faith in Christ, as the true Messiah (Matt. 3: 11, 14; John 1: 29—34). How is then the doubt or uncertainty respecting Christ's character, which his message seems to express, to be explained? Several eminent interpreters are inclined to believe that the gloom of John's prison had temporarily clouded his faith, or that the Saviour's mode of life, to which John's disciples had already objected (see 9: 14; John 3: 25), and his own protracted confinement, from which Christ did not deliver him, procured doubts and impatience in his soul. These interpreters refer,

by way of illustration, to those unhappy scenes of spiritual declension or sloth which sometimes occur in the experience even of sincere believers, in which their faith seems to fail. Thus, they adduce the instance of Moses (Numb. 20: 11, 12), David (1 Sam. 27: 1), and Elijah (1 Kings 19: 4, 10). But John has always freely exposed himself to hardships (Luke 1: 80; Matt. 3: 4); he well knew that his mission terminated with the appearance of the Lord (John 3: 30), and the wrath of the mightiest of the land, though it might lead to his imprisonment and death, has no terrors for him (Matt. 3: 7; 14: 4). If, having witnessed the scene at the Saviour's baptism (John 1: 33), he had, even temporarily, wavered in his faith, and, after reflection, still cherished doubts in his soul (unlike Peter, who denied the Lord without reflection, Matt. 26: 69—75), he would not have been represented by the Saviour at the very time (ver. 7—11, below) as a model of firmness and tenacity of purpose. Hence it is probable that the following view of John's spiritual state, entertained by other interpreters, affords the true explanation. While he retained his own clear convictions, he would not remove the doubts of all his disciples. Some of them retaining the jealous feeling betrayed in John 3: 26, never attached themselves to Christ's cause (see 9: 14, C.).—Like Elisha in a similar case (2 Kings 2: 16, 17), John may have ultimately said to them: If ye will not believe me, then—go, see, and judge for yourselves. 'It is certain that John asked the question not for his own sake, but for the sake of his disciples who still doubted, and whom he was anxious to enroll among the Lord's believing disciples, since his own death was near.'—LUTHER." pp. 257 f.

Matt. 12, 40.—. . . "The three days and three nights here mentioned, and quoted from Jonah 1: 17, do not necessarily mean thrice twenty-four hours. Among the Jews, as among several other ancient nations, the civil day of twenty-four hours commenced at sunset (see Lev. 23: 32). According to the Jewish mode of reckoning, any portion of the whole division of time constituted by one day and one night, was called 'a night and a day'; the later Greek combined both words in one (night-day) which Paul uses in 2 Cor. 11: 25 (comp. Gen. 1: 5, 8). Hence a few hours of a certain night-day of twenty-four hours, were counted as the whole. The Rev. Mr. Osborn relates in his work 'PALESTINE, etc.,' p. 65, that his confinement five days in quarantine actually extended only from Friday evening to Tuesday morning, or little more than three days, but 'orientally, five consecutive parts of days are accounted so many days.' According to different estimates, our Lord's body lay in the grave from thirty-

three to forty hours, that is, during certain hours of the first and the third day-nights (periods of twenty-four hours) respectively, and the whole of the intermediate day-night—in modern language, from Friday afternoon till Sunday morning, before the sun rose. Such a period would constitute, according to the Hebrew mode of describing it, three night-days." I, pp. 298 f.

Matt. 13, 54. — . . . "His brother, etc. The word *brother* is, according to the Hebrew usage, frequently applied to relatives in general (see above, 1: 11, B.) In Matt. 28: 10; John 20: 17, the Lord gives that name to all his disciples. Hence, in the present case, that term by no means decides absolutely that the individuals now named were the children of Mary the Virgin. Indeed, the circumstance that Christ, the son of David, has no successor on His throne, seems to indicate that even after the flesh Christ, the son of Mary, was to be the last one of that royal line (for the term first-born, applied to Christ as Mary's son, see 1: 25, A.). The relationship of these brethren has been variously explained; they were, according to some interpreters, the children of Joseph and Mary, born after the Saviour; according to others, they were the children of Joseph and a wife who died before his marriage with Mary; others again regard them as cousins of the Lord, nephews either of Joseph or of Mary. Of the different theories which have been suggested, the following, founded on various passages of the N. T., appears to be the most satisfactory. The testimony of the Scriptures alone, as far as it is furnished, and not tradition, can conduct to reliable conclusions. Among the women who witnessed the crucifixion (Luke 23: 49) *four* are particularly mentioned in John 19: 35, as having stood 'by the cross of Jesus.' The first is the Virgin Mary; the second is the Virgin's sister, whose name, like that of Mary, is omitted; the third is called Mary, the wife of *Clopas*; the fourth is Mary Magdalene. Of the four, the second, described as his 'mother's sister' (and *different from the third*, called Mary,) is mentioned in Matt. 27: 56 as 'the mother of Zebedee's children'—James and John, according to 10: 2; her name, as it appears from Mark 15: 40, was Salome (see the ann. to 20: 20, B.). As the Hebrews employed the word *sister* like *brother* in a very wide sense, Salome may have been the Virgin's full sister, or her half-sister (as in Gen. 20: 12), or simply a relative (as in Gen. 24: 59, 60; Job 42: 11; for Zebedee, see 20: 20, B.). Three females named Mary are here introduced. The first is the Virgin Mary (1: 16, B.), and the third is Mary Magdalene (see 27: 56, A.). The second, called 'the other Mary' in Matt. 27: 61; 28: 1, was 'the mother of James the less and of Josès' (Mark 15: 40; Matt. 27: 56). (This James is

called 'the less'—the younger, in order to distinguish him from the other apostle James, the brother of John.) The same Mary is described in John 19: 25, as 'the wife of Clopas.' Now, 'the brethren of the Lord' are, according to the present text (13: 35), James, Joses, Simon and Judas (see also Mark 6: 3; Gal. 1: 19). These, with Mary and certain 'sisters' appear, according to verses 55 and 56, and ch. 12: 46, to constitute one family. The absence of Joseph on all occasions in which the Virgin appears, beginning with John 2: 1, and also the solemn commission of the Saviour who intrusted His mother to His beloved disciple (John 19: 26, 27), in whose house she accordingly found a permanent home, prove conclusively that Mary was now not only a widow but also a childless woman. It may also be here mentioned that the ancient ecclesiastical historian Eusebius (III. 11) quotes from a still older author, Hegesippus, who asserts that Clopas was the brother of Joseph. There is no sufficient reason to doubt the historic truth of this statement, as in the age of Hegesippus (about the middle of the second century, or fifty years after the death of John the Evangelist) tradition, as distinct from history, had not yet assumed the form and character which later ages gave to it. On this basis, we assume the following to be historical facts: Clopas, the brother of Joseph, having died, the latter, who was supposed by the ignorant to be the father of Jesus (Luke 3: 23), assumed the care of the four sons and the daughters of his deceased brother. These supposed cousins of the Lord (but, more accurately, the nephews of Joseph only) were therefore regarded as the adopted or the true children of Joseph and Mary, and, accordingly, were commonly called his 'brethren and sisters.' These *brethren* (see above, 4: 21 ann.), probably Joses and Simon, did not originally believe in Jesus (John 7: 3, 5, 10), but immediately after the resurrection, all the brethren are believers, and are intimately associated with the eleven apostles (Acts 1: 13, 14). This explanation is free from the embarrassment which attends a current theory, according to which 'the other Mary' was the sister of the Virgin; for it is in that case difficult to explain the unusual circumstance that the two sisters should both bear the same name, without any plain distinction between them." I, pp. 338 ff.

