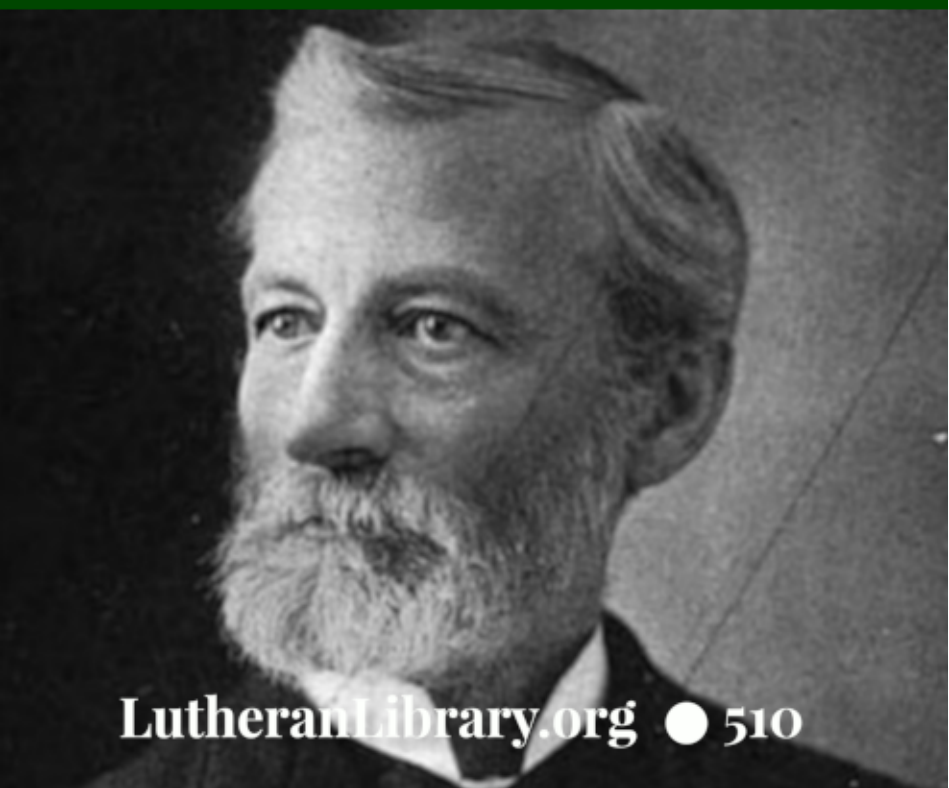


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# THE LUTHERAN PASTOR

BY

✓  
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FIFTH EDITION.

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PUBLISHED FOR THE AUTHOR.

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PHILADELPHIA, PA.:  
LUTHERAN PUBLICATION SOCIETY.

## DEDICATION.

TO A HOLY MINISTRY, ORTHODOX AS CHEMNITZ, CALOVIVS,  
GERHARD, AND KRAUTH; SPIRITUAL AND CONSECRATED AS  
ARNDT, SPENER, AND ZINZENDORF; ACTIVE IN THE  
MASTER'S SERVICE AS FRANCKE, MUHLEN-  
BERG, OBERLIN, AND PASSAVANT, THIS  
BOOK IS HOPEFULLY  
DEDICATED.

## PREFACE TO SECOND EDITION.

A SECOND edition of this work has been called for more speedily than we expected. For this we are grateful. It shows that there was a need for such a work, and that this need has been met.

The book has been received with far greater favor, in all parts of our Church, than we had dared to hope. While there have been differences of opinion on certain points—which was to be expected—there have been no serious criticisms.

This new edition is not a revision, but a reprint. In only two places has the text been corrected. On page 7 of the Introduction we have added a footnote, because the blunt statement of the text was liable to be misunderstood. On page 78 we had unwittingly and wrongly placed the German Iowa Synod among the adherents to the Transference Theory of the Call. This has been corrected.

The Alphabetical Index has been thoroughly revised and made about one-third larger. Every proper name and every work consulted are now indexed, and thus a full bibliography of books and authors cited can be gleaned from the Index.

to that *pastoral Klugheit*, that sanctified common sense, that will enable him to solve particular difficulties on the basis of right principles.

The object of a pastoral theology is to enable men to be true pastors. They cannot learn it all from books. Neither can they afford to ignore the help of good books. Let them master the basic principles, learn from the experience of others, and then, especially, from their own experience, how to apply them. Right conduct and action should always grow from right principles.

Now, the fundamental principles of Lutheran faith and theology are different from those of the Reformed churches. There is a difference in doctrine. Because of this there must of necessity be a difference in spirit, which will manifest itself in a difference in life. While the Reformed Christian, like the Lutheran Christian, believes in the necessity and efficacy of divine grace for salvation, the latter has views and convictions different from the former as to the means and methods through which that grace works. This must necessarily affect his whole administration of these means. The Lutheran pastor looks upon his people from a standpoint that differs from that of his Reformed neighbor. To the former all the baptized children are in the kingdom, subjects of divine grace, sons and daughters of God. It is his office, not to convert them,

Why not rely  
on Reformed  
works?

but to have them fostered and fed, as the lambs of Christ's flock. He instructs, catechises, and confirms these children of God. They are his *Beichtkinder*. And when, unhappily, some do go astray, he has something to appeal to and to build on in seeking to bring them back home again. All this, and other points of difference that might be mentioned, put an entirely different aspect on the whole work of the Lutheran pastor from the work of his Reformed neighbor. The Lutheran pastor, therefore, cannot be either a unionist or a revivalist. His principles forbid it.\*

While this book is written for the Lutheran pastor, it is especially for the American Lutheran. Conditions and circumstances here are so different from those in Europe that our work must be essentially different also. We are a free Church in a free State. We are surrounded by churches, denominations, sects, cults, and heresies without number, all as free and as favored by the State as ourselves. We cannot, therefore, get all our pastoral theology from our fellow-Lutherans across the seas. While the Germans and Scandinavians have

Need of an  
American  
Lutheran  
Pastoral  
Theology.

\* We do not believe in a union with those who, while professing union, repudiate our faith and proselytize our people. We long, hope, and pray for the union for which Christ prayed and Paul pleaded.

We repudiate false revivals, but pray and labor for true revivals. (See *Way of Salvation in the Lutheran Church*, Chapters XXIII.-XXVIII.)

produced a rich and rare literature on every possible phase of pastoral work, and while we can and should diligently avail ourselves of these rich treasures, we cannot learn from them how to do successful church work at home.

During a service of over twenty years in the active ministry, in widely varied localities and among widely different peoples, we have been confronted with nearly every problem that the pastor is likely to meet in his work. Again and again we have been perplexed, and knew not whither to turn for counsel. We have tried to write such a book as would have helped us in our difficulties, and prevented some of the mistakes we made.

Why this book  
was written.

During the eight years that we have been teaching practical theology we have also keenly felt the need of a book that covers the whole ground of pastoral theology. The questions from the students, which we always encourage, and the discussions in the lecture room, have brought out many of the hints, suggestions, and counsels contained in this work. It embodies the answers to the most important questions asked by our students.

We cannot expect that all that we have written will please every reader or critic. In a science where so much is left to individual judgment and counsel, it is but natural that opinions will differ. We believe that we have builded on the foundations

For the critic.



of the Divine Word and the confessions of our Church. Judgments may and will vary as to the application of principles to particular cases. We trust that those who will differ from us here and there will bear this in mind.

The book is the result of years of experience and study, and of four summers of actual preparation and writing. We have, as will readily appear, drawn from many sources, from the Early Church, from German and English, Lutheran, Reformed and even Roman Catholic writers, from the living and from the dead. We are indebted to the Rev. William J. Finck, of Anderson, Ind., for assistance in proof-reading, and to the Rev. J. R. E. Hunt, of Englewood, Chicago, for assistance in preparing the index.

Sources.

The doctrinal chapters on the Call may appear too controversial, tedious, and dry. We hope that no one will judge the whole book by these early chapters. Read the rest before you pass judgment.

We send forth this labor of love with the hope and prayer that it may help to give our dear Church such a ministry as will, under God, make her, as she ought to be, the leader of the hosts of the Lord in our land; and also that it may give our students for the ministry such a conception of the holy office and its holy service that they may enter upon it with clear conceptions of its nature, its duties, its responsibilities, and its glory.

With such a ministry our Church will soon "go forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners."

COTTAGE REST,

GRAND JUNCTION, MICH., August, 1902.

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# PART I.

**THE PASTOR'S OFFICE AND CALL.**





# THE LUTHERAN PASTOR.

---

## CHAPTER I.

### THE PASTOR'S OFFICE.

IF sin had not come into the world there would have been no need of reconciliation between God and man. Before the fall there was the most perfect harmony between the two. There was the most intimate relation between heaven and earth. The first chapters of our Bible give us a beautiful picture of unrestrained, free, and filial relationship between the Heavenly Father and His earthly children. But with sin came the breach, the estrangement, the alienation. Man had become suspicious, distrustful, hostile, and impure. Had he been left to himself in this state of alienation and sin he would never have returned to fellowship with God, but would have wandered ever further, sunk ever deeper, until he would have become a very demon and a part of the kingdom of darkness.

The first  
breach.

God moved to  
remedy.

But God did not leave him to himself. When man hid himself, God sought him, called him, promised him redemption, and, at once, began that great redeeming and reconciling work which was finished in Christ when the fullness of the time had come. Thus God first came to fallen man, through His calling, enlightening, and saving Word. That Word of Reconciliation was first brought to man by God Himself. He Himself was the first shepherd or pastor to go out after the lost sheep. So we find Him dealing directly with Adam, Cain, Noah, and others. Afterward, in the patriarchal age, we meet with the various theophanies, or corporeal manifestations of God, which foreshadowed the incarnation of Christ. And so, all through the Old Testament, and sometimes even in the New, we find God dealing directly with man through theophanies, visions, dreams, and immediate revelations. In all this God is Himself carrying forward the great work of reconciliation and renewal.

Prophets.

On the other hand, however, we find early indications that it was God's purpose to deal with man through man. Thus we find traces of the prophetic office even before the flood. A prophet (from *πρό-φημι*) is one who speaks or interprets for another. The prophet spoke for God, interpreted for God to the people. He was God's mouthpiece, preacher, ambassador. He was the Old Testament

“minister of reconciliation,” the forerunner of the minister of the Gospel. Thus we find that Enoch, the seventh from Adam, who walked with God, “prophesied.” And Noah was a “preacher of righteousness.” In the patriarchal age the church was in the house. The father of the house was its prophet and priest. He was to instruct and command his house, which often consisted of several generations of families, after him. When the family becomes the nation Moses receives a distinct commission and becomes a prophet to publish God's Word, and be a shepherd unto God's people. When the work becomes too heavy for him, seventy elders are selected to assist him, and we read that “the spirit rested upon the seventy elders, so that they prophesied and did not cease.” Afterward we find Samuel and all the prophets; we find the schools of the prophets, which seem to have been gathering places of pious and gifted young men, with noted teachers at their head, instructing them in the religion and worship of Jehovah. They were the Theological Seminaries of the Old Testament Church. In them were trained pastors for God's people. And so we find the line of God's ambassadors running down through the days of Israel's apostasy to the captivity, into the captivity, and after the captivity.

**Their training.**

The priestly office also had its pastoral side. Its

Priests as  
teachers.

ritual and sacrifice were for instruction, as well as for atonement. Through object lessons the priest at the altar taught the people concerning sin and redemption. The priest's lips were to "keep knowledge." They were also to "teach the children of Israel all the statutes which the Lord had spoken unto them by the hand of Moses." The people were to "seek the law at his mouth." Those were dark days when Israel was "without a teaching priest and without law," when "the priest and the prophet had erred," when the priests taught "for hire." Both priests and prophets were therefore God's pastors and teachers. Both offices were of divine appointment. Both classes were called, sent, and commissioned of God. The pastoral office is not a creation or an invention of man. It was not made by the church. In its essence it is not something entirely new in the New Testament. Its roots lie back in the Garden of Eden. It comes from God.

The ministry  
for the sake of  
the Word.

