

# THEOLOGICAL QUARTERLY.

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## Doctrinal Theology.

### COSMOLOGY.

(Continued.)

#### ANTHROPOLOGY.

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

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

2) Gen. 1, 31.

3) Gen. 1, 27.

4) Gen. 2, 1. 2.

5) Gen. 1, 26.

6) Gen. 1, 27.

## MISCELLANY.

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Our readers will have noticed that in the present issue of the *QUARTERLY* we have taken up a subject which is or ought to be of general interest to the pastors of our congregations, the care of our young people. What we have said amounts to little more than a presentation of the problem, the solution being reserved for discussion in a future issue. We are confident that there are those among our readers who would be better able than we are to do justice to the subject, and it is to them that we hereby come with an urgent request for their contributions toward a thorough theoretical and practical treatise on this important question. What we most desire would be a rich harvest of communications stating what those who have experience in the matter are actually doing by way of special provision for the wants of their young people, the means and measures employed and the results achieved, the difficulties to be overcome, the failures experienced and the causes of such failures, and whatever else may be deemed of interest and profit to those who are conscious of the grave responsibility resting upon them. We are not calling for elaborate and voluminous essays, but rather for material, expository, descriptive and narrative, which we might embody in a comprehensive treatise along the lines indicated in our article, and we hope that the forthcoming contributions will constitute by far the better part of what we shall submit to the consideration of our readers.

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By far the greater number of those who have expressed themselves on the question proposed in the January issue of the *QUARTERLY* have cast their vote in favor of devoting to other reading matter the space formerly occupied by a sermon. Yet there was also a number of those who would

prefer to see the old way continued. Our own preference would be a homiletical department, devoted chiefly to sketches of doctrinal sermons, say of two pages each, several of which might appear in each issue. By this plan a wider field would be covered in less time, and the benefit accruing would be considerably greater than the advantages offered by four sermons in the course of the year. The chief encouragement toward opening this department and perhaps a necessary condition would be the assurance of their willingness to tender their regular aid by a number of brethren in the ministry. On receipt of a sufficient number of promises we would lay down a plan to be followed in the main by all contributors with a view of securing a measure of uniformity necessary for accomplishing the best results.

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Another valuable and welcome line of contributions would be communications from pastoral life, narratives of experiences at sick-beds and death-beds, singular visitations of the grace and power of God, successful combats with gainsayers, liberations from the bonds of sin and unholy associations, late harvest of seed long ago deposited, happy arguments against current objections to points of doctrine or ethical precept, singular instances of prayers heard and petitions granted, etc. Too little has been done in our day toward gathering such experiences in permanent form, and yet there is probably no pastor even of limited experience who would not be able to contribute something well worthy of being made common property for present use and preserved for future generations.

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There is still another collection which we consider worthy of a joint effort by all who may be in position to contribute thereto. What we have in mind is a collection of personal reminiscences from the earlier days of our Synod,

anecdotal incidents from the lives of our fathers never yet reduced to writing or print. Of course the most prolific contributors toward such a collection would be the older members of our Synod. But in many instances younger brethren are present when at conferences or other gatherings the older members of the circle tell their tales of earlier days, their reminiscences of Walther and Wyneken and Buenger and Brohm and Craemer and a great many others who have been instrumental in the building of Zion throughout the length and breadth of our country. We would be personally thankful for an abundance of such anecdotal contributions in the interest of the history of our church in America, and the time will soon be over which affords opportunity to draw from original sources unwritten material which will be of permanent value and which, if not collected soon, will be irrecoverably lost. It may not be superfluous to say that also among the old members of our congregations there are still those who would be able to furnish their present pastor with what he might collect from their lips and perpetuate by reducing it to writing and contributing it for publication in our periodicals. Our department for historical theology is open for such contributions.

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