Preliminary Observations on Matt. 24. — . . . "§ 3. The whole of the present discourse is exhibited by Matthew in an unbroken form, beginning at 24: 4 and extending to the end of ch. 25. However, he furnishes himself the key to the whole in 24: 3, where the disciples are introduced as addressing certain questions to Him (see below, at the verse). Since their occasional questions convey no definite

information, he repeats none that are afterwards directed to the Lord, but records continually the Lord's own words only. We may here assume, therefore, without fixing the forms of the several questions, that this long discourse embodies extended answers of the Lord to a succession of questions from the perturbed disciples. The latter are greatly perplexed; they are not yet aware that many centuries will intervene between the fall of the city and the end of all things; they ask many questions, the substance of which alone is given in 24: 3.

§ 4. The whole discourse as here presented furnishes, accordingly, the substance of a long conversation held 'privately' (24: 3) between the Lord and 'Peter, James, John and Andrew' (Mark 13: 3), of whom the three former were admitted to various solemn scenes which no other disciple witnessed (see above, 17: 1, B.). LUTHER remarks incidentally in one of his sermons: 'Matthew here records not a formal discourse, but a *free and unrestrained conversation*,' and STRIER (without, however, further applying the principle in his explanation of the chapter): 'It is probable that our Lord did not speak continuously and without certain pauses, or precisely in the form in which the discourse is here presented.' A similar arrangement of extended answers to questions occurs in ch. 18 (see ver. 1 and 21), after which Matthew remarks in 19: 1 that 'Jesus finished these sayings'—these discourses. The same expression, occurring below in 26: 1, indicates that here also the Lord's several answers to various questions implied by the word 'all' are combined as one discourse. Thus one of the pauses in the conversation, at the end of ver. 31, not marked by Matthew, is very distinctly visible in the parallel passages (Luke 21: 29); the remark there made that the Lord now introduced a parable shows that he did not speak continuously or without occasional pauses, or questions from the disciples. At another parallel place (Luke 21: 10) there is also an indication of a pause in the discourse. And in the abrupt transition in Matt. 25: 14, there appears a trace of another interruption indicating that various connecting words have been omitted; a comparison with Mark 13: 34, where the whole parable is compressed in one verse, will exhibit even more extensive omissions in the latter." Vol. II, pp. 221 f.

After these specimens of what we think most creditable in the work, it is but fair that we should also submit an extract or two which we cannot endorse. In his comments on Matt. 3, 2, the author says:—

The duty of repentance is imposed on all men (Acts 17: 30), inasmuch as all are by nature sinners (Eph. 2: 3); they are required

to learn and understand the greatness of their guilt and danger; this knowledge is accompanied by deep feeling, namely, sorrow for sin, and grief, produced by the revelation of God's displeasure. Then, the sinner to whom the divine message is addressed, and who is at the same time made acquainted with God's gracious plan of salvation through Christ, is led by his awakened conscience and distressed heart to seek the offered means of salvation, that is, to come to Christ. . . . While the sinner believes that the danger exists, he also believes that he may escape if he chooses God's appointed way. This faith becomes more and more clear, until by the aid of the divine Spirit, who is in truth the author of this whole work of grace in the soul, it assumes distinctly the character of faith in the crucified Redeemer. The result which this faith produces, as it gradually advances in depth and efficacy, is the actual, cordial return of the sinner to God, and his consecration to the Redeemer's service."—pp. 45 f.

This is, to say the least, a much confused notion of repentance and, especially, of faith. Faith does not develop by a process of evolution as here described. "This faith," which, "becoming more and more clear," "assumes distinctly the character of faith in the crucified Redeemer," which, in its turn, "produces, as it gradually advances in depth and efficacy, the actual, cordial return of the sinner to God," is an unscriptural fiction which may drag a troubled heart into a depth of despair. The bestowal of faith is a quickening into spiritual life, the first *scintillulae* of which are an actual and cordial return to God.

From the remarks on Matt. 16, 19 we quote:—

Here the keys represent a certain authority to admit or exclude in reference to the Church of Christ, and this authority seems to indicate an official act that follows the regular preaching of the Gospel, in place of being simply that preaching itself (see ann. to 18: 18). According to John 20: 23, when the Lord gave the same commission to all the apostles, He breathed on them, and communicated to them the Holy Ghost. By virtue of this gift (with which compare the gift of 'discerning of spirits,' 1 Cor. 12: 10), the apostles were enabled to distinguish between true believers and hypocrites. See an illustration in the case of Ananias and Sapphira (Acts ch. 5); Paul, in 2 Cor. 2: 6, 10, forgives [a] certain individual whom he had *bound*

(= excommunicated and punished), (1 Cor. 5: 3—5; see also 1 Tim. 1: 20). To sincere believers they declared the divine forgiveness of sins (Eph. 4: 32; James 5: 15; 1 John 2: 12). To the ungodly and hypocritical they denied Christian privileges and mercies. The office of the keys is now explained by many as referring to the exercise of church discipline (the excommunication, restoration, etc., of members) as distinct from the ordinary act of preaching the Gospel (see below, 18: 18). . . . *Bind*. For this figurative term a literal phrase is substituted in John 20: 23, namely, 'whose soever sins ye retain,' that is, whom ye refuse to absolve and whom ye declare to be impenitent. . . . *Loose* = 'whose soever sins ye remit' (John 20: 23), and whom ye admit to church-fellowship, by virtue of the authority now given to you, and in conformity to the divine will. For an illustration see Acts 8: 14—17. . . . The keys (or the office of administering discipline and imparting the promises of the Gospel respecting the divine forgiveness in the case of a penitent believer), even though the gift of 'discerning of spirits' no longer exists on earth, still belong to the Church, to which they were subsequently given (see below, Matt. 18: 15—20). But while the apostles themselves could virtually remit and retain sins, in consequence of their inspired knowledge, the Church at present can grant only a conditional absolution, that is, can declare to individuals the forgiveness of their sins only when they are truly penitent and sincerely exercise faith in Christ." II, pp. 12—14 .

And on Matt. 18, 18:—

"The present text may then be understood as declaring that if a person, properly authorized and competent to 'try the spirits' (1 John 4: 1), confer with a sincerely penitent sinner, and, after receiving a satisfactory statement respecting his penitence and faith, declare his sins to be forgiven (which is only the application in a special case of the Saviour's words in Mark 16: 16), such forgiveness or absolution, when received in faith, shall be esteemed as sanctioned by the Lord. Now, as God alone can actually forgive sins, that exercise of the 'loosing key' ('remit,' John 20: 23), on a case in which the 'binding key' ('retain') should have been applied, namely in the case of an impenitent or hypocritical person, will not secure the divine forgiveness. As the exercise of 'the power of the keys,' led to gross abuses, during the general reign of popery, on the part of the clergy, who alone exercised it as a special right; as it is, moreover, attended with difficulties of a peculiar nature when it assumes the form of an absolution of a penitent, and as it is not

enjoined in this verse as indispensable to the existence and healthy growth of the Church, it has, as a formal act of confession and absolution in the case of individuals, been discontinued by large numbers of Protestants, while it is retained with many and enormous dangers and abuses by the papists. In place of the declaration announcing the forgiveness of God to an individual who is a believer, a general statement of the divine terms of forgiveness is deemed by many as sufficient, and the private and personal application is left to the conscience of the individual. In some cases the 'power of the keys' is viewed as nothing more than the right of a congregation to receive, suspend or exclude individuals in accordance with their confession and conduct (16: 19, B.)." II, pp. 55 f.