From the beginning it existed for the sake of the Word. Its one great function was to bring God's Word to man, and thus to bring about reconciliation between God and man. Through the same Word the reconciliation was to grow into sanctification, be manifested and furthered by it. In proportion as the Old Testament ministry remained faithful to the Word, it was efficient, powerful, and blessed.

In proportion as it neglected, perverted, or departed from that Word was it weakened, disgraced, and ruined. Let us not forget that even the Old Testament shows us the dignity and glory of our office. It also shows us its solemn responsibility. It is full of awful warnings for the faithless, the false, and the worldly.

But the Old Testament was, after all, only preparatory. The law occupied a prominent place. The law could not give life. But the Old Testament is not all law. The very first Revelation, after the fall, contained a promise which had in it the essence of the Gospel. Noah was a preacher of righteousness. The covenant with Abraham was a covenant of promise. It was a preparatory Gospel. Moses, as a prophet, was a type of Christ, the prophet whom God would raise up. The whole ceremonial law was prophecy in picture, a shadow of good things to come. The Old Testament saints died in the faith. Their book of worship, the Psalms, is the out-breathing of penitence and faith. Their Scriptures had in them enough power and life to be able to save the soul. The revelation that God gave, that priests followed and taught, that prophets preached, made wise unto salvation by bringing sinners to repentance for sin and faith in a Redeemer that was to come. Thus it was all anticipatory and preparatory. The fulfillment came

Gospel in Old  
Testament.

Jesus the first  
New  
Testament  
pastor.

in Jesus Christ. In Him the prophetic and priestly offices were combined and perfected. In His mediatorial office He was the shepherd, the good one, the perfect one. As the great shepherd and bishop of souls, He is the first New Testament pastor. In Him the office has its perfect personification. He is its crown and its model. He applied to Himself the prophecy: "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke iv. 18, 19). All this He fulfilled mainly through His prophetic office. He not only preached the Word, but He was the Word, the Word made flesh. His spoken Word was a constant, progressive, and ever deeper manifestation of His inner self. It revealed the content of His personal spirit. His public ministry was a preparation for His specific, priestly work of atonement. Those among whom He taught and ministered were thus prepared for the understanding and application of His priestly sacrifice. For the more personal application and appropriation of the grace thus purchased, He instituted the further means of grace, the two sacraments. These are dependent on, conditioned by, and effective through that same

His offices  
and means of  
grace.

Word which had been the medium of God's communicated grace from the beginning, and which was manifested in Christ. Thus Word and sacrament become the channels through which the grace, purchased by our great High-priest, is to be brought into the hearts of men. Through this written, spoken, and sacramental Word, He still carries on His mediatorial work. He still preaches and works through those who preach His Word. Through it His priestly work still becomes effective in those who allow the means of grace to work in them, and are thus made to know, by blessed experience, the power of His resurrection and the fellowship of His suffering. Those who were baptized into Jesus Christ were baptized into His death, buried with Him by baptism into death: that, like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life (Rom. vi. 3, 4).

In the Lord's Supper He giveth us His body to eat and His blood to drink. We are made partakers of that living and life-giving Christ. He who gave Himself for us, here gives Himself to us. He mediates to us His sacramental grace and life. We appropriate, rest in, and live by His dying for our sins and His rising again for our justification. We become members of His body. The mystical union is effected. Christ is in us and we in Him. "We

His  
sacramental  
gift.

are members of his body, of his flesh, and of his bones" (Eph. v. 30). And so, in a sense, the priestly office of Christ is carried forward through the means of grace in that through them He mediates to believers the personal application of His purchased grace, so that they are crucified with Christ, rise in Him, live in Him, and are one with Him. For them He is ever making priestly intercession, and on them He is pronouncing priestly blessing. They receive all through the means of grace.

His reign.

As king He leads, governs, directs, and protects His church. He is her Lord and Head. All power is given unto Him, both in heaven and in earth. He is with her always, even unto the end of the world. This kingly office also He exercises through His Word. Through it the church is led forward. By it He rules and governs. It is her rule of faith and life, her final authority. With it He directs her way, so that she cannot go astray, be lost and ruined. He makes good His promise that the gates of hell shall not prevail against her.

Through the Word, then, the individual is brought into personal and saving relationship with Christ; through the Word he is brought into personal union with Christ; through the Word he is built up and more and more perfected in Christ; and through the Word the whole body of believers, the church, is gathered, edified, and kept unto the end. Wherever



the ministry of the Word is, there the mediatorial work of Christ is continued. Through the ministry Christ carries on His prophetic, priestly, and kingly office. The ministry preaches His Word; the ministry offers eucharistic sacrifices, intercessory prayers, and pronounces His blessing; the ministry catches men, perfects saints, and edifies the body of Christ. "For the obtaining of this faith the ministry of teaching the Gospel and administering the sacrament was instituted." (A. C., Art. V.) Through the same Word Christ also exercises the office of the keys by His ministers. "For the power of the keys . . . is a power, or commandment from God, of preaching the Gospel, of remitting or retaining sins, and of administering the sacraments." (A. C., Art. XXVIII.)

Through the ministry of the Word Christ carries on His redeeming work.

Let it, then, be clearly understood that the office of the ministry is the office of the Word; that it was exercised by Christ Himself; that He is the origin and source as well as founder of the New Testament office; that the minister of the New Testament is in an important sense a successor of Christ; that Christ carries on His official work in the church through the Gospel ministry.

Behold, then, the dignity of the office. Truly, "if a man desire the office of a bishop, he desireth a good work" (1 Tim. iii. 1).

With Paul the true minister may say: "I mag-

nify mine office" (Rom. xi. 13). Behold, also, its responsibility. To carry on the work of Christ! "Who is sufficient for these things?" (2 Cor. ii. 16).

" 'Tis not a work of small import  
 The pastor's care demands;  
 But what might fill an angel's heart  
 And filled a Saviour's hands.  
 They watch for souls for which the Lord  
 Did heavenly bliss forego,  
 For souls which must forever live  
 In rapture, or in woe."

#### HOW CHRIST CONTINUED HIS WORK.

We have seen that the New Testament office of the ministry has its root and ground in Christ; that He was Himself the first minister of the New Testament; that as He was the Word, so He exercised the office through the Word; that He instituted the two sacraments, which are never without the Word, become effective through the Word, and are therefore a visible Word; that it was His purpose that His work should be carried on through the written, spoken, and sacramental Word.

Through the preaching and teaching of His Word Jesus gathered about Himself a band of disciples. They formed a congregation, but this was not yet the official Christian Church. It was still in its germinal or formative state. When in Matt. xviii. 15-17 the Lord speaks of the *ἐκκλησία*, the church, He either uses the Word in the most general sense as

His present  
 work.

The apostles  
continued  
Christ's work.

a local religious association, or, what is more likely, in a prophetic sense of a future church. When Peter makes that clear and full confession, Jesus says I *will* build My church (Matt. xvi. 16-19). The followers of Jesus were a band of learners whom He was training to become the church. From among them He selected twelve to be His apostles (Mark iii. 13-19; Luke vi. 13-17). These twelve were His daily companions. During His whole public ministry He had them in training. Day after day He instructed, developed, and moulded them. Thus He fitted them to be His witnesses and to carry on His work (John xv. 27). For them and for their work He prayed that wonderful high-priestly prayer recorded in John xvii. After He had thus trained them, after they had done some preaching under His supervision (Matt. x. 5 ff; Mark vi. 7-13; Luke ix. 1), He gave them their final commission. Before His resurrection they had been sent to preach to the Jews only; they had preached that the kingdom of heaven was at hand; that men should repent. But now they were to "make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever He had commanded them." For the carrying out of this great commission there were given to them extraordinary gifts and powers. And

thus did Christ Himself make them able ministers of the New Testament. They had their office directly from Christ. They were to exercise it in and for His church.

**Their office.**

Their office was in some respects peculiar and extraordinary. They had been chosen and trained directly by Christ. They were witnesses of His resurrection (Acts i. 22 and ii. 32; 1 John i. 1-3; 2 Peter i. 16). These founders of the church were endowed with special gifts and powers and had a general commission to preach and labor everywhere. In these respects they have had and can have no successors. But in as far as they were Christ's ministers of the Word they were the predecessors of all true ministers, and all such are their successors. All the New Testament offices of the church have grown out of the apostolate or are modifications of it.

**Forms of the  
New  
Testament  
ministry.**

What are these New Testament offices? They are all a ministry. There are two forms of this ministry. One is the ministry of the Word, the other is the ministry of mercy. The former is set forth in the New Testament under a number of names, forms, and activities. Part of these pertain to the ordinary ministry and part to the extraordinary. The former are permanent and are in the church to-day. The latter are temporary and were needed for the church in its infancy. (See 1 Cor. xii. 28; Eph. iv. 11.)

We have already seen that the apostolic office was in many respects extraordinary. The same is true of the

Extraordinary  
New  
Testament  
pastors.

#### NEW TESTAMENT PROPHETS.

These were men needed, like the apostles, for that age of founding and forming the church when as yet there were no New Testament writings. They were men, like the apostles, directly inspired by the Holy Spirit. Their revelations and instructions were not limited to prediction. They also explained present events, the secret decree of God, and disclosed the secrets of men's hearts. (See 1 Peter i. 10; Luke i. 6, 7 ff; Eph. iii. 5; 1 Cor. xiv. 24, 25.) To this class belonged Judas and Silas (Acts xv. 32), Agabus (Acts xi. 28 and xxi. 10-12), the daughters of Philip (Acts xxi. 9), and others. As far as their above-named functions are concerned, their office was extraordinary, and they have no permanent successors. But in as far as the public declaration of God's revealed will is concerned, every pastor is a prophet, every sermon in which God's pure truth is declared out of a heart constrained by the love of Christ is a form of prophecy.

In like manner we find as an extraordinary New Testament office, that of the

#### EVANGELISTS.

We find only Philip, who was also one of the seven deacons (Acts xxi. 8), and Timothy (2 Tim. iv. 5),

thus designated. Others, however, were in the same work and calling. The evangelist, like the apostle, was a missionary. Meyer, on Acts xxi. 8, calls these men "assistant missionaries, who, destined exclusively for no particular church, either went forth voluntarily or were sent by the apostles and other teachers of apostolic authority, now here and now there, in order to proclaim the *εὐαγγέλιον* of Jesus Christ." "They were the oral bearers of the Gospel before written gospels were in existence." Philippi says (*Glaubenslehre*, v. 3, p. 277): "The apostles were the principal missionaries in whose fellowship and under whose authority the voluntary and the directed evangelists labored; wherefore Pelagius correctly says: 'All the apostles were evangelists, but all the evangelists were not apostles.'" They were thus distinguished from the apostles in that they were not directly called by Christ, did not possess the specifically apostolic charismata, were not called so much to lay the doctrinal foundations as to missionate. Loehle says (*Aphorismen ueber die newtestamentlichen Aemter*, p. 48): "The distinctive office of the New Testament evangelist was limited to the apostolic time. He was a forerunner, a helper, an attendant of the apostle. He was sometimes left to finish a work begun by an apostle." The evangelist's office was therefore also peculiar and extraordinary. He has no successor in the

Meaning of  
evangelist.

church to-day. Nevertheless he who preaches the Gospel, fishes for men, perfects saints, and edifies the body of Christ, thus does the work of an evangelist. It needs no argument to show that the modern, so-called, self-appointed "evangelist" is no successor of the bearer of this New Testament office, and cannot claim him as a prototype.

Apostles, prophets, and evangelists, then, had the extraordinary forms of the New Testament ministry. The last two are closely related to the first. All could claim divine authority for their office and work; all were ministers of the Word; all exercised their office through the Word.

