

it, after all, as a sacred mystery, and that is the unconscious witness of their hearts to the Scriptural doctrine.

The Real Presence is the *peerless jewel of the Evangelical Lutheran Church*. At Marburg, a really more critical and perilous moment for Luther than the Diet of Worms, the great reformer, with a far-seeing prescience, realized that in Zwingli he was face to face with the modern rationalistic tendency. To give pictorial emphasis to his determination, he wrote with a piece of chalk on the table the words of institution with which he meant to stand or fall: "*Hoc est corpus meum.*" By thus standing immutably for the teaching of Scripture, and the faith of ancient and universal Christendom, Luther averted the gravest danger of the Reformation, and swung it into the safe channel of conservatism. Calvin, who agreed largely with Luther, termed the Zwinglian view "profane." But Calvin's profounder penetration and spirituality failed to mold the Reformed Churches on the sacrament. Even of the thirty-nine articles of the Church of England, Dean Stanley truly says that in them "the lion of Lutheranism and the lamb of Zwinglianism lie side by side, and it is well that they thus consist, or they could not mutually subsist."*

But alone of Protestant creeds, the chief Lutheran symbol, the Augsburg Confession, teaches: "In the Lord's Supper the body and blood of Christ are truly present under the form of bread and wine, and are there communicated and received." This unambiguous and uncompromising affirmation, side by side with the article of justification by faith alone, is the corner-stone of the Lutheran as distinguishing is from the other churches of the Reformation. To bear witness to this central truth in the heart of Protestantism, she has never wavered during three and a half centuries; and never will, by God's help, to the end of time. And the significance of this stand of the mother and greatest Church of Protestantism cannot be overestimated in its bearing on the Christian world. It deprives Romanism of by far its most powerful shibboleth against Protestantism. It insures the central Protestant column against the deadly inroads of rationalism. For a Church with such a positive grasp of the Eucharistical mystery will never stumble at rationalistic doubt, either in its subtler or grosser forms. Moreover, this fact gives this great Church a unique position of advantage. This, Claus Harms, when in 1817 he raised, as it then were, the forlorn banner of orthodoxy against rationalism, thus finely expressed: "The Roman Catholic Church is a glorious Church, because it is built upon the Sacrament: the Reformed Church is a glorious Church, because it is built upon the Word; the Evangelical Lutheran Church is the most glorious Church, because it is built upon both the Word and Sacrament."

This fact, too, argues much for the future. Negations are barren; positive truths grow. While other Churches are in life and death

* Christian Institutions, p. 92.