On the words "*For many are called, but few chosen,*" Matt. 22, 14, this commentary says:—

... "The distinction, therefore, between the called and the chosen consists in the circumstance that the latter are those of the called who are obedient and therefore *approved*. As these accept the call, they are the *cherished*, the *beloved* of God, acceptable to Him. In this sense of *acceptable*, the word *chosen* or *elect* is applied to Christ (Luke 23: 35) and to the angels (1 Tim. 5: 21). It is then applied, like the corresponding word *saints*, that is, *holy* men (see 27: 52, B.), to all true believers, whose faith or humble trust in Christ and His redeeming work renders them acceptable in the eyes of God. As the word in the sense of the *chosen ones*, the *selected*, the *choice ones*, the existence of others in whom the desired qualities are not found (comp. the verb in Luke 10: 42; 14: 7; Acts 6: 5), it is here employed, as in 24: 22, 24, 31 (where it is translated *elect*), to distinguish believers from unbelievers. It sometimes designates merely Christians by profession as distinct from the people of the world (Col. 3: 12; Tit. 1: 1)."

Comments as these are not expositions of the text, but efforts to get rid of what the text plainly says; they are thoroughly at variance with Scripture and the Lutheran Symbols; they are, therefore, out of place everywhere, especially in a commentary, and more especially in a "Lutheran Commentary."

But while these and other serious faults greatly diminish the intrinsic value of the work, enough that is really valuable remains to justify its recommendation to such readers

as are able to distinguish between sound and spurious doctrine.

The subsequent volumes of the series, comprising commentaries on all the books of the New Testament except the Apocalypse, are already in print. The closing volume of the commentary proper is in preparation, and the publishers announce a supplementary volume "comprising a popular presentation of New Testament Introduction and New Testament Theology." The subscription price for the series is \$1.50 per volume. A. G.

The Cure of Souls. *Lyman Beecher Lectures on Preaching at Yale University 1896, by John Watson, M.A., D.D. (Ian Maclaren.) New York, Dodd Mead & Company. 1896. 301 pages. Price, \$1.50.*

The instalment of our article on *Medicina Pastoralis* which appears in the present issue of the QUARTERLY had been in manuscript some weeks when our attention was attracted to the title of Doctor Watson's book, and we at once procured a copy, hoping to find therein some valuable material, some helpful suggestions, some appreciable addition to the points we had laid down in the plan prepared for the continuations of the article, and we even withheld the manuscript from the compositors with a view of possibly making some additions which would render the first chapter the more profitable to our readers. In all this we were disappointed. We have not found occasion to add a line or to change a word after the perusal of the new book.

In a book, even a new book, on the *Cure of Nervous Diseases*, we should expect to find what the author had to say on the nerves, the diseases of the nerves, the remedial agencies, and their application, for the cure of such diseases, chapters or paragraphs on diet and regimen, etc.—

This book on the *Cure of Souls* is as deficient in reference to the *general* and *special Pathology* as with regard to

the *Therapeutics* of the ailments of the soul. The subjects of the various chapters of the book are: I, *The genesis of a sermon*; II, *the technique of a sermon*; III, *problems of preaching*; IV, *Theology the theory of religion*; V, *the new dogma*; VI, *the machinery of a congregation*; VII, *the work of a pastor*; VIII, *the public worship of God*; IX, *the minister's care of himself*. That this choice and arrangement of topics is not a logical disposition of the parts of a treatise on "the cure of souls" or any other subject is evident. But a perusal of the book reveals defects of far greater moment. To enable our readers to judge for themselves, we submit the following extracts.

What costs the pastor much more anxiety is the diagnosis and treatment of spiritual diseases, and here he has to be most careful. He distinguishes between an honest sceptic, whose face is toward the light, and who longs to believe, from one whose back is wilfully turned on Christ, and who is filled with intellectual pride: a merchant whose satisfaction comes from far-seeing and masterly strokes in business, and whose attitude is that of a soldier with his tactics, and another whose whole interest is in accumulated wealth, and whose heart is world-eaten: a young man of rich, strong nature who is fighting the flesh with all his might, and another who is feeding his imagination with evil books, and preparing for the sin into which he falls. . . . But he is never meddling, censorious, unsympathetic. With every year he sees more of the temptations of life and the goodness of human nature. For the innocent gaiety and lighter follies of youth he has a vast toleration, for the sudden disasters of manhood an unfailing charity, for the unredeemed tragedies of age a great sorrow. It is a hard fight for every one, and it is not his to judge or condemn; his it is to understand, to help, to comfort—for these people are his children, his pupils, his patients; they are the sheep Christ has given him, for whom Christ died. — pp. 239—241.

Here we have a grievous confusion of ideas. If the various categories enumerated are to be distinctions of spiritual *diseases*, Dr. Watson is evidently unable to distinguish between spiritual disease and spiritual death. We will admit that there may be an "honest sceptic, whose face is toward the light, and who longs to believe," that is

a believer who is harassed with doubts, and who struggles in the power of God to overcome them, his special disease being his doubting propensity, which, if it should gain full sway, would end in confirmed scepticism and expel the spirit of faith. But he "whose back is wilfully turned on Christ" is no longer a patient; he is spiritually dead, a corpse, who can only be saved by a spiritual resurrection, a quickening into spiritual life. It is the same with him "whose whole interest is in accumulated wealth." To include these dead men in the statement, "It is a hard fight for every one," is Pelagianism, which has not learned that every imagination of the thoughts of man's heart is only evil continually,¹⁾ and that in the flesh, the corrupt nature of man, dwelleth no good thing,²⁾ but which is apt "with every year to see more of the goodness of human nature," and to assume a struggle between the spirit and the flesh in those also who are flesh and no spirit. This is faulty *Pathology* based upon equally faulty *Physiology* of the human soul.

Nor is our author less in need of correction in his *Materia Medica*. He says:—

Theology is quite as distasteful to the extreme right of the Church, which regards religion and emotion as synonymous, and may be described as the Evangelistic school. . . . Their objection is not that our science does not deserve the name, but that everything like ordered thinking is a foe to spiritual life.

We would here pause and say that we do not believe that the class of men here described exists anywhere on earth except, perhaps, in madhouses. But there are those, and not a few, among them all orthodox Lutherans, who would accept as, in substance, applicable to themselves, the following lines:—

They regard with suspicion the idea that the Bible is a literature gradually evolved through the action of the Divine Spirit on the religious consciousness of a susceptible people, and bitterly resent the

1) Gen. 6, 5.

2) Rom. 7, 18.

application of literary methods to its criticism. The Book is treated as if it had been given in a piece, and was perfect in every part, so that a doctrine can be proved with equal cogency by a text from Genesis or from the Gospels, and the very utterances of Jesus Himself have no supreme authority over those of Isaiah or St. Paul. pp. 104 f.

Such criticism as this is due to a thoroughly false conception of Scripture. To Dr. Watson, the Bible is not in all its parts the perfect and efficacious word of the living God, but the product of a process of evolution which could never produce a divine word in the full and true sense of the term. Our author explicitly says:—

The Bible as it comes from the critics is more real, because it is more human; not a book dropped from heaven, untouched with a feeling of our infirmities, but a book wrought out through the struggles, hopes, trials, victories of the soul of man in his quest after God. pp. 144 f.