Passing now from the temporary and extraordinary ministry of the Word we come to the permanent and ordinary. For this we find many names, but it is one office. The bearer of this office is sometimes called pastor, at other times teacher, then presbyter or elder, and again episcopos or bishop. These are different names for the same office. (See Eph. iv. 11; 1 Cor. xii. 28, 29; 1 Tim. ii. 7; 2 Tim. i. 11; Acts xiv. 23: xx. 17: xxi. 18; 1 Tim. v. 1, 17, 19; Tit. i. 5; Jas. v. 14; Phil. i. 1; Tit. i. 7, *et al.*) That the names elder and bishop are convertible and therefore different designations for the same office is evident from a comparison of the following passages: Acts xx. 17 and 28; Tit. i. 5-7. In Phil. i. 1, Paul sends greetings

Ordinary New  
Testament  
pastors.

to the bishops and deacons. If the elders had held a separate office he certainly would not have omitted them. Paul gives the necessary qualifications for those who bear the church's offices. He mentions bishops and deacons and exchanges the names bishop and elder. (See 1 Tim. iii. 1-13: v. 17-19; Tit. i. 5-7.)

Elders.

The office of elder was a familiar one among the Jews. Every synagogue had a number of elders. It seems to have been taken as a matter of course that a New Testament congregation must also have the office. We are not told when or by whom it was first instituted. It is first mentioned in Acts xi. 30. In Chapter xiv. 23 we find Paul and Barnabas ordaining them elders in every city. Afterward we find elders mentioned in divers and frequent passages. (See Acts xv. 2, 4, 6, 22, 23: xvi. 4: xx. 17: xxi. 18; 1 Tim. v. 17, 19; Tit. i. 5; Jas. v. 14; 1 Pet. v. 1; 2 John i.; 3 John i.)

These elders were the pastors of the congregations. They were over the churches, ruled them with the Word and by a godly example, in the spirit of love (Acts xx. 28; 1 Thes. v. 12; 1 Tim. v. 17; Heb. xiii. 7, 17). They were to shepherd their flocks—*i.e.*, to feed, to guard, to lead, to heal (Acts xx. 28; 1 Cor. ix. 7; 1 Pet. v. 2; 1 Thes. v. 12; 1 Tim. iii. 1-11; Tit. i. 7-10; Jas. v. 14).

These pastors or elders were appointed by the apostles or by other elders designated by the apos-



ties. (See Acts xiv. 23; 1 Tim. iii. 1-15; 2 Tim. ii. 2; Tit. i. 5 ff.) Those who placed these elders were to exercise the greatest possible care in selecting only men of the right character, spirit, learning, ability to teach, and of sound faith. This is clear from the passages just referred to. In order to make no mistake those who made the appointments would naturally consult the members of the congregations from among whom and for whom the elder or bishop was to be selected. This point will be further considered later on. We refer to it here merely to show that the office of the New Testament minister of the Word is of divine appointment.

Before we proceed with the ministry of the Word we must briefly consider the other branch of the office, viz., the ministry of mercy, or the

#### DIACONATE.

The infant church was permeated with a spirit of love. From love and not from law "they had all things common" (Acts ii. 44). From love they "distributed to the necessity of the saints." The saints looked upon the necessities of other saints as their own and found it a joy to satisfy such needs. Therefore, it "pleased them of Macedonia and of Achaia to make a certain contribution for the poor saints that were at Jerusalem" (Rom. xv. 26). A beautiful picture of this *κοινωνία* is presented in

The first  
deacons.

Acts iv. 32-37. The possessions were laid at the apostles' feet. The apostles were the administrators of the common fund. But it was too much for them. In the multiplicity of their labors, in the rapidly growing church they found that they could not look properly after the daily ministrations. Complaints were made that the Hellenistic widows were not treated as well as the widows of the Jerusalem Jews. The apostles called the multitude of the disciples together, proposed the selection of seven fit men, and afterward ordained those elected. Thus was the ministry of mercy separated from the ministry of the Word. The qualifications for the office of deacon are laid down in Acts vi. 3 and 1 Tim. iii. 8-11. The office seems to have been general in the apostolic church (Phil. i. 1). To look after and minister to the poor was the work of a deacon. From the fact that both Stephen and Philip preached, some have concluded that the New Testament deacons combined the ministry of the Word with the ministry of mercy. But the masterly address of Stephen before the Sanhedrin was not so much a sermon as an answer to and a defense against the charges preferred. Philip began to do the work of an evangelist after the congregation at Jerusalem had been scattered, and there was no longer room for the service of a deacon. The office was a noble one. It was instituted by the apostles.

Deacons.

It took a part of their work upon itself. It was one of the church's vital "helps." It ministered to Christ's poor in His name. Would that the church had kept it as a ministry of mercy in the congregation. In our time of poverty, social unrest, and alienation from the church among the lower classes, the New Testament diaconate is a *pium desiderium*.

The first deacons were men. But as the work of mercy among women was often unsuited to men, pious women assisted the deacons. Ere long we find woman deacons. In Romans xvi. 1 Phoebe is called ἡ διάκονος. She was "a deacon of the church which is at Cenchrea." As an officer of the church at Corinth she was ever ready to aid Paul in his labors among the poor and neglected, and was a "succorer of many."

Deaconesses.

In 1 Tim. iii. 11 we find the necessary qualifications for a deaconess, or woman deacon. This office also was one of great blessing in the Early Church. It became perverted and lost as the church grew worldly, corrupt, and unsound. Let us be thankful that the New Testament office of deaconess has been restored in our day. It is a coming glory and power for our Church. She has a place for consecrated women who desire to give their whole life to Him who first loved them. Let every pastor master the subject of Diaconics and then win candidates for this blessed work.

We see, then, that the female diaconate grew out of the male diaconate, and this again was instituted by the apostles,\* and assumed a part of their work. The ministry of the Word then comes directly from the apostolate, which comes directly from Christ. The ministry of mercy comes also from the apostles, and likewise continues a work of Christ.

It is clear, therefore, that the Lord Jesus instituted the office of the New Testament ministry, even as He Himself was its first bearer. The office comes not from man, but from Christ. The church has never been without it. The Epistles everywhere present it as an existing divine institution, which mediates the Divine Spirit. (See 2 Cor. iii. 6-11: v. 19-21; Gal. iii. 2-5; 1 Tim. iv. 16.) These and kindred passages cannot be restricted to the apostles. (See 1 Cor. iii. 5: iv. 1; 1 Tim. iv. 6.) The important passage, Eph. iv. 11, shows clearly that not only the apostolate, but also the branches that grow from it are a gift of the glorified Christ. In 1 Cor. xii. 28, the office is ascribed to the Father; in Eph. iv. 11, to the Son; in Acts xx. 28, to the Holy Spirit. The Triune God then is the founder of this office.

How important to bear this in mind. The

\* For a full and clear discussion of the female diaconate, see article by Dr. H. E. Jacobs, *Lutheran Church Review*, January, 1892. Also printed in pamphlet form.

minister has his office not from man, but from God. The consciousness of this fact was the constant and abiding ground of comfort with Paul. No matter what the suffering, what the opposition, what the discouragement and disappointment, he always falls back on his divine calling. (See Acts xvi. 10; Rom. i. 1; 1 Cor. i. 1: ix. 16; Heb. v. 4.) Therefore could he say: "I magnify mine office" (Rom. xi. 13). And this is the assurance that every true minister needs to-day. Too many pastors have a low view of their office. Therefore they lack in assurance and confidence. They are ready to apologize for whatever does not please men. They feel and act as if they were the mere servants of men. They are frightened by the least opposition, and are ready to resign, run away, and lay down their office. We can scarcely conceive of anything more sad, reprehensible, and guilty than that one who has been called of God and ordained to this most holy calling should thus coolly lay down his office. Surely such an one either did not understand his high calling in Christ Jesus, or he did not heartily respond to the call. Let such an one ponder earnestly what our Saviour says in Luke ix. 62; also 1 Cor. ix. 16.

Comfort of  
the true  
doctrine.

## CHAPTER II.

### THE PASTOR'S CALL\*—THE INNER OR PREPARATORY CALL.

WE have seen that the office of the ministry is of divine institution. We have noticed the importance, dignity, and blessedness of the pastor's calling. The question then naturally arises: Who is rightly called to the exercise of this holy office? Our Church teaches "that no one should publicly in the church teach or administer the sacraments except he be rightly called" (Augsburg Confession, Art. XIV. What, then, is a proper call to the ministry? Or how can anyone know that he is rightly called? Who has a right to desire the office of a bishop? Who should prepare himself for this work? Who should enter upon it?

Who  
is called?

An important and necessary preliminary question is:

What is the call to the ministry?

Without clearness on this point, there is a two-

\* In these chapters on the call and ordination we quote freely from the important and scholarly article on "The Lutheran Doctrine of the Ministry," and from the Lutheran dogmaticians there cited, by Rev. Dr. H. E. Jacobs, *Lutheran Quarterly Review*, October, 1874. Also published in pamphlet form.

fold danger. First, some may fail to recognize a true call, or may fail to respond. A second danger will be, that some will put themselves into the office whom God has not called. Only he who has the assurance that he is rightly called can appropriate to himself such comforting and encouraging passages as Isa. xlix. 1-3 : lix. 21 ; Luke i. 16 : x. 16 ; 1 Cor. xv. 58 : xvi. 9 ; 2 Cor. ii. 12 : xiii. 2 ; 1 Tim. iv. 12.

Importance  
of this  
question.

“The certainty of a divine call to the ministry is also profitable to this end, that the ministers may fulfill their office with greater diligence, faith, and zeal, and be less easily deterred. This doctrine concerning the call also excites in hearers true respect and obedience to the ministry” (Chemnitz, *Loci Theologici*, De Ecclesia iii. 7-20).

In the Holy Scriptures we read how God often called His messengers and servants directly. He spoke to them audibly or through dreams and visions. This direct call through outward revelation is no longer given.

The  
immediate  
call.

“The immediate call is when one is called to the ministry, not by men, nor through men, as ordinary means, but immediately by God Himself, and through God Himself. . . . In an immediate call, God Himself either appears or speaks immediately to those whom in this manner He calls.

“Thus, without doubt, the prophets and apostles

were called. Thus God immediately calls Moses from the burning bush (Ex. iii. 4). Thus the call of Aaron is immediately confirmed by God (Num. xvii. 8) whilst his rod buds. The call of Matthias also was immediate (Acts i. 26), as God revealed His will through the casting of lots. So Paul (Gal. i. 1) describes his call, that it was not of men, neither by man" (Chemnitz, Loci Theologici, ib. vii. 21).

"But if anyone should ask," Chemnitz continues, "whether an immediate call is to be expected also in our time, I believe that we ought to reply: That whilst it is true that we ought not to be ready to prescribe anything to the will and infinite power of God, yet we have no command pertaining to us to expect an immediate call; neither have we any promise that God wishes, at this time, by an immediate call, to send laborers into His harvest. But through the apostles He has delivered and committed to the church a certain form as to how He now desires to send and call ministers, namely, through a mediate call. Nor is there any necessity now for an immediate call. For God wishes the ministry to be bound until the end of the world to that declaration of doctrine which was received from the Son of God, and immediately delivered to the church by apostles who were immediately called (Gal. i. 8; 2 Tim. i. 14; Heb. i. 12).

The  
immediate call  
not given  
now.



Therefore no new doctrine whatever is to be received, even though some should rise up who would boast of an immediate call, and, in addition, would produce stupendous wonders, and would teach an entirely new and different doctrine from that of Christ and the apostles; yet we ought not to believe them. For Christ predicted that anti-Christ would arise, who would produce such miracles, so that, if it were possible, even the elect would be deceived into error; and Paul testifies of the coming of the son of perdition, after the working of Satan with all power and signs and lying wonders (2 Thes. ii. 9).

Importance of  
distinction.

“The advantage of this distinction between the immediate and the mediate call must also be noted. . . . For the prophets and apostles, inasmuch as they were immediately called, have the witness of the Spirit and of miracles that they did not err in doctrine; so that other ministers in the church might be obliged to derive their doctrine from the prophets and apostles, and prove it thence, or be accursed. Neither was their ministry restricted to a definite place, but they have the command to teach everywhere. But those who have not an immediate call cannot claim these two things for themselves, nor ought they to be allotted to them.” (See also Gerhard, *Loci Theologici De Min. Ecc.*, § 79-81.)

With these positions all our great dogmaticians agree. It was necessary, indeed, for our Reformers to oppose this so-called immediate call, because it was claimed by the Anabaptists and other fanatics. But we, too, have such fanatics, who claim direct revelations as the ground of their call to the ministry.