In view of his erroneous notion of Scripture, it is not surprising to find Dr. Watson in the dark as to Christian *doctrine*. He knows of, or rather, imagines, a time when the church had no doctrine; he says:—

There is the pre-doctrinal period, when truth is held in solution and has not yet crystallised. The Church has no doctrine regarding the person of Christ, or His Sacrifice, or the Holy Trinity, or the history of man. The Christian simply believes in Christ, and lives with Him, and follows Him unto death, because Christ has loosed the power of his sin, or comforted his sore heart, or fulfilled his spiritual aspirations, or cast light on the darkness of the grave. The Church is not yet self-conscious, nor has she realised her faith. Her position is, with St. Peter, 'Lord, unto whom can we go but unto Thee? Thou hast the words of everlasting life.' pp. 131 f.

The genesis, or evolution, of doctrine he describes in this wise:—

Then comes the doctrinal period, when the truth is precipitated and takes its first visible form. Under the pressure of speculation, or on the attack of unbelief, the Church pauses in the current of her emotions and inquires what she believes. . . .

There is ample liberty of discussion, since there are no precedents for reference, no standards of authority. The traveller has no

map of guidance, for the land has never been surveyed, although people have lived and rejoiced in its fatness. Slowly and painfully, with fierce intellectual tumult, and often with disgraceful commotions, the Church discovers her mind. . . .

Consider how the most elaborate and complete doctrine of the Catholic Faith, the doctrine of our Lord's Person, was evolved from the consciousness of the Church. An acute and pious scholar denied the Deity of Christ,¹⁾ and the Church received a shock of surprise. After keen discussion the Church, in Council assembled, declared that Christ was very God. But the question of our Lord's Person had now been made matter of debate, and reason must work it out to the end. Another ecclesiastic, as might be expected, now denied Christ's humanity, and the Church affirmed that He was true Man as well as true God. It almost followed, as reason sounded her way through this sublime mystery, that some one would in that case assert that Jesus must be two persons, and after deliberation the Church asserted the one person of Jesus. So it came to pass that a fourth theologian assumed one nature in Jesus, and once more the Church gathered and laid down the two natures of the Lord. After this fashion was the doctrine of Christ's person wrought out by valid and repeated processes of reason—an inevitable and orderly evolution—and the work of the four Councils remains unto this day.—pp. 132—134.

This is rationalism as crude as it can be made. Here Scripture is nothing and Reason is everything. Doctrine is a matter which "*reason* must work out to the end," "*reason* sounds her way through this sublime mystery;" "the doctrine of Christ's person is wrought out by valid and repeated processes of *reason*." With these notions of Scripture and Christian doctrine it is, perhaps, consistent to speak in terms as these:—

Lastly comes a time when earnest men, growing weary, not of the principles, but of their forms, propose to make a clean sweep of dogma. They raze the building to the ground, and then proceed to closely examine the foundations. . . . This spirit is not of necessity arbitrary or disloyal; it may be most pious and humble.—p. 136.

1) Another specimen of Dr. Watson's diagnosing. Arius was neither acute nor pious, and the Doctor's statement of a case is a contradiction in itself. G.

If, however, the Christian Church of next century is to have beautiful and acceptable doctrine, then it can only be under two conditions that were not known in the past. One is that theology be allowed the same liberty as any other science, mental or physical. . . . The physicist has not been confined to the limits of the fourth or sixteenth centuries, while the dead hand of Councils and Confessions rest on the theologian. It is to be hoped that every branch of the Christian Church will soon exact no other pledge of her teachers than a declaration of faith in Jesus as the Son of God and the Saviour of the world, and a promise to keep His commandments, and otherwise grant to them the fullest freedom of thought and exposition.

The other condition is that the obvious distinction between religion and dogma be frankly recognised. One may walk in the light and know nothing of astronomy, as did St. Thomas, who was practically a slave of Jesus and doctrinally a sceptic concerning Christ. . . . Under such favouring circumstances theology will at last obtain her opportunity and come into her kingdom. — pp. 150—153.

One therefore anticipates that the new doctrine will be based on the conception of the Divine Fatherhood—not the Fatherhood which throws away the Judgeship and the Righteousness of God, but the Fatherhood that gathers these up into a nobler and final unity, and that the Incarnation of our Lord Jesus Christ, as the revelation of the Father and the Head of the human race, will yield more blessed and practical fruit in the life of the race from year to year.

It must have been a great joy to breathe the air in the periods of Renaissance. . . . Some of us know what it is to have seen the immense discoveries and bright hopefulness of physical science in the century; but there has been nothing in all these periods so glorious as the day when the theology of the Christian Church shall rise again, having lost nothing that was good and true in the past, and be reconstructed on the double foundation of the Divine Fatherhood and the Incarnation of our Lord Jesus Christ. We shall then see, I believe, an inspiring reconciliation, the greatest that can be made . . . the reconciliation between dogma and religion. — pp. 155—157.

One of the most suggestive pictures of Italian Art represents the meeting of St. Dominic and St. Francis. St. Dominic belonged to that order which was charged with the development and conservation of doctrine and who, on account of their theological bitterness and often unreasonable persecution, were called the 'hounds of the Lord.' St. Francis, as a great French critic declared, was the most beautiful Christian character since the days of Jesus, and it was he who revived religion. In this picture St. Dominic, the author and

defender of dogma, and St. Francis, the humble disciple and exemplifier of Jesus Christ, have met, and, flinging their arms around one another's necks, they kiss each other, so uniting what God had joined and no man should put asunder—the joyful religion of the soul and the reverent dogma of the intellect; a felicitous prophecy of the day when

Mind and soul, according well,
May make one music as before,
But vaster.

pp. 157 f.

That this is not the *Materia Medica* of Scripture is clear, when we consider that Scripture knows of but one power of God unto salvation, which is the Gospel of Christ,¹⁾ the word of the Apostles, through which sinners shall believe on Christ,²⁾ the ingrafted word, which is able to save our souls.³⁾ To substitute for this divine word, and especially for the divine doctrine which is for all times laid down in this divine word, a book which “is more real, because it is more human,” and a doctrine “wrought out by valid and repeated processes of reason” or “evolved from the consciousness of the church,” or an anticipated “beautiful and acceptable doctrine” of the “next century,” is to cast aside and discredit the true remedy and to drug the hapless invalid with the vile nostrum of a quack, no more able to save a soul than the monotheletic formula of Polychronius was to quicken a dead body at Constantinople.

As a specimen of our Curate's spiritual *Therapeutics* we submit the following:—

It goes without saying, that with so much partially sanctified human nature, there will be some insubordinate members in a congregation, who are dissatisfied with the doctrine of the pulpit or the methods of work, and feel bound to create disturbance. If they be at the bottom reasonable and pious people, then the minister will show them every consideration, explaining and conciliating as becometh a servant of Christ. If they be pharisaical or quarrelsome, then the minister had better not waste time on conferences, which will only feed such peoples vanity, but insist with courtesy on their departure to some other church where they will feel themselves more

1) Rom. 1, 16. 17.

2) John 17, 20.

3) James 1, 21.

at home. And if they should refuse, then the minister ought to consult his council and compel the mutineers to leave the ship, for a ship may weather many storms from without, but mutiny among the crew is destruction. A congregation will be stronger by the loss of a dozen people who are carping at everything, and proclaiming aloud their dissatisfaction to a district.

If, on the other hand, a person with a mutinous record should arrive, and desire to be received, he ought to be firmly refused. It is neither wise nor kindly to give welcome or have anything to do with one who has done his best to wreck a neighboring congregation, and to embitter a brother minister's life. There is a comity of nations, and there ought to be a comity of congregations (and denominations), so that every door should be closed against the ecclesiastical anarchist. If any one inquire what is to become of him, why not have in every large city a chapel where this class could worship together, and be kept in quarantine till they show signs of penitence, when they could be absolved, and be again admitted among healthy people? And to the pastorate of this chapel of correction a minister who had wrecked two churches by bad temper and over-bearing conduct might be appointed. Under such a mutual discipline both minister and people would have a good chance of being cured.—pp. 180—183.