The claim of  
an inner  
revelation.

Closely related to this theory of a call by a direct *outward* revelation was the claim to a call on the ground of an *inner* revelation by the Holy Spirit. This was the theory of the Weigelians, the Schwenkfeldians, and certain mystics. It is also essentially the position of the Friends, or Quakers. (See Barclay's Apology, Propositions II. and X.)

Yet there is  
an inner call.

By rejecting this inner revelation or inspiration our theologians do not, however, reject the so-called inner call. Dr. Jacobs says (The Lutheran Doctrine of the Ministry, p. 26): "All our theologians insist upon a close adherence, in judging the qualifications for the ministry, to the rules laid down in the Pastoral Epistles (1 Tim. iii. 1-6; Tit. i. 6-9), which clearly forbid entrance into the office for any other reason than devotion to the Master. They recognize also a true movement of the Holy Ghost upon the mind of the individual in leading him, through the study of the outward Word of God, to the conviction that it is his duty to seek the holy office."

Chemnitz, on 1 Tim. iii. 1, says: "To desire the office of a bishop is not without a lawful call to take upon yourself ministerial functions. But he who understands the foundations of heavenly doctrine, and is to a certain extent endowed with the gift of teaching, in offering his labor to God and the church by this very act seeks for nothing else than that God by a lawful call may declare whether, when, and where He wishes to use His ministry in the church."

Gerhard (L. T. De Min. Ecc., § 75): "We grant that God, by an inner impulse and inspiration, breathes into some this disposition to undertake the ministry of the church without regard to dangers or difficulties; to which belongs also that mysterious impulse by which some are drawn to the study of theology. We also grant that this is absolutely required of the minister, that he be not lured either by ambition or avarice, or any other wicked desire, but that, induced by the pure love of God and the desire of edifying the church, he should accept the ecclesiastical office offered. And if any desire to apply, in a proper sense, the name of secret call to these dispositions we do not greatly object; yet we give the warning that in order that the doors be not opened to the disturbances of the Anabaptists or the revelations of the enthusiasts, no one, by reason of this secret call, ought to take upon himself the

Its nature.

duties of the ministerial office, unless there be added to it the outward and solemn call of the church."

Our Lutheran theologians did not reject or deny the inner call. They were careful properly to define and guard it. They wanted it put in its proper place and relation as to the outward, official call. They regarded it as preparatory, as a call to prepare for the ministry, in distinction from the call to enter upon its work. It may sometimes seem to us that they did not give it sufficient prominence or attach to it the proper weight and importance. But we must bear in mind that they were called upon to guard the doctrine of the call against two threatening dangers. On the one side was the Roman Hierarchy, with its claim that the Pope and Bishops had a special, divine inspiration, and that, therefore, to them alone belonged the right and power to select and ordain ministers. On the other side were the Anabaptists and kindred fanatical sects, who believed that the Holy Spirit immediately calls and qualifies men for the ministry. In this, as in so many points, extremes meet. Rome joins hands with the fanatics. Upon our reformers and theologians, therefore, devolved the special duty to bring out and make clear the doctrine of the call of the church.

Why our theologians did not emphasize the inner call.

But we believe that this necessity thus laid upon

them has been misinterpreted, if not abused. The doctrine of the inner call has been neglected and almost lost sight of, if not denied, by later Lutherans. We believe that the church has suffered for this. Men have been received by our beneficiary boards, have been admitted into our theological seminaries, recommended and ordained by our synods, whom the Lord never called. We believe with Quenstedt (iii., p. 467): "The outward call is the means and organ of the inner call, and through this God is efficacious in the hearts of men." We believe that an outward call without the preceding inner call is not in the full sense the Lord's call. It is true that the efficacy of the means of grace does not depend upon the heart of him who administers them. God will honor them even when administered by hypocrites and evil men. But this by no means proves that God wants and calls such men to administer His means. (See 1 Sam. ii. 15-19; Isa. lvi. 10-12; Ez. xxxiv. 2, 3; Isa. vi. 5-8; Luke x. 1, 2; John xxi. 15-18; Acts xx. 24; Rom. xii. 5-8; 2 Cor. iii. 4-6; 1 Tim. iii. 7: iv. 12.)

We need to emphasize the inner call.

Who, then, has the inner or preparatory call? Who has a right to desire the office of a bishop? Who ought to enter upon a course of study preparatory for the holy office? How can he know that God wants him in the ministry? These are vital questions. If the church at large will be clear on

**Danger of  
laxness.**

these points; if she will answer these questions according to sound Scriptural principles; if she will conscientiously carry out such principles, many unworthy and injurious men will be kept out of the ministry. She will not in the future be scandalized and crippled by so many church-killers. She will become more and more the salt of the earth, the light of the world, the joy of the whole earth. We are more and more convinced, as the years pass on, that the church has suffered more from an improper ministry than from any other cause. That, under God, her prosperity and power depend more on the right kind of a ministry than on anything else. If our Lutheran Church, with that clear, consistent, and complete system of Bible doctrine, which she has beyond any other church; with a spirit, a worship, and a life in harmony with her matchless doctrine, can be furnished with a sufficient number of the right kind of ministers, she will be a power that nothing can resist. Given such a ministry, she will yet occupy that front rank among the people of God to which her history, faith, and genius entitle her. Only because she has had too many wrong men in the ministry she has not had and held it long ago.

**Marks of  
the inner call.**

We recur, then, to the question: What are the qualifications and indications to show that God wants a person in His ministry? Or what are the marks of the inner or preparatory call?

We believe that God desires the most perfect types of manhood in this, the highest office in the world. There should be natural endowments and there should be spiritual endowments.

Need of  
natural  
qualifications.

Among the natural endowments we mention :

First. *A sound body.* We do not believe in the idea of the old farmer, shared by many others, who had a number of boys, one of whom was feeble and of uncertain bodily health. "This one," he said, "does not seem to be fit for the farm or the workshop, so we'll make a preacher of him."

1. A sound  
body.

This was not God's idea in the selection of men for the Old Testament priesthood. (See Lev. xxi. 17-21.) We do not forget that this was an Old Testament requirement, and that the Old Testament priesthood was temporary and typical. But we also remember that the above passage is an expression of God's will. It requires, indeed, a good bodily constitution to go through with the long and arduous strain of study required in a proper preparation for the ministry. How many break down during their college or seminary course, and are obliged to quit. The duties of the pastorate also are becoming more and more exacting, especially in the city. It requires a robust and vigorous body properly to meet and endure the demands made by a large city congregation. If a boy is puny, weak, and predisposed to disease ; if his heart, lungs, eyes,

or voice are weak, or his hearing dull, he should not study for the ministry.

A second and even more important natural endowment is *a strong, vigorous mind*. In order to fit himself for the important office and work of the ministry, a high order of native intellect is necessary. The student for the ministry is to grapple with and master the deepest and the highest subjects of thought. He is to be a student as long as he lives. Unless he has a mind able to think clearly and to reason logically, he will never be strong as a student, a preacher, or a pastor. He is to become a teacher of others. He is to expound and make clear the loftiest truths. He is to be a moulder and leader of public thought. He is to lead and govern his church. How important, then, to have vigor and strength of mind, quickness and grasp of apprehension, and sound judgment! Having these natural gifts, they must be developed, educated, and disciplined. It is not necessary in our day, and especially in our Lutheran Church, to prove that a minister ought to be a well-educated man. Where there are no natural gifts, or where there is no possibility of obtaining an education, there is no call to the ministry.

2. A vigorous  
and well-  
trained mind.

Rev. Dr. M. B. Hope says: "A well-educated ministry of religion has always been the ordinance of heaven, from the earliest records of history to the



present hour. The educational provisions of the Tribe of Levi, the schools of the prophets, the scribes and doctors of the law among the Jews, the personal training which Christ gave His apostles, the celebrated schools of the Early Church, and the universities and colleges of later and present ages, all of which were expressly founded and designed for the suitable education of ministers, and often in the face of almost incredible difficulties, bear a most remarkable and unbroken testimony to the settled judgment of the church on this point in all its dispensations."

Rev. Dr. L. A. Gotwald (Lectures on the Augsburg Confession, p. 480) says: "Ours is an age of more than ordinary intelligence among the masses; an age of intense mental activity; an age of inquiry and investigation; an age of skeptical assault upon the very foundations of Christianity; an age in which unsanctified genius and scholarship are massed in deadly hostility against every essential doctrine of our most holy faith. At such a time especially, therefore, is a talented and learned ministry an absolute necessity. Now, when liberty all over our land is tending to licentiousness, and when infidelity and every possible system of false religion are stalking abroad and are impudently challenging the credentials and faith of the believer, it would surely be more than folly, it would be a crime, to entrust the

Present-day  
needs.

defense and propagation of the faith to any other class of men than men of clear, strong, well-trained and well-furnished minds.”

Whoever, then, has not the capacity for a liberal education or the ability to obtain it is not called to the ministry. A full college course or its equivalent and a full seminary course are necessary for proper preparation. Gifts and attainments are indications as to one’s calling. (See Rom. xii. 6, 7 ; 1 Cor. xii. 4 ff.)

3. Common sense.

As a third native endowment for the ministry we mention *common sense*. This is that natural insight into things, that intuitive understanding of men and situations which at once discerns what not to do or say and what, if anything, to do or say. It is knowing how to adapt oneself to the various circumstances of life, with calmness and patience to avoid or remedy difficulties, and to know how to deal practically with all sorts and conditions and combinations of men. The man of common sense thinks before he speaks or acts. He is cool, deliberate, and firm. He understands the place and value of silence. He says the right thing, but not at the wrong time. He exercises good, prudent, practical judgment. The minister needs a large fund of it. He needs it in the pulpit ; he needs it still more in dealing with his people. The Germans call it *Pastoral Klugheit*. He who is mani-

festly devoid of it lacks a very important qualification for the ministry. He may be an otherwise good and pious man, but will constantly blunder and make trouble for himself and the church. It requires knowledge, patience, skill, and adaptation to be a good fisherman. How much more to be a successful fisher of men? How sad to cast the net so clumsily as to drive off instead of drawing in the fish!

Dr. Gotwald strikingly says: "There are fools in the theological seminaries of our land and fools in the ministry, . . . men not necessarily devoid of talent nor scholarship, nor even of piety, but sadly destitute of practical judgment and of that simple mother-sense which will suggest to them what is the wise and fitting and right thing to do and what ought to be left unsaid and undone, upon which success in the ministry so much depends and without which, have whatever else he may, no man is worthy to be enrolled, either as a student of theology or in the ranks of the ministry."

**Its supreme  
importance.**

Old Dr. John Brown, of Aberdeen, once said to his theological students: "Young gentlemen, three things are necessary to the ministry: grace, learning, and common sense. If you have not grace, God can give it to you; if you have not learning, man can give it to you; but if you have not common sense, neither God nor man can give it to you, and you will be fools forever."

Our Saviour demands of his ministers that they be "wise as serpents and harmless as doves" (Matt. x. 16). One of the greatest difficulties that meets us here, however, is the sad and strange fact that he who lacks common sense is generally the last one to realize or to admit the lack. But others can soon discover it, and no one ought to encourage anyone to study for the ministry who has this lack.

A fourth native endowment, very important for a pastor, is *moral courage*. Some persons seem born without it. They apparently have no will-power, no moral backbone, no resolution of character. They are void of strong conviction, have no fixed purpose, lack in energy and perseverance. They shrink from opposition, fear to take a positive stand, and are ever ready to retreat. Like Israel's cowardly spies, they see and fear the giants that will oppose them. Like Gideon's host, they tremble and are afraid when the enemy is in sight. Such men are generally indolent. They are too lazy to make a strong and persistent effort to surmount obstacles.

4. Moral courage.

Now, such men can never make the ministry a success. The minister, like Joshua and all of God's eminent servants, must be strong and of good courage, neither afraid nor dismayed. (See Josh. i. 9; also, Neh. iv. 14: vi. 11; Daniel iii. 16-18: vi. 10, 11. Elijah, 1 Kings xviii. 18; Acts vi. 13: v. 20, 25: xix. 30: xxi. 12, 13; Gal. ii. 14.)

The minister must often meet with hardship, difficulty, contradiction, and opposition.

He needs to be a good soldier, to endure hardness, to be ready to suffer. He dare not fear the face of man. Like Nathan, he must be ready to face the king and say, "Thou art the man." Like John the Baptist, he must be willing to reprove a Herod and say, "It is not lawful for thee to have thy brother Philip's wife." Like that eminent band of worthies enrolled in Heb. xi., he must be a hero of faith. The boy who lacks courage, will-power, energy, and resolute perseverance should not study for the ministry.

Closely allied to moral courage is *activity*. A boy who is inactive, who does not like to bestir himself, who prefers to loll and lounge about, who is a drone in the home, on the play-ground, and in school, will scarcely make an active minister.

5. Earnest activity.

The minister is called to labor. Like Paul, he must be in labors abundant. But there is this difference between his labors and those of other callings: Most occupations have their labors portioned out according to time. Each day, each hour, has its duties assigned. Not so with the laborer in Christ's vineyard. His time is at his own disposal. He can put much or little time on his general study or on his sermons. He can do much or little pastoral work. Each day and hour do not bring par-

The lazy  
pastor.

ticularly defined duties. The sainted Dr. C. P. Krauth once said to a class of theological students that "the *undefined* responsibility of the pastor is the greatest burden of his calling." Here is great temptation to shirk duties, to idle away time and opportunity, and thus to become guilty of the loss of souls committed to one's care. The church suffers from lazy pastors. We have too many who are nothing more than respectable loafers. They lounge and fritter away precious hours and opportunities. Too lazy to apply themselves in their study, or to go out after those who need them, they rust out and become dead weights on their congregations. These are the men who soon reach the "dead-line." No one wants them, and then they complain about an ungrateful church and about congregations that prefer and call young men instead of themselves.

He who is constitutionally lazy is not wanted in the ministry. He had better enter upon some calling where the work will constantly drive him. He may do well in feeding a machine which will tell on him if he misses a move. God does not call idlers into the most responsible calling on earth. He wants men who have a mind to work, who love their work, and find it their greatest joy to be diligent in their business—serving the Lord. They must be ready to spend and to be spent, to be instant in season and out of season, to serve and to sacrifice for Him who

was so devoted to His calling that He often had not time so much as to eat. (See Matt. ix. 36-38; Luke xxii. 26-28; John iv. 33, 34; ix. 4: xvii. 4, 5; 1 Cor. xv. 10; 2 Cor. v. 9.)

As a final important natural endowment we mention a *tender and sympathetic spirit*. There are some boys who seem to be without fellow-feeling. They have no bowels of compassion. The sorrows of others do not touch them. Some seem to delight in inflicting pain and sorrow. They torture the lower animals and their own fellows. The sight of pain and distress does not move them. They are hard-hearted and unsympathetic. Persons with such hearts ought never to enter the ministry. The minister, like the Saviour, is ever to have a heart for others' woe and is to be touched with a feeling of others' infirmities. He needs a refined, delicate nature that enters into even the seemingly little afflictions of others, so that he can rejoice with those that do rejoice and weep with those that weep. Without a large measure of this sympathy in his nature no one can be fully successful as a pastor. All classes and conditions will look to him for sympathy. The distresses even of the unworthy are to appeal to him. He is to know how to approach them and how to enter into their troubles. Only then, when he has real *συν-παῖς*, real *con-patior*, can he be a real comforter and coun-

6. A tender heart.

selor; only then can he bring the same comfort wherewith God also comforts him in all his affliction. Let the cold, selfish, and hard-hearted remain out of the sacred office. They are not fit for it. They cannot, with such natures, be true pastors. They are not called.

We would not, however, be understood as if the above qualifications are all absolutely necessary, or must all be present in the same measure in all. We know that few men have all the natural virtues in an equally full measure. Some are strong in certain ones and weak in others. If they know where they are weak they can cultivate and strengthen those weak points, and still become useful in the holy office, if they have the following more important qualifications. We also fully recognize that divine grace can overcome and change much that is natural. Yet if any one of the above-named serious defects is prominently present, it is at least a strong indication that there is no call to the ministry.

These qualifications are relative.

It goes without saying that anyone having a natural or an acquired bias or tendency to a particular vice, anyone given to an immoral practice, is not fit for the ministry. The boy given to solitary or sexual vice, the boy who has an inherited craving for strong drink, who is habitually deceitful, dishonest, and untruthful, who finds pleasure in the company of the coarse, the vile, and the vicious, is not the stuff



that makes a good minister. True, again, divine grace can change even such a nature. But that does not prove that such men are wanted in this high and holy calling. It is clearly the duty of the church to choose out of the ranks of her youth the best material. It is well, also, to look into the family pedigree. Timothy had a noble ancestry, not of what the world calls nobility, but nobility in the kingdom of God. (See 2 Tim. i. 5.) Therefore let the church avoid the ministry from a low-lived and sin-exhausted stock. The taint of impurity goes down through the generations following. We want the sons of Levi, the Samuels, the Jeremiahs, the John the Baptists, the Timothies.

We have looked at some of the more important natural qualifications and disqualifications for the pastoral office. He who has the proper qualifications *may* be called. If anyone has them not, or has them only in an inferior degree, the presumption is that he is not called. But we cannot lay down an absolute rule. God can use and has used men feeble in body, of mediocre talent and attainment, but of a high order of earnestness, consecration, and application. By the latter gifts and graces they have in a measure overcome the drawbacks of the former. But these are exceptions. The rule still stands that God wants men of the superior bodily and mental attainments. Divine grace can

Grace can  
modify.

change and has changed men lacking in courage, sympathy, snap, and vigor, and even those inclined and addicted to certain grievous sins. Some such have made good and useful ministers. But these also are exceptions. The church in selecting and encouraging the youth to prepare for this high calling dare not build on possibilities and exceptions, but must adhere to the standard which we have seen to be that of the Divine Word throughout.

Spiritual  
qualifications.

We come now to the more important *spiritual* qualifications. By these the inner call is more clearly emphasized and recognized. Among these we mention, first, *a living, deep, and fervent piety*. We expect true piety in all the members of the church. We are not content with anyone until we are satisfied that there is present within him a true evangelical, heartfelt repentance toward God, and a real, trusting, living faith in our Lord Jesus Christ. To this end we labor, instructing, warning, and beseeching everyone. For this we preach and teach the law and the Gospel, publicly and from house to house. This is the end of our catechising, our preaching, and our pastoral work.

1. Living  
piety.

But how much more is this piety to characterize him who is to become an ambassador for Christ, who is to beseech men in Christ's stead to be reconciled to God? This personal and experimental relation to his Lord, whose innermost life-nerve and

bond is faith, is absolutely necessary for him who would be a true witness for Christ. He must have in his own heart an abiding sense of sin, sorrow for it, hatred of it, and longing for victory over it. He must have that trusting, resting, abiding, peace-bringing faith in a Saviour who has forgiven him all his sin. He must know by experience the blessedness of that inner peace which passeth all understanding. His heart must be so warm with personal love to the Saviour that he can look up and say, "Lord, thou knowest all things. Thou knowest that I love thee." In all this he is to be an example to others. (See 1 Cor. ii. 12, 13; 1 Tim. iv. 12, 16; Tit. ii. 7; 1 Pet. v. 3.)

Its supreme  
importance.

Gregory Nazianzen says: "We must first be pure, then purify others; be taught, then teach others; become light, and then enlighten others; draw near to God ourselves, and then draw others; sanctify ourselves, and then make others holy."

Vilmar says (*Pastoral Theologie*, p. 41): "What we wish to teach others must first be our own possession, otherwise it is only a vehicle of untruth. Be silent concerning that which you have not yourself experienced. It is of the greatest importance for the evangelical pastor that he be able to bear witness concerning the certainty of salvation. He must have experienced justification by faith alone. One cannot teach justification without having it.

The hearer will quickly feel it if the teacher does not have it."

This statement of Vilmar is not happily worded. It might be understood in a donatistic sense. But it shows us how deeply some of these earnest, orthodox fathers felt the need of a ministry that has experienced the grace that is preached.

Whoever, then, does not have this root of the whole matter in himself, whoever is not a living, loving, and consecrated believer in Christ, is not called to prepare for the ministry.

But it does not follow that every true or even every eminent young believer is called. True piety is necessary. But in itself it is not the inner call. No one is called of God without it. But not all who have it are called.

2. Inner  
compulsion.

Something further is needed. What is it? It is *a clear and heartfelt conviction that it is God's will that he should serve Him in this holy office.* This does not mean simply a consent to study in order to please a parent, pastor, or friend. One may have piety and be thus urged into the holy office by others without being called of God.

This true inner call is more than a mere preference of the profession of the ministry to other professions. There are those, and they may be true believers, who carefully consider the various avocations open before them. They compare them with

each other; they look at the advantages and disadvantages of each. They see an attractive side in the ministry. They may think it an easy life. They believe that it affords much opportunity for literary pleasure and culture. They conceive of it as a position of great honor. The esteem in which their pastor is held, the respect so generally shown him, the honorable place he occupies in their community—these are attractions. They are looking only on the surface. They have no conception as yet of what it means to be a true servant of Christ. They know not the exactions, the toils, the cares, and the responsibilities of an earnest, a Pauline, a Christ-like ministry. But on the above superficial basis of comparison and proportion they come to prefer the calling of the ministry. If there is no more than such a preference, it is no mark of an inner call, and not a sufficient reason for preparing for the ministry.

Mere preference not sufficient.

We go further. There may be not only an intellectual preference, not merely a conclusion, a judgment, that the ministry is a desirable profession; but there may be also an earnest desire to become a minister. One may feel moved and drawn toward this work. This feeling and desire may become so strong that it takes possession of the whole man. This emotion and desire are regarded as a divine call to preach. And yet it may be but a temporary

Earnest desire not decisive.

emotion, a passing excitement, a delusion. Persons who depend on this are often not willing to enter upon a long and thorough course of training. If willing to study at all, they prefer the short cut, and will select such schools as will put them into the office in the shortest possible time. The question asked by many beneficiary boards and examining committees, "Do you *feel* yourself called to preach the Gospel?" ought not to be decisive. Subjective impressions are transient and often deceiving. The qualifications mentioned in this chapter must be present. There must also be providential indications and openings. The way must be open for the procuring of a thorough preparation. There must be a willingness to labor, to save, and to sacrifice for the sake of such preparation. We believe that great injury has been done by our methods of beneficiary education. We believe that every beneficiary student ought in some way to earn the money he receives. Then it should not be a loan. The student should not be compelled to enter into the ministry burdened with a heavy debt, and so be prevented from starting or serving a poor mission, but be necessitated to look for and demand a large salary.

Beneficiary  
aid.

But we digress. We demand more than a mere desire to legitimate the preparatory call. The fact is, that those whom God undoubtedly called often

had no desire at all for the work, but rather shrank from it. Neither Moses, Jonah, nor Jeremiah had a burning desire for the work for which God wanted them. (See Ex. iv. 10; Jer. i. 6; Jonah i. 1-3.) And such humility is indeed one of the prominent characteristics of that personal piety which the true pastor needs. (See Acts xx. 19; Rom. i. 14; 1 Cor. iii. 5, 6; xv. 9; 2 Cor. ii. 16.) Bishop Simpson says (Yale Lectures): "There is not an instance in the Holy Writ where a true man was ever anxious to bear the divine message. He always shrank from it, hesitated, and trembled."

True there must be a willingness to undertake the work. There must be, in a sense, an earnest desire. But this willingness and desire do not spring from mere impulse or emotion. Neither are they inspired by any worldly motive. They are rather the outgrowth of *a conviction wrought by the Holy Ghost*. This conviction that the Lord desires and demands that he who has it give his life to the work of the ministry presupposes that personal relation to the Lord described above. He is made to realize that that Lord who loved him and gave Himself for him, and so drew him unto Himself that a responsive love was enkindled in his heart, now needs him as an ambassador in His kingdom. He has not of himself chosen this service, but his Lord has chosen him (John xv. 16). The

A divinely  
wrought  
conviction.