This sounds very much like: "Keep the doors of your hospital closed against certain troublesome patients, who would be apt to disturb your slumbers and the comfort of other patients; or if such people should unfortunately be on your hands, turn them out, with courtesy, if you can; if not, then by compulsion; but by all means, turn them out!"—Our Master's instructions are different.¹⁾ We are to remove no one from the church until he is spiritually dead, and not by insisting on his departure to some other church, or by quarantining him in a pest-house, but by declaring him a heathen man and a publican, not by a decree of the council, but by the unanimous judgment of the congregation.

Our limit of space prevents us from touching upon many other statements to which we would take exception. On the other hand, we must not neglect to say that the

1) Matt. 18, 15—17.

book contains much that is worthy of careful consideration, many exquisite *dicta* by a writer of brilliant parts and excellent style. Of course, the work is leavened from beginning to end with modern theology, which mars the beauty of such passages as these:—

A minister, while pursuing his studies in this department with all diligence, must lay it to heart that the critical atmosphere is cold, and is apt to chill the Gospel; and that he has certainly made no gain, but a great loss, who can prove the existence of a second Isaiah, but has lost the tender piety of his fifty-third chapter.

What is wanted above everything to-day is positive preaching, by men who believe with all their mind and heart in Jesus Christ. If a man has any doubt about Christ, he must on no account be his minister; and if one in the ministry be afflicted from time to time by failures of faith, let him consume his own smoke and keep a brave face in the pulpit. The pulpit is not the place for discussing systems of scepticism, or proving the instinctive truths of religion, or adjusting the speculative difficulties of Christianity. Those are belated tactics.

For years the Church has been on her defense, meeting attacks from science, from philosophy, from literature, from history. We render thanks to God for the apologists of the faith who have done their work nobly with skill and nerve. They have held the ground with stubborn courage: it is now time for the cavalry to charge and complete the victory. We have defended and explained our Lord long enough; let us now proclaim Him, and magnify His Cross with a high heart and an unshaken voice in the face of the whole world.—pp. 96 f.

Speaking of those who measure the success of congregations and ministers by rolls of names and columns of numbers, the author says:

One is indeed afraid that many of our people in this material age are coming to regard the Church as a huge business concern, with its elaborate statistics, its annual balance-sheet, its endless inventions, its spirit of bustling prosperity. The world sees one congregation revive its dwindling attendance with an organ, another selling its site in a poor district and migrating to the suburbs, the amazing advertisements of sermons in the newspapers, the schemes for raising money, from bazaars to anniversaries. They do not despise the Church for these expedients; far worse—they sympathise

with her. She also finds competition keen, and cannot conduct business after the old-fashioned way. She also has to cut the rates, and build bigger steamers, and puff her goods. With our elaborate financial and statistical blue-books in his hands, a layman soon creates his standard of success for a minister, and unless he be a man of very high spirituality it is certain to be tangible and material. Are all the sittings let? Are all the office-bearers merchant princes? Are there Guilds of every kind and description? Is there a surplus balance at the close of the year? Then, says this shrewd, respectable man, here is a successful minister. Perhaps, but not on that evidence. Here again is a church with half its sittings unlet, with obscure names in its report, with small funds. Some want of energy here? Perhaps, and perhaps not. It may be that this man is making men, while the other has only seat-holders. The blue-books serve some purpose, and with the terror of the great permanent officials before the eyes, one dare not speak lightly of their columns; but one may protest against the success of Christ's Church being tried by figures of sittings and money.

What kind of man flourishes best in this commercial atmosphere? Not the prophet; he withers and dies in the dust of figures; but instead of him you will get that latest product of machinery—the organiser. No, he is not much of a preacher or scholar, but he is a good business man and a capital manager. Let us give its due to every talent—and organising is one,—but one grows suspicious, and hesitates to have this man for his minister. Let us make him an electoral agent, or the manager of a working-class insurance company that collects by streets, or let him be sent round to clean up the house for some big heart who has so many people he can't get them into their Guild partitions. Do not hand over a number of poor souls to his preaching; it will be all from the book of Numbers. Everybody will be a secretary or something in a year, but people will be going to the next church for their daily bread. In fact, the organiser doesn't need people; a really capable man of this type could organise a congregation on a desert island. What we want to-day is not organisers, but preachers, and every hindrance ought to be removed that a man who can preach may have an opportunity of fulfilling his high calling. One Minister laboured for three years night and day, and when His ministry was suddenly closed He had only a roomful of people. But one man was St. John and one woman was St. Mary Magdalene.—pp. 199—202.

To sum up, we would recommend this book as a very readable object lesson in modern theology. A. G.

The What, How, and Why of Church Building. *Geo. W. Kramer, F. A. I. A.* Published by J. & R. Lamb, New York. 234 pp. with numerous illustrations. Price, \$1.25.

The author of this book is one of the most prominent, in one respect the most prominent church-architect in America. A list comprising less than half of the churches with which he has been connected as Architect includes for Alabama 2, Arizona 1, Connecticut 5, Colorado 2, California 5, Florida 1, Georgia 2, Indiana 15, Illinois 17, Iowa 12, Kentucky 5, Kansas 2, Massachusetts 3, Maryland 2, Missouri 5, Michigan 8, Minnesota 6, Montana 1, New York 20, New Jersey 6, North Carolina 1, Nebraska 3, Ohio 37, Oregon 1, Pennsylvania 19, South Dakota 1, Texas 1, Tennessee 6, Vermont 2, Virginia 2, Washington 1, Honolulu 1, New Zealand 1. He has been intimately connected with the development of the *modern church and Sunday School building of America*, having been almost from its first inception in sympathy with and actively engaged in the movement which has been going on for a number of years in this country, the evolution of the *Institutional Church*. He may, therefore, be supposed to speak with authority when he delivers himself on the general principles of the "modern church," and their application, in terms as these:—

The Ideal Church should minister to the whole man: spirit, mind and body; should preach, teach, heal and reach the spirit through the body and mind. /To accomplish this the church must break from the conventional traces and introduce new methods. Let innovation follow innovation. The church has long taught the love and sympathy of Christ, how he came to save sinners, not the righteous, and the masses feel that the church should show the same love and sympathy in a practical way. The interior therefore must first be planned and arranged to meet these various requirements. . . . p. 49.

In arranging the interior, the requirements of the various branches or departments of the service must be considered, and

their relation to each other, so that the work may be facilitated rather than hindered. This will develop several independent plans of arrangement for the several departments, which must be modified to adapt them to the various combinations.

✓ First will be considered the Auditorium. ✓ This has long been considered "the church." In the majority of cases consisting of a rectangular apartment, with a vestibule and "steeple" and sometimes a chancel, developed in a variety of forms and styles. . . . pp. 49 f.

✓ In the various denominations, with few if any exceptions, the Sunday School is now recognized as an integral part of the Church organization. As now developed, and especially in America, it is essentially a part of the church, held in buildings provided by the Church, sustained by funds collected in various ways from the supporters of the church, and organized and officered under its supervision, thus effectually a feeder of or nursery to the church. Properly organized, the Sunday School must be treated in classes, and *en masse*. Subdivided into various classes the school will, if left alone, *grade itself* according to age and proficiency. The general plans for gradation are capable of an infinite variety of modifications. The idea should not be carried too far. The precision of method prevailing in secular schemes is often of disadvantage. Still some system of test, examination, promotion and gradation is essential. A suggested scheme for gradation is as follows: 1, Primary; 2, Intermediate; 3, Junior; 4, Senior; 5, Bible; 6, Normal; 7, Relief. A kindergarten class is frequently added for the smaller scholars. Various schools are making experiments and modifying their systems, seeking to find the perfect system of Sunday School gradations: the results are being watched with interest.