Holy Spirit has wrought it in upon his conscience. It is an abiding conviction and demand of conscience which he cannot throw off without the loss of inward peace. He is made to feel that it would endanger his soul's salvation and be disloyalty to God to refuse. Having in his heart a deep and an abiding love to Christ, and with that love of Christ constraining him he says: "Here am I, send me" (Isa. vi. 8; 1 Cor. ix. 16). He is now ready to say, "Thy will be done." All his worldly desires, plans, and ambitions are laid upon the altar of his Lord. He is ready now to go on through evil report or through good report, through poverty or through plenty, into the lowest or into the highest place, as his Lord may list. Such an one will make or find a way to get an education. He is willing to wait as well as to labor, and to labor while he waits. He has a right to believe that he *has the preparatory or inner call*. He may confidently and joyfully enter upon a course of preparation. He is in that frame of heart and mind that he cheerfully leaves the when and the where of his entrance upon the work to his Lord. And should no final, external call come, he will willingly serve the Lord as a private Christian in the church, believing that, after all, he was mistaken, and that the Lord does not now need him.

Comfort in.

Such a conviction of conscience, then, coming to one who has all the other proper qualifications is the



surest indication of an inner call. How is this conviction brought about? Not by special revelations, voices, visions, nor dreams. It is not immediate. It is wrought by the Holy Spirit through the Word of God. It may come suddenly, but more generally it is a growth. The Word may come to the boy or youth through a sermon, a Sunday school lesson or talk, or in catechetical instruction. It may be an earnest private word from parent, pastor, Sunday school teacher, or friend. It may be a word that makes him see as never before the value of the soul and the greatness and solemnity of its destiny. He may get a new and clearer conception of what it cost the Son of God to redeem man. The truth that it is God's plan that salvation is to be brought to man by man may deeply impress him. The great need of laborers in the great harvest-fields may move him. The Holy Spirit may use these or other divine truths to awaken and deepen the conviction that it is his duty to give his life to the ministry. As this conviction grows, and he yields himself to it, he also sees the attractions of the work. Having the love of Christ in his heart, he must, of necessity, also have the love of souls redeemed by Christ. He will count it a privilege to serve Him whom he loves, even in the lowest place. He will count it an honor to be called as an ambassador of Christ, a minister of reconciliation. He

Whence and  
how it comes.

will count it a joy to be permitted to spend his life in feeding Christ's lambs and sheep. He will esteem it the highest privilege possible to mortal man to be anointed to "preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, . . . to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. lxi. 1-3).

But the desire has come after the conviction and the joy after yielding to the conviction. Much fear and trembling may have preceded the desire and much heaviness the joy

Such a conviction gives assurance.

Let such an one then enter earnestly upon a course of preparation. Let him ever bear in mind that his Lord and Master has Himself exercised the office of the ministry. Let him take the ministry of Christ as his ideal. Let his great aim and object be to follow in His footsteps, to be as his Master. Let this be the end and aim of all preparation. Let him learn how Paul and other eminent ministers of Christ followed Him. And in all his preparation let the same mind be in him that was also in Christ Jesus. Let him beware lest the diversions and temptations of student life quench his love and dampen his ardor. Let him avoid unchristian companions and amusements. Let him not neglect the

private devotional study of his Bible, and of the devotional books in which our Church is so rich. Let him from the beginning be a man of prayer. Unless he follows these directions there is danger that he may lose his first love, and that having begun in the spirit he may end in the flesh. One may have had the inner call, but have lost it, and so, after all, may enter into the ministry as a hireling.

Can be  
forfeited.

And let the church again lay the proper stress on the inner, preparatory call. Then will there be better days for our Zion. Then will the beauty of the Lord our God be upon us ; then will He establish the work of our hands upon us. Yea, the work of our hands, He will establish it.

In this chapter we have considered the inner or preparatory call. We have noticed that its presence requires and presupposes certain natural and spiritual qualifications. We have further seen that while the absence of the qualifications argues for the absence of the call, the presence of the qualifications does not necessarily prove the call. And, still further, that even where there seems to be the greatest possible certainty, the call to the ministry is not yet complete. It is at best a call to prepare. It is preparatory to the external or church call. It does not entitle anyone to enter upon the work of the ministry. For this the call of the church must come. And if this

The inner call  
not the com-  
plete call.

does not come, there is no full call to the ministry.

Danger from  
its absence.

But while we admit and emphasize this as the true doctrine of the call, we still insist just as firmly that, where no inner call precedes, the church's call is a mistake. It is not in accordance with God's will. It does not make the one called a man after God's heart, an able minister of the New Testament. God will still honor and work through His own means of grace, correctly administered, even by a bad man. But God did not call him for the edifying of the body of Christ. God may sometimes send lying spirits and lying prophets as a judgment upon an apostate church or people. (See 1 Kings xxii. 22, 23; 2 Chron. xviii. 21, 22.) But we are not speaking of a ministry sent as a judgment, but of a ministry of reconciliation. In this God does not want blind leaders of the blind, thieves, robbers, hirelings and wolves. And if the church calls such she makes a sore and grievous blunder for which she will certainly have to suffer.

## CHAPTER III.

### THE EXTERNAL OR OFFICIAL CALL.

HAVING considered the inner or preparatory call, we come now to the external call. This is the Lord's call to enter upon the work of the ministry. Again, we ask, How does this call come? Who is properly called to take upon himself the work of the holy office? And how can he know that he is thus called of God?

Here again different answers meet us.

Here, on the one hand, is the hierarchical idea. According to this, the ministry perpetuates itself. Only those already in the office can put others into it. In the Church of Rome, and also in the Church of England, this power and prerogative are entirely in the hands of the bishops. They select, examine, and ordain all ministers. They claim to be the successors of the apostles. No one is a true minister of Christ, no one can have the authority or power of a minister, unless he is in this apostolic succession. And to be in this, it is necessary to be ordained by a bishop. Whoever has not been thus episcopally ordained is not a minister, but a mere layman.

The  
hierarchical  
theory.

Somewhat akin to this hierarchical idea, though holding fast to the parity of ministers, is the doctrine of a self-perpetuating ministry as held by certain Lutheran teachers, *e. g.*, Loehe (*Aphorismen ueber die Geistlichen Aemter*); Muenchmeyer (*Das Amt des Neuen Testaments*); Vihnar (*Die Lehre vom Geistlichen Amte*). (For the Romish position, see Moehler's Symbolism, Eng. Trans., p. 299. For the Anglican, Percival on Apostolic Succession, p. 7. Both quoted in Jacobs' on Doct. of Luth. Ministry, pp. 6, 7.)

On this idea of an outward succession, Dr. Jacobs says, p. 7: "We cannot help but acknowledge that there is a fascination about the idea of an outward succession, and that the thought, which involuntarily presents itself on witnessing an ordination, of the long line of hands reaching backward from those on the head of the candidate, is a very pleasing one. So, too, is the outward succession of a long line of pious ancestors. Yet that the establishment of the claim to mere outward succession carries with it no weight, the New Testament repeatedly teaches (Matt. iii. 9; John viii. 37-39; Rom. iv. 12-16). The necessity of an outward succession is an Old Testament idea; the New Testament requirement is that of an inward succession, *i. e.*, a succession of faith and doctrine (Rom. iv. 16; Gal. i. 8). Hence the distinct statement of the Augsburg Confession,

The true  
succession.

Art. VII., that the only marks of the Church are the pure preaching of the Gospel and the right administration of the sacraments, and its ignoring of an outward succession of ministers as any test whatever of the true church."

Chemnitz says (*Loci Theol.*, iii., p. 132): "For as there will always be a church, so there will always be pure teachers. But these promises are not bound to any certain persons, to any certain succession, or to any certain place. For Paul says to the elders of Ephesus (*Acts xx. 30 f.*)" Chemnitz's argument in support of this position is very full, and altogether unanswerable. (See his *Locus De Ecclesia*, pp. 129-133; Jacobs, p. 7.)

Not external.

Gerhard (*Loci Theologici De Eccl.*, *Sec. V.*, § 190): "The succession of places and persons is an outward and mutable accident, nor is it of any importance without a succession of doctrine. . . . Those are to be regarded true successors of the apostles who sincerely embrace the doctrine and faith of the apostles as contained in their writings, even though they have not that outward and local succession. . . . As the apostles appealed from the local and outward succession, in which Caiaphas could have boasted, to a doctrinal and inner succession, when they publicly protested that they taught 'none other things than those which the prophets and Moses did say should come,' and did not seek

ordination of Caiaphas : so also to-day in the Evangelical churches we justly appeal from a local and personal succession to a doctrinal succession."

Ib. (*De Ministerio in Ecclesiastica*, Sec. IX., § 129) : " We must distinguish between a personal and a doctrinal succession. The latter succession alone is necessary and sufficient to a lawful call." So also Quenstedt (*Theo.-Did.-Pal.*, Part IV., p. 410 ; Jacobs, p. 8.)

These quotations from Dr. Jacobs, and the dogmatists cited by him, suffice to show that our Church repudiates a hierarchical and external succession. The only succession she acknowledges is a succession in the doctrine, work, and spirit of the apostles. In rightly administering the means of grace, and thus exercising the power of the keys, the minister is a successor of Christ and of His apostles. But this does not make the ministry a self-perpetuating order. God does not call the minister through the ministry alone.

Directly opposite to this hierarchical view is the one that identifies the ministry with the spiritual priesthood of believers. Dr. Jacobs (*Doc. of Ministry*, p. 8) says : " As extremes often meet, so the Romish and Anabaptist theories unite in confounding the ministry with the priesthood ; the former by establishing a hierarchical order of ministers who are regarded as the only priests, and the latter by

The theory developed from the priesthood of believers.



asserting that the whole community of spiritual priests are ministers. Thus the Anabaptists, at the period of the Reformation, insisted (from 1 Pet. ii. 5, 9; Rev. i. 6) that all believers have the right to exercise the public ministry of the Word, and that no further call to the office was necessary. This opinion the Augsburg Confession, in Art. XIV., plainly condemns."

"But the kindred idea that the spiritual priesthood confers upon every individual believer the right to exercise the ministry, yet that for the sake of good order this right should not be assumed by all, but only by a limited number, to whom the rest would delegate these their rights, has caused some confusion in the discussion of this subject. Nothing can be clearer than the antagonism of our great Lutheran divines to this position, nor anything be more convincing than their arguments against it."

The  
transference  
theory.

The doctrine here combated is the so-called "transference theory." German, "*Uebertragungslehre*." It makes the office of the ministry originate in the congregation. It grows out of the congregation, and is only a function of the congregation. Every believer is a priest. As such he has a right to preach, administer the sacraments, and, in general, exercise the office of the keys. This view was held, with more or less consistency, by Luther. Dr. Jacobs (ib., p. 4) says that Luther's

language is "not guarded with the same care as that of the later dogmaticians. He quotes Daniel (Codex Liturgicus Eccl. Luth., p. 1) thus: "All who have diligently studied Luther's books know that it is difficult to explain clearly what that great man thought concerning every subject."

J. Paludan-Mueller, in *Der Evangelische Pfarrer und sein Amt*, p. 31 ff, says: "Luther's expressions concerning the office of the ministry are very uncertain—*sehr schwankend*—though, as a matter of course, he expresses himself in his usual decisive manner according to the occasion which calls forth his words. At one time he says: 'The preacher who does not preach is no more a preacher than a painted man is a man.' At another time he says: 'A true preacher is made such by God, goes out from God, and stands before God.' Again he says, 'All Christians are preachers, and all preachers are Christians.' The universal priesthood is ever emphasized in speaking of the ministry of the Word. Jesus is the first New Testament priest. All who are baptized are made partakers of his life, and are, therefore, priests. Upon them devolves the right and the duty to exercise the work of the ministry. They are to preach, to administer the sacraments, to use the keys, to offer sacrifice and intercessory prayer, and to judge all doctrines and teachers."

Mueller on  
Luther.