For the requirements of this service a specially constructed and arranged building is necessary. The Sunday School being a modern institution, there are no examples or traditions to govern, but we must plan and arrange the building as all buildings should be: especially adapted to the requirements of the service for which it is intended. pp. 55 f.

A third department of the church will probably be the chapel or lecture room for smaller meetings of the church, in connection with what may be called church parlors; if these can be so arranged as to be adjacent with ample intercommunication it will be of great advantage and if accessible to Sunday School rooms and so arranged as to combine all the better. Ample provision must be made for the various church Societies, as Christian Endeavor, Epworth League, King's Sons, King's Daughters, etc., etc. There should also be

provided Reading rooms, which should be open every evening in connection with the library.

A cosy convenient study should be provided for the pastor, as well as an office for the various Boards in which should be constructed a fire-proof vault for church papers, etc. There should be an office for the Custodian of the Church—often an assistant pastor—located conveniently near the entrance where all callers or visitors could be received and matters of business arranged and referred to proper parties; smaller parlors or class rooms connecting will prove a great convenience, if possible.

When possible a room or department for physical exercise is a valuable adjunct which may also serve as a drill-room for the boys' brigade or cadet corps. This room or the lecture room or parlors if properly located may also serve as a social-room in which tables may be placed, in connection with which will be required a kitchen with range, sink, hot and cold water, cupboards and all modern conveniences, also a general store room for surplus seats, tables, banners, decorations, Christmas fixings, etc., etc. p. 58 f.

If it is proposed to give scope to all the possible uses of the Church and provide for the same as previously indicated, it would be well in this connection, before proceeding further, to consider the "INSTITUTIONAL, SOCIAL, OR PEOPLE'S CHURCH," and what are its peculiar requirements. Considering the Church as an institution, designed to attract the attention of men in the community and lead them to certain courses of life and development, we see that it is surrounded by a great number of other institutions or influences, some friendly, some rival, and some hostile to its objects. In certain necessary parts of its work the church comes in competition with organizations that tend to lead men in the opposite direction.

The success of Association buildings which young men have established in our large cities, show that property can be used to advantage every day in the week for the cause of religion. In many a locality the churches are closed from Sunday to Sunday, and there is not a well adapted and attractive place to gather the people for a convention, concert, lecture, anniversary or union meeting of any sort. While there may be prejudices, sentiments or a feeling that the Church should be sacred to express and formal worship and the ceremonies of devotion, provision can be made for the accommodation of all these agencies other than the church proper, thus preserving the sanctity of this portion of the edifice.

The Institutional Church is the exponent of Christ going about ministering and doing good, preaching, teaching and healing. The theory on which it is based is that every member should do some-

thing. The work of the church has grown. First, the church was to preach in, then became a place to preach and teach Sunday School, then the Endeavor Society and League work was added. The introduction of Institutional methods will change it more than all others combined.

The educational work begins with the night school. All common branches are first taught, then industrial, cooking, housekeeping, general sewing, dressmaking, business courses, scientific courses, art courses, and a training school for nurses are gradually added, first with volunteer teachers, later with paid help.

A kindergarten will be provided to counteract the many influences which distract the attention of the young from the Sunday School. In many ways it reaches the home and should; improvement of the home and conditions make better citizens. First impressions are the lasting ones. To teach the young and enable them to form correct habits is the true work, and not allow them to form character without guidance or influence and later endeavor to convert them from their evil ways; it is far easier to *grow* Christians than to *make* them. Proper influence and teaching extended to *all* the children would redeem the world in a generation, hence the legitimate work of the church should be in the direction of the young. These schools should do for Protestant children what the Parochial schools do for the Catholic.

The Institutional church may start out at first on a small scale with a night class only. Soon others are added until there are classes of some kind for every night of the week taught by some member; this may develop into a college with professors.

The Institutional church employs Deacons and deaconesses who regularly visit the sick and minister to them, thus doing the work of the lodge. Service may at first be gratuitous, later with increased ability employing professional nurses as they do a pastor. Later will come dispensary work starting with a small stock of medicines, with certain hours devoted by various physicians who will be glad to help the church and humanity; this will all gradually grow into a hospital without intent.

With increasing interest and demand, a reading room should be added provided with a library, bureau of information, societies of a literary and social character will be formed, counteracting club life, thus supplying all the advantages of lodge and club without the secrets or other objectionable features.

In connection with all this a Gymnasium with all its adjuncts will be necessary.

Rescue work with accommodations for temporarily housing the homeless, also may become a place where young men or women in a city without a home may find the comforts and welcome of one, and thus save them from many a temptation. The question may be asked, why do all this work? As to the night schools, most young people must make their own living in some way, in stores, factories, shops, offices, etc., to whom the free night school offers the only opportunity for education or improvement. Many have neglected early opportunities who would gladly avail themselves if they do not have to go to primary schools with small children. Sewing and cooking schools should afford opportunities for poor girls who have no other. These girls are to be the mothers of the next generation; sewing and cooking have much to do with homes; better homes, better children, etc.

Many worthy poor suffer for medicine and care, who cannot afford them and physicians are willing but cannot spare the time. By thus systematically arranging time and place the two may be brought together and much good accomplished. The Deaconess home should administer to the practical charities of the church and go like Sisters of Mercy. The heart responds to kindness to body and mind and can thus be readily touched.

Habits of thrift should be encouraged, thus the addition of a Savings Bank would greatly help the young to be steady, economical and saving. Might also act as purchasing agent for coal and other supplies, buying at wholesale prices and dealing to members at cost. Thus it will be seen that the possibilities of the Institutional Church are unlimited and susceptible of great development. Care should be observed however that antagonistic influences or feelings are not created by infringing in legitimate lines of business, and should not be conducted for profit other than necessary to aid in charities or to pay expenses.

The Institutional church properly located and managed, may thus grow to become the centre of every good thing in a community, doing good at all hours of the day or night for seven days of the week, increasing in momentum and receiving the ready response of the community. The absolute necessity of providing *proper accommodations* for these varied requirements, if contemplated, is apparent. . . . pp. 69 ff.

Yes, "*if* contemplated." And *if* besides and beyond the features enumerated a Manual Training School with the necessary workshops and machinery, a Young Ladies'

Seminary, a Printing and Publishing House, a Hospital, an Orphans' Home, and an Asylum for the Insane should be contemplated, proper accommodations would, of course, have to be provided for these still more varied requirements also, and church architecture would grow to be still more evolutional, and the "modern church" still more wondrously complex.

Happily, however, even the modern church is, as a rule, still a church, and Mr. Kramer has many things to say in his book to know and to heed which will prove worth many times the price of the book to such also as may be about to build a church, not on the department-store-plan, but simply a church, and we should consider a few evenings most profitably spent by the members of a building committee who would meet with the Pastor for the joint perusal and discussion of CHAPTERS II, V to X, and some sections of the remaining chapters. The following extracts will serve as specimens, as to form and substance, of the information furnished.

FIRST. The policy of building a new church is to be determined; also the *approximate* requirements of same, with proper allowance of future growth and needs, and the ability of the congregation. The Building Committee should then be appointed, who should proceed in accord with the *approximate* conditions. Prior to any other action, the questions to *definitely* determine are: What ought the church edifice to be? What kind of a house should the church have? Where should it be located? and how should it be erected?