“Luther is right in rejecting the Romish doctrine of the priesthood, which severs the ministry from the body of the church, makes a sacrament of ordination, and thus brings a dualism into the idea of the church. He is right also in insisting that the special priesthood or ministry is within the general priesthood of believers, and has no indelible character. He is also right in claiming that in an exceptional case, *im nothfall*, any Christian may perform ministerial acts. But beyond this we cannot admit him to be right. He can make no clear distinction between the office of the ministry and the universal priesthood. And, therefore, his views on the ministry could not maintain themselves.” Such is, freely translated, Paludan-Mueller’s estimate of Luther’s doctrine of the ministry.

The Rev. Dr. J. A. W. Haas says of Luther’s idea of the ministry (see his paper on Ordination, in First General Conference of Lutherans, p. 234): “This realism of a divine gift was apparently not held by Luther. From his treatise ‘To the Christian Nobility’ (1520), and his ‘Babylonian Captivity’ (1520), through the tractate, ‘*Das eine chrl. versaml. od. Gemeinde Recht u. Macht habe alle Lehre zu urtheilen u. Lehrer zu berufen,*’ and his ‘*De instituendis ministris ecclesiæ,*’ etc., sent to the Senate of Prague (both 1523), to the polemic ‘*Von der Winkelmesse u. Pfaffenweihe*’ (1533), and often else-

Haas on  
Luther.

where, he declares the right of all believers to the office, because of the spiritual priesthood, (Erl. Ed., xl. 170 ff: xlvi. 161), and sees the consecration (*weihe*) in the call. '*Ordo est ministerium et vocatio ministrorum ecclesie.*' . . . Nevertheless Luther emphasizes the divine institution and call (Erl. Ed., xxxi. 219: xl. 171). In part this counterbalances his combative position against the hierarchy, in which as well the ministry as ordination received a low value in the transference theory. But the truer constructive thought of Luther appears most fully in his Ordination Formular, which is the basis of most later orders (Erl. Ed., lxiv. 290 ff)."

Seckendorf on  
Luther.

Seckendorf, in his History of Lutheranism, says: "If Luther here and there expresses himself very freely, he does this to counteract the presumptuous claims of the Romish clergy with its boast of divine sanction, and withal a corrupt life. Those radical expressions of his were, however, so understood, explained, and modified, that they created no serious offense."

For a good collection of the most important passages from Luther on the Minister's Office and Call, see *Pastorale Lutheri*, gathered and edited by M. Conrad Parta, pp. 3-44; also Walther's *Pastorale*, pp. 23-58; also Köstlin's Luther's Theology, Vol. II., pp. 84-98; and Clerical Office, Index. Luther's

transference theory then is the theory that the ministry is nothing more than an exercise of the rights and powers which belong originally to the universal priesthood, which rights and powers that priesthood has *delegated* to the minister, merely *for the sake of order*, because it would cause disorder and confusion if all exercised them. The minister thus becomes a mere mouthpiece of the congregation. He is its servant, and amenable to it for all he does. It is but a short step from this position to that of those church members who say: "We hire our minister by the year."

Consequences  
of the  
transference  
theory.

Well does Dr. Haas, in the excellent paper quoted above (p. 231), say: "The transference theory has been developed in antithesis to Rome, and in it Lutherans have agreed with the Reformed. But in its baldness and lack of connection with the means of grace, it becomes essentially Reformed, makes the ministry an organ growing out of the congregation, which ill befits the divine origin of the ministry, and ought consistently allow only sacrificial service. In it the main accent is placed on the vocation, of which ordination is the attestation. Apparently it is in harmony with the Augsburg Confession (Art. XIV). But the call is there used in a wider sense to include ordination, which is used interchangeably with call by Luther and Melancthon before 1535. (Erl. Ed., xxxi. 348 ;

C. R., iii. 236 : xxi. 103.) The adherents of the doctrine of transference should have the ordination performed, as ordered in the Eighteenth Article of the Second Helvetic Confession, namely, by the lay elders of the congregation, for whose Lutheran legitimacy Walther contended. This would be the attestation of the spiritual priests properly and directly, though it is not the practice of the Lutheran Church, and never has been. Its constant usage of ordination by the ministry alone increases the incongruity of transference with the central place of the means of grace in the Lutheran system, particularly in the doctrine of the Church, which is so closely bound up with that of the ministry."

Advocates  
of the  
transference  
theory.

The transference theory here opposed is advocated with more or less consistency and modification, among others, by Schleiermacher, Hœffling, Harless, Thomasius, Palmer, Achelis, Luthardt, *et al.* In the United States it is held, among Lutherans, by Dr. Loy and most of the Ohio Synod ; Dr. Walther and the Missouri Synod. It was not, however, the doctrine of the Lutheran dogmatists of the sixteenth and seventeenth centuries. We select only a few lines from those quoted by Dr. Jacobs, pp. 8-15 :

Chemnitz, *Loci Theologici* (Locus, De Ecclesia, Cap. iv., p. 119). "They also object, but Christ has

made all believers priests (Rev. i. 6: v. 10; 1 Pet. ii. 9), and the office of priest, among other things, is to teach the church (Lev. x. 10, 11; Mal. ii. 7). I reply: Paul (1 Cor. xii. 7, 8, 9, 29) expressly writes that God does not give to all the gift of explaining the Scriptures, but that for the advantage and edification of the church He distributes in different ways the gifts of His spirit. So in Eph. iv. 11. Peter also explains his own words, that all Christians are priests; not that all should promiscuously, without a peculiar call, discharge the duties of the ministry, but that they should offer the spiritual sacrifices which are described (Rom. xii. 1 and Heb. xiii. 15, 16). . . . But to administer those things which belong to the public ministry of the Word and sacraments is not commanded to all Christians in general; as those two passages (1 Cor. xii. 7, 8, 9, 29 and Eph. iv. 11) above cited clearly show. Nor is the general call, which all believers receive in baptism, sufficient for the ministry, but a peculiar call is required, as has been already shown (Jas. iii. 1). But it is of advantage to consider why it is of so much importance that the minister of the church should have a lawful call. For we must not think that this happens from any human institution, *or only for the sake of order*. But the reasons are of the greatest importance, the consideration of which teaches us many things."

Spiritual  
priests not all  
ministers.

Gerhard (Loci Theologici, Locus xxiii., Cotta xii. 2, 65, Preuss vi. 43): "Spiritual priests offer spiritual sacrifices. . . . Such are prayers (Ps. cxli. 2; Rev. v. 8: viii. 4); giving of thanks (Heb. xiii. 15); alms (Phil. iv. 18; Heb. xiii. 16); mortification of the old man (Rom. xii. 1); martyrdom endured for Christ's sake (Phil. ii. 17; 2 Tim. iv. 6). Such sacrifices can be offered by all the pious, as by spiritual priests. . . . Although indeed the preaching of the Gospel belongs also to spiritual sacrifices (Mal. i. 11; Rom. xv. 16), yet from the appellation of spiritual priests, ascribed to all the pious, *it cannot be inferred that to all belongs this spiritual sacrifice, namely, the preaching of the Gospel in the public congregation of the church*, inasmuch as the reason for the name is derived from the spiritual sacrifices which all can offer, but not from that which is in no way common to all (1 Cor. xii. 29); all believers are spiritual priests, and yet all are not on this account teachers or prophets, since not all are instructed in the gift of prophecy or called to the ministry of the church (Eph. iv. 11). Therefore, as not all are prophets or apostles, so also not all are pastors and teachers. Nor is there any force in the objection that Peter adds that the pious are a royal priesthood, etc. For we must distinguish between (*a*) the *general* command and call, which all the pious receive at their



reception of Christianity, and by which it is required of them to proclaim the praises of God, to repay Him by whom they have been called to the fellowship of the church, by words and deeds to confess Him, privately to instruct their own families in true piety (Deut. vi. 7); to be careful that the Word of God dwells in them richly in all wisdom, and that they teach and admonish one another in psalms and hymns and spiritual songs (Eph. v. 19; Col. iii. 16); and that they comfort each other by the Word of God (1 Thes. iv. 18, etc.); and (b) the *special* call by which it is demanded that the ministry of the Word and Sacraments be administered in the public assembly of the church, according to the public consent of the church, by certain persons fit for it; and that this call is not common to all Christians is evident from 1 Cor. xii. 29; Eph. iv. 11; Jas. iii. 1.

Ministers  
must have a  
special call.

“To this *special* call belongs the administering of the sacraments, as is inferred from 1 Cor. iv. 1. Now the mutual administering of the sacraments is nowhere either commanded or permitted to all believers. Therefore, the public ministry of the Word also does not pertain to all.”

Hollaz (*Examen* Theologicum, De Ministerio Ecclesiastico) answers the Anabaptists thus: “(1) We make a distinction between priests, so called by reason of their ecclesiastical office, and by rea-

son of spiritual sacrifices. All Christians are priests by reason of spiritual sacrifices, such as prayers, praises, alms, mortifications of the body; but not all are priests by reason of the public ecclesiastical office. For to women also belongs the priesthood with respect to spiritual sacrifices, but not by reason of the ecclesiastical office (1 Tim. ii. 12). (2) Christians are called not only priests, but also kings before God. If, therefore, even when there is no case of necessity, Christians are permitted, on account of their spiritual priesthood, to perform acts belonging to the ecclesiastical priesthood, it follows that the same persons, on account of their spiritual kingship, can equally, even when there is no necessity, perform acts pertaining to a political kingdom, from whence execrable anarchy would result."

For further discussion of this point, see Chemnitz, Gerhard, and Hollaz, as quoted by Jacobs, pp. 1-12. It is clear from these citations that this transference theory is not held by our older theologians. Neither have we been able to find any ground for it in Holy Scripture. Where is there a single proof that the congregation, made up of believing priests, does on that account possess the right to exercise the ordinary functions of the ministry? Where is the proof that the ministry is created by the congregation? Where is it written that the minister is amenable to the congregation? If the congrega-

Transference  
theory not  
Scriptural.

tion of laymen alone makes the minister, then it can also unmake or depose him from his office. The whole theory is unscriptural and unhistoric. Only the fanatical sects which have a low view of the means of grace can, with any consistency, hold such a view.

But, as is clearly seen from the many proof passages cited above, the ministry is a life-vocation of certain qualified men, who are called out from the general priesthood into this holy office.

True it is, as Loehle says (*Neue Aphorismen*, p. 43): "Doubtless, in those early times, all who had breath preached, and, by virtue of the universal priesthood, declared the wonderful works of God. But in advance of all, and at the head of all, stood the apostles and official preachers. The whole ocean of light waved around them. There were incitements and awakenings without the official ministers. But no sooner were these movements effective than the official ministry took the lead."

The ancient  
church.

Dr. Th. Harnack (*Praktische Theologie*, Vol. I., p. 93) says: "Office and officehood (*Amt und Amtsthum*) are confounded essentially in the collegial or transference theory, which gives the office an existence for the sake of external order and finds its origin in the congregation. . . . But, in thus basing the office on mere human order, we really learn nothing of the office itself, what it is in itself or

whence it comes. A purely human right to officiate in a given congregation might be thus established. But the church's office is something essentially different. If the transference theory is correct, then does ordination become in fact the robbing of the many for the benefit of the one. But we contend that the believing church member forfeits nothing at all of his right or privilege as a priest. On the contrary, the office of the ministry is intended to help him to attain to an ever fuller appropriation and enjoyment of his rights and privileges. For the ministry is given for the edifying of the body of Christ, and so of each individual in that body (Eph. iv. 11, 12). The congregation may have a right to erect an office, but it has no right in itself to give power to administer the grace of God. . . . Though the office demands qualifications, yet we cannot admit that it only exists for the sake of an orderly exercise of these qualifications. Neither do we admit that the church existed before the office. The office and the church originated together. The gifts were not given to the church that she might create the office with them, but that she might effectively exercise the office already established by her Lord . . .

Congregation  
not prior  
to office.