At no stage of the proceedings is the value of experience and counsel more essential; hence the services of a competent, conscientious, reliable and reputable architect should be secured; one should be selected of wide experience in *ecclesiastical* work, extensive practice and unblemished reputation, who should maintain the same relations to the committee a legal or medical adviser would. . . . When all leading questions have been discussed, and their practicability and expediency determined, the development of the plans and elevations can proceed intelligently and definitely.

As the succeeding processes are largely mechanical, the matter should receive careful consideration *during development*, as no

change should be made under any pretence whatever after approval. The opposite course is the one more often followed however; *i. e.*, the lot is first selected (some selfish interest quite frequently determining); the character of church, capacity, materials, cost, etc., all determined upon, and then an architect *employed*, not *selected*, often a man without experience, to whom is given the problem in which *all factors are fixed*, rendering it impossible of solution; but rather than acknowledge inability, which might be construed as incapacity, the work will be undertaken. As *all conditions and requirements are dictated*, the work of the architect becomes that of a draftsman only; in this capacity a desperate effort will be made to comply. The resultant, unsatisfactory building, unexpected bills of extras, defects past remedy, etc., will too late demonstrate what *experience would have avoided*. However, the best must be made of a bad job, and all endeavor to persuade themselves and others that they have done the very best they could, and that *it might have been worse*.

Is this not the *real cause* of the many unsatisfactory church edifices, which are a *hindrance*, rather than a *help*, to the cause? The *real* and *valuable* work of the architect *precedes* that of making the drawings, *in assisting the committee in the determination of the essentials*, so that the *best plans, systems and arrangements* may be fully considered and the capacity, materials, style, etc., discussed, so that the essentials finally determined upon shall be possible, practical and of the greatest advantage.

Is it not too often the fact that these same matters are determined by persons who have never given a moment's consideration to the subject prior to their appointment, and who acquire the necessary education or information to determine questions and matters of such import in a few hours' consideration not devoted to their business? It does not follow that because Brother A. is a successful merchant, Brother B. a successful banker, or Brother C. an efficient mechanic, that they are qualified to pass on all questions. Neither is it any reflection on their intelligence if they cannot or do not.

The selection of an architect is too often determined because he is a member of the church, or a promising relative of some deacon, or a local practitioner, and, as such, must be patronized. If a stranger, a few fine pictures which he may not have made, and a half hour's talk learnedly on architectural subjects, agreeing to perform impossibilities with a nonchalance that is assuring, may win the committee. Or it may be in competition, wherein fine drawings of impossibilities are presented to catch the eye, or some member of the committee is flattered with his knowledge of architecture, acquired

the night before from a few hours' study of the encyclopedia. A pleasing speech is made, wherein everything is claimed with assurance, "fools always venturing where angels dare not tread." The selection is thus made, and the committee congratulate one another that the matter is at *last* decided, and that they finally have some one to assume the *responsibilities* under their *dictation*. pp. 38 f.

... The capacity must be considered, such as the average fair weather attendance, and the accommodation for special occasions. Due allowance must also be made for future growth and increase.

When these questions are determined and fixed, we arrive at the matter of cost. What is the limit of financial ability? and largely determined by this. Of what material and what character shall we build?

There are thus four prime factors to this ever varying problem: the requirements, — the limit of ability, — the material and character of building, — and the cost. The problem is solved by "the rule of three." Happy is the committee who can, when determining the factors, establish the proper ratio. This must be determined before another step can, or should be taken. p. 41.

Having secured the services of an architect, determined the character and expense of the building, and secured a satisfactory site, (the title of which should be properly examined and secured) the formation of other committees, for other work, in connection is essential. A finance committee should be appointed, of persons properly qualified to secure the necessary funds. p. 42.

Ordinarily the church should be built by contributions of the congregation for whom it is intended, and if possible should be erected without debt: Hence the aim of the finance committee should be to secure a sufficient amount by legitimate means to meet the estimated expense. The fact that competent, trustworthy men are in charge will do much toward inspiring confidence, and men will give more freely, and sacrifice more cheerfully, when they feel that the best possible use is being made of their means. In all matters, *adhere rigidly to business principles*, remembering that the Lord's business is the most important of all business. pp. 42 f.

There will not be wanting those who will suggest numerous changes, who do not know the alphabet of church building, and in consequence cannot read a plan, hence are not competent to express opinions on the subject. It is presumed that those in charge have carefully considered all matters, in all connections, and have determined, as they thought best. No change, however insignificant, can be made without involving others, and may be vital, so as to necessi-

tate an entire change of construction. A trifling change,—the removal of a pier, or opening, or the change in location of a partition wall or doorway, if only a few inches,—may not apparently affect anything; but when the roof is reached, is found that a main support is removed, and the very nature of the roof construction will not accommodate itself to the change, necessitating an entire change in this, which will necessitate many others. Conditions may prevail, which will make this and all resultant modifications complicated and expensive: Thus while the change itself may be insignificant, the consequential and incidental expense and damage may spoil the building and materially increase the cost without corresponding benefit.

Especially guard any effort on the part of builders to induce changes; they frequently desire,—especially when working under contract,—to open a door for a bill of extras. Changes may be necessary, and may be advisable in some instances. When considered however they should be considered under the advice and counsel of the architect.

An efficient, careful and experienced architect thoroughly considers or should consider every detail of construction, practically erecting the house in his mind, during the development of the plans, and has provided for every emergency; consequently the reasons for all things may not be apparent in the beginning, but eventually it will be found that there is an object or purpose for every part. Therefore the plans of the architect should be adhered to literally; should anything be vague or misunderstood, or should an error be discovered, he should be applied to, for an explanation or correction, as the error or discrepancy may only be an apparent one.

Before deciding on any change that may be deemed necessary, he should be consulted and requested to arrange for same. Competent and honest contractors should be selected, as no amount of skill or zeal on the part of the architect or superintendent can compensate for a lack of efficiency on the part of the contractor or his workmen, a high standard of work may be required which the workmen are not competent to execute and may not even comprehend. *Doing the best they can* is not always a sufficient excuse. The contractor should be required to employ efficient workmen. Oftentimes more time is spent in covering up bad work than would be necessary to do good; all these matters should be considered in a contract.

When the drawings are fully prepared, various contractors are invited to submit proposals for the execution of the work in accordance with the same and the specifications accompanying. In this,

only invite such contractors as would be entrusted with the work if awarded the contract. Receiving proposals from parties who would not be considered is not just and results in confusion and often trouble. All notices should plainly stipulate that there is no obligation to award the contract to the party submitting the lowest proposal, also reserving the right to reject all. In the absence of any such notice, the presumption is that the lowest proposal will be accepted, and if rejected may result in litigation.

Proposals may be received and contracts awarded for the whole, or divided among different contracts; the former course, except for special work, seems the preferable method, as a contract for the *whole* will without question *include everything pertaining*. Otherwise there may be items difficult to determine where they properly belong. Conflicts of interest and lack of harmony will most certainly result in annoyances, if not unexpected expenses. In all matters pertaining to contracts, it will be advisable to be guided by the experience of the architect, who should advise as to methods and determine as to proper forms. He should be consulted on all points, and when contractors shall have been selected and the details of the agreement determined upon, should write up the contracts, in which shall be stipulated distinctly *the proposed location; the time to commence work on contract; time of completion; forfeit—if any—for noncompliance; agreement as to insurance; procedure in case of unsatisfactory work or materials; power and authority of the architect, Committee or Superintendent; the contract price and the time and manner of payments; also a protective clause in case of strikes and the amount and character of bond required, if any.*

The contract should be legally signed by the Contractor and Trustees and the bond properly executed. As the laws of different States vary in minor points as to forms, etc., the same should then be submitted to the Attorney, as regards legal compliance. The Standard form of contract which is generally adopted complies with the laws, and would be considered, if properly executed, a legal contract anywhere in the United States; minor technicalities constitute the main differences. The experience of the Architect in building matters peculiarly fits him to attend to matters pertaining to building contracts, and to protect the interest of his clients, better than can be done by any other.

In awarding the contracts, it may develop that it is impossible to secure a competent builder to assume the contract for the stipulated amount. The carefully prepared estimates of the architects should avoid this contingency; still they are not infallible. The

matter of cost is largely one of opinion. Qualities of material may be carefully computed, quality and character of same are determined by the specifications, all having a market value. *The exact amount of labor required* is however largely a matter of *opinion* or *conjecture*, although same may be approximately estimated, while the *price of labor is determined or definite*.

One contractor may possess advantages and facilities not possessed by others, and may calculate on larger profits. All these varying conditions will result in varying prices. Hence it need be no surprise to receive proposals from equally responsible and efficient men varying as much as fifty per cent. If contractors with fixed conditions thus vary, it need occasion no surprise if the architect should. He may be over-sanguine in his ability, or hope for favorable conditions and estimate accordingly, or he may be conservative and anticipate the worst and thus estimate high. His experience, knowledge of conditions and prevailing prices, should enable him to arrive at as conservative an estimate as can be made in the preliminary stages. If it should develop that no proposal can be secured within the limit, the question will then arise, What modifications are possible without detriment? The fertility of resource of a competent architect is generally competent to adjust this without difficulty.

Whatever is determined on should be thoroughly indicated, agreed to and incorporated in the contracts, so that no further change will be required. . . . pp. 43 ff.

In *soliciting proposals* for the erection of any building, it is presumed that it is the intention of the owners to proceed with the work, and that the proposal of one of those solicited will be accepted, — presumably the lowest; — and unless the right of rejecting any or all proposals is stipulated, the owner will be liable to the party who submits the lowest proposal, for damages for refusal to enter into contract. This responsibility will not pertain, however, in the case of a proposal submitted which has in no way been solicited, or consideration implied by acceptance. A proposal should not be rejected without reason, especially if it should be the lowest. The form of contract which most nearly covers all contingencies, is known as the "Standard form," and is generally accepted and used in practice throughout the United States. This was formulated by Committees from the American Institute of Architects and the National Association of Builders, with legal advice, and is considered the best form of building contract in use.

The law presumes that the party contracting to erect a building according to provisions of a contract, drawings and specifications,

understands them, and he will not be allowed to escape liability on the ground that he exercised ordinary care and skill to understand the same but failed to comprehend them.

The law also presumes that he is competent to fulfill its stipulations, and further imposes on him the duty of executing his work with diligence and care, and when time is not stated a reasonable time will be inferred, and his duty is, to faithfully carry out the plans placed in his hands, strictly in accordance with the stipulations of the contract, he is responsible for those whom he employs, and is liable for damages for any unnecessary delays. . . . pp. 91 f.

When a party contracts for the erection of a building, he agrees to pay for that which is not in existence at the time of the agreement, and it is but reasonable that the work to be performed should be subject to approval, by some one competent to pass on the character and quality of work and materials. Yet it would virtually check a great proportion of builders, if they were obliged to wait until the completion of their entire undertaking before being paid. This objection is met by adopting a method or plan of paying a certain percentage as the work progresses, always taking care that enough will remain due the contractor upon completion to make good any defects which may be discovered prior to final payment.

These partial or accommodation payments are only made *on account of the work done*, or are really *advances* or *loans* made with the *work done as security* and *must not be construed as acceptance*, the *work only being accepted as a whole*. These partial payments may be based on estimates made periodically—generally monthly,—as to the value of the material delivered or placed in the structural position and the work executed, reserving a certain percentage, usually 10 to 20 per cent. for contingencies; or the payment of certain specified sums at certain stages of the work.

As the Architect is the natural and proper arbiter of all disputes which may arise between the owner and contractor, supposed to be thoroughly competent and conversant with all the details of the building art, with his reputation depending upon the perfect execution of his designs; it is therefore advisable, that a provision making his certificate or that of a competent superintendent necessary as a condition precedent to the payment of any money, and should be included in the contract. Under these conditions no certificate except the *final* one can be considered or construed as an *award* or *acceptance*, and compensation cannot be claimed or collected for work which has been performed and which is not satisfactory. The *final certificate* must be procured as evidence, and unless fraud can be proven is final and conclusive to both parties. pp. 93 ff.

Those with experience know, that by some mysterious process of calculation things valued afterward always cost more than if contracted for beforehand: likewise, the value of work added is always greater than for the same work omitted. A bill of extras is a bill of horrors to any owner or conscientious architect and is to be avoided, complete plans and specifications should do this. It is well to stipulate in contract, "that no allowance will be made for any extras, unless the same shall have been done in pursuance of a written contract or order signed by the architect or superintendent, and the price agreed upon previous to execution and endorsed on said order."

It is an established and well settled fact, that an owner can recover damages for inferior work or materials, but that the contractor cannot recover for better materials or work than specified, without the direction or consent of those in authority; supplying such work and materials being voluntary and not obligatory. pp. 96 f.

Where a building contract makes no reference to old structures to be removed, standing upon the land, the materials become the property of the builder, and the owner is not entitled to allowance therefor.

Nearly every locality has its own ordinances or laws regarding the use of highways and streets for or during building operations. Also certain general or special building laws; non-compliance constitutes a nuisance or a violation. The owner may be responsible for abatement, damages or neglect according to the nature of contract. Where the builder contracts to do the entire work, employing his own mechanics and assuming entire charge over the construction of the building, the owner cannot be held liable for injuries caused by the builder during the progress of the work. p. 99.

As there is always a certain amount of responsibility which cannot be avoided, it is essential that honest competent contractors should be selected, and not allow the price to alone determine. An owner cannot avoid responsibility who knowingly accepts a careless, incompetent, or dishonest contractor, and the fact that he employs an architect or superintendent to oversee the work will not relieve him. No amount of supervision will make an incompetent man competent, or a dishonest man honest. p. 99.

It may be proper to mention in this connection another work on church architecture, published some years ago in Europe. It is "Das evangelische Kirchengebäude. Ein Ratgeber für Geistliche und Freunde kirchlicher Kunst herausgegeben in Verbindung mit Baurat Dr. Mothes in

Leipzig und Architekt Prüfer in Berlin von Victor Schultze, Professor der Theologie. Leipzig, Georg Böhme. 1886." This book of 138 pages, the joint production of a theologian and two experts in architecture, is in some respects superior to Mr. Kramer's work. For one thing, the "Institutional Church" is delightfully nowhere in the German book. The building of which the authors treat and for the construction and equipment of which they give advice, is a CHURCH, and all the details recommended are churchly, as, e. g., in reference to decorative painting, the altar, baptismal font, crucifix, communion vessels, hymn-boards, and other things of which the American book has little or nothing to say. Should a member of a building committee ask us: "Which of the two books would you advise us to get?" we should answer: If you want a brief statement of what may be deemed proper, decorous, in good churchly taste or style, get the German book. If you want to be told by one who knows what would be advantageous, practical, truly economical, and, also in a good sense of the term, "up to date," get the American book. If you would profit from the one as well as from the other so as to go about your committee work *intelligently*, get them both. And if you think that either book, or both books together, would enable you to do more and go into building *professionally*, rivaling or superseding the architect, then by all means get—neither.

A. G.