“The church really has an office, not because she has persons qualified for its exercise, but because she has the means of grace and the command of

the Lord to administer them. . . . The office does not presuppose the church, nor does the priesthood of believers presuppose or originate the office. Rather this priesthood presupposes the qualifications for the proper administering of the office. For he who would be a truly fit bearer of the office must be a real and living member of the body of Christ. Only in this character and condition, only by virtue of the church, called and authorized by her, can he exercise a right which belongs not to him but to the church." \*

A mediating position between the hierarchical and the transference theory is the one that claims that the call is given by the church.

The call is given by the church.

We are speaking of the external call. We do not forget that God instituted the office, that He selects and inwardly calls men into this holy office. Those thus elected by God are made willing. They

\* The whole discussion of the ministry by Harnack (pp. 87-100, Vol. I., *Praktische Theologie*) is well worthy of careful study. For an exhaustive discussion, from a strictly confessional standpoint, see *Philippi Glaubenslehre*, Vol. V. 3, pp. 48 f, 122 f, 132 f, 139 f, 149, 203 f, 223 f. In fact, the 292 pages of this little volume are a storehouse of information on the true doctrine of the church and her ministry. They collect, arrange, and discuss about all that is said in the New Testament, in the Confessions, and by our theologians. Philippi himself agrees in the main with the position of the dogmatists cited above, as to the call. The call does not come through apostolic or hierarchic succession. Neither does it come by the general priesthood giving up certain rights and privileges, and, for the sake of order, delegating them to the ministry.

offer themselves to prepare for the work. If God has really called them inwardly, there must and will follow an outward call.

Not by the  
ministry  
alone.

This does not come from the ministry alone, as we have seen above. Neither does it come from the laity alone, as we have also seen. It must come from the church. But the church is neither the ministry without the people nor the people without the ministry. The Constitution of the General Council of the Evangelical Lutheran Church in America, in its Principles of Faith and Church Polity, says (Of Ecclesiastical Power and Church Government, IV., V.): "The primary bodies through which the power is normally exercised, which Christ commits derivatively and ministerially to His church on earth, are the congregations. The congregation, in its normal state, is neither the pastor without the people nor the people without the pastor.

"In congregations exist the right of representation. In addition to the pastor, who by their voluntary election is already, *ex officio*, their representative, the people have the right to choose representatives from their own number to act for them, under such constitutional limitations as the congregation approves."

Christ then exercises His power to call men into the ministry through the church. The church may

exist either in the congregation or in the representative church made up of ministers and lay representatives of congregations. Either the congregation, as defined above, not without a pastor, or the representative body, made up also of pastors and people, has the right to extend the outward call. That this is good Lutheran and Scriptural doctrine will appear from a few citations from our theologians.

The call comes not from the ministry alone. Chemnitz (*Examen De Sacramento Ordinis*, Pr. 485): "The question in this place is, by whose voice and suffrage ought the election and call to be made so that it can be determined to be divine, *i. e.*, that God Himself, through these means chooses, calls, and sends laborers into His harvest? In Holy Scripture there are certain and clear examples pertaining to this subject." He then refers to the election of Matthias in the place of Judas (Acts i.); to the election of the deacons (Acts vi.); to the appointment of presbyters in every church, by Paul and Barnabas (Acts xiv). He claims that *Χειροτονήσαντες* there used means election made by vote, as also 2 Cor. viii. 19. He also cites the selection of Barnabas and Saul as commissioners to the church of Antioch.

Chemnitz.

Chemnitz (L. T., *De Ecclesia*, iii. 123): "Inasmuch as the ministers are not the whole church,

but only a part of it (Eph. iv. 11), neither are they Lords of the church, but helpers and overseers (2 Cor. i. 24; 1 Peter v. 3); therefore, they neither can nor ought to assume the mediate call to themselves alone, the remaining members being excluded."

Baier. Baier (Comp. Th. Pas., De Min. Ecc., § iii. (c) ): "If we consider that the church is a republic, and that the ministers of the Word are as it were the magistrates or managers of the public business, on whom the entrusted care of the whole State rests, it is easily understood that the power of appointing these resides, in itself and by its own nature, in *the entire church*, neither does it belong to any part unless transferred to a certain part by the common consent of all."

Quenstedt. Quenstedt (Theo. Div.—Pol., De Min. Ecc., q. ii.): "The power of electing and calling ministers of the Word by divine right is not in the power of the priests or ecclesiastical order alone."

Hollaz. Hollaz (*Examen De Min. Ecc.*, q. vii.) mentions the following argument of the Papists, and replies: "'The apostles appointed bishops without the vote of the magistracy and people, *e. g.*, Paul appointed Titus bishop in Crete (Titus i. 5), therefore bishops and pastors are at the present day to be called without the vote of the people.'" We reply: "There is a distinction between a church which is to be



*planted*, or first established, and *one which has been planted* and established. When a church was first to be planted and established among the heathen, the vote of the people was not to be expected, and the authority of an unbelieving magistracy was not to be regarded. *When the apostles sent bishops and pastors to people who were yet to be converted the consent of the hearers was not required ; but when the church had been planted and established, they did not send forth ministers to the churches without the consent of the people (Acts i. 24 : vi. 3 : xiv. 23)."*

Neither does the call proceed from the people alone. Chemnitz (*Examen De Sacramento Ordinis, ut supra*): "But they" (*i. e.*, the apostles) "do not renounce the care of the call, and leave it to the *blind and confused pleasure of the common people or multitude*, but they are as it were the directors and controllers of the election and call ; for they give the doctrine and rule, according to which the latter should elect."

Not by the  
laity alone.

Chemnitz (L. T., De Ecclesia, iii., p. 123): "It is certainly and clearly evident, both from the commands and examples of Scripture (Titus i. 5 ; 1 Tim. iv. 14 ; 2 Tim. ii. 2 ; Acts xiv. 22), that *those who are already in the ministry* and profess the sacred doctrine *should be employed whenever through a mediate call the ministry is entrusted to*

*anyone.* . . . . Therefore, the election and call of ministers of the church should not be submitted either to the ministers alone . . . . . or to the ignorance and inconsiderateness of the promiscuous multitude alone."

Gerhard (De Min. Ecc., § 86): "In general, we say that neither to the presbytery alone nor to the magistracy alone, *much less to the judgment of the promiscuous and ignorant multitude*, is the appointment of ministers to be submitted, but the right to give the call belongs to the whole church." So also Quenstedt and Hollaz, *passim*. (See Jacobs, pp. 30-33.)

But by the  
whole church.

Further quotations are made by Dr. Jacobs from our theologians to show that the whole church, both ministers and people, properly calls men into the office. Where Church and State are united devout Christian rulers also have a voice in the selection. This at least has been and is the custom. But, while they can show examples from the Old Testament for State authority in the church, there is none in the New. And it does not seem to be in harmony with the nature of the church to have civil officers interfere in her work. The civil sphere is altogether distinct and separate from the ecclesiastical. Christ's kingdom is not of this world.

To show that both ministry and people have a part in extending the outward call, and that all

should be done according to a definite order, we give a few more citations from pp. 33-40 of Dr. Jacobs' Tract.

Chemnitz (*Examcn De Sacramento Ordinis*, Pr. 485): "It is useful to observe this fact in the history of the apostles, that the ministers and the rest of the church sometimes concurrently elected those whom they judged suitable, as Acts i. Sometimes the church proposed and selected them, and the election was submitted to the judgment of the apostles for approval, Acts vi. But often the apostles, who could judge better concerning these matters, proposed to the churches those whom they judged to be suitable for the ministry, and when the vote and consent of the church were added, the call was ratified. Thus Paul sends Timothy, Titus, Sylvanus, etc., to the churches. Thus in Acts xiv. elders are proposed to whom the church agrees, *Χειροτονία*. Sometimes also some offered their work to the church (1 Tim. iii. 1). Yet always in the time of the apostles the consent of the church and the judgment and approval of the presbytery accompanied and were necessary to a lawful call. Thus Titus was appointed to govern and direct the election of elders in Crete, so that this might be done in a proper way, and that he might confirm the election properly made. For in reference to the appointment of elders, Paul (Tit. i.) uses the same

Chemnitz.

word which is found in Acts xiv., where mention is made at the same time both of *Χειροτονία* and the appointment of elders. And he commands Titus to rebuke those sharply who are not sound in the faith and do not teach what they should, *i. e.*, as he more clearly says (1 Tim. v. 22).

“These examples of apostolic history clearly show that the election or call belongs to the whole church in a fixed manner, so that in the election or call both presbyters and people may have their own parts. . . .

“But where in the time of the apostles the priests were idolatrous, the magistracy impious, and the people walking in darkness, there in the beginning the ministry could not be established through such an election, but either the apostles went thither, or sent others elsewhere properly chosen, in order that these might first lay the foundation. Thus (Acts xiii.) Paul and Barnabas are sent to the Gentiles, and (Acts xi.) the Gospel is thus spread to Phenice, Cyprus, and Antioch. Thus Paul had many persons about him whom he sent hither and thither to the churches. But when the churches had been for some time founded, the ministry was established in the manner which we have stated (Acts xiv.)”

Gerhard (L. T., De Min. Ecc., § 86) proves that the laity also should participate in the call :

“I. From the Scriptures. (1) The delivery of

the keys to the whole church. (Compare Matt. xvi. 19 with xviii. 17, 18; 1 Cor. v. 4, 5; 2 Cor. ii. 6). (2) From the testing of the teachers. Whoever is charged with the duty of distinguishing teachers from seducers, of testing sound doctrines, of distinguishing the voice of Christ, the chief Shepherd, from the voice of false shepherds, of following no other but fleeing from him, of anathematizing those who preach a Gospel other than that which was preached by the apostles, has the duty assigned him, in his own manner and order, to call ministers of the church. But by the force of the divine command, all the former duties rest upon the sheep of Christ or hearers (Matt. vii. 15; John v. 39: x. 27; Gal. i. 9; 1 Thes. v. 19, 21; 1 John iv. 1; 2 John 10, 11). Therefore the latter dare not be denied them. (3) From the name of ministers. They are ministers of the church, and therefore the church must have the right to call them (1 Cor. iii. 21, 22; 2 Cor. i. 24; 1 Pet. v. 2, 3). (4) From the advantage of the hearers. If the minister is to have a good report of those that are without (1 Tim. iii. 7), how much more necessary is it that he should have this report of the church over which he is to preside. . . . (6) The calling of ministers with the consent and by the vote of the church over which they are appointed cherishes mutual concord between hearers and pastors, and removes dissension.

Teaching of  
New  
Testament.

II. From the practice of the apostles (Acts i. 23: vi. 3: xiv. 23). Each of these passages is explained at great length, and the exceptions of Bellarmine against their application in this connection are refuted. III. The practice of the primitive church is proved from: (1) The decrees of the councils. (2) The sayings of the fathers. (3) Approved examples of a lawful call."

The order of  
Scripture.

Chemnitz (L. T., De Ecclesia, iii. 123): "Inasmuch as God is not a God of confusion, but of order (1 Cor. xiv. 33). In order that all things be done decently and in order, the matter of the election and call of ministers, both in the time of the apostles and since their times in the older and purer church, was always transacted in a certain order *by the chief members of the church in the name and by the consent of the entire church.* Thus (Acts i. 22) Peter presents a description of the character of the person who should be chosen; and afterward the apostles, together with the church, make the choice. Acts vi. 3, the apostles propose the election of deacons to administer the external affairs of the church; they also describe of what character these persons should be, and, according to that rule, the church elects. But afterward they submit those whom they have elected to the judgment of the apostles, who confirm the election by their approval. Often the apostles also proposed suitable

persons to the church. Thus Paul sent Titus, Timothy, Sylvanus, and others; and the church afterward approved this election by its vote and consent (Acts xiv. 23; 2 Cor. viii. 19). Titus is proposed with another to convey alms to Jerusalem, and the church agrees. Thus nevertheless the election was made by the church, but yet in a definite order."

Quenstedt (T. D.—P., De Min. Ecc., IV., p. 402):  
 "To avoid confusion in the election of bishops and presbyters there have been established church consistories or presbyteries, composed of honored ecclesiastical and political men, who represent the church and are charged with the duty of furthering the business of the church, and inquiring into the studies, the life, and the character of those who are to be ordained."

Through  
 consistory,  
 presbytery,  
 or synod.

Page 403: "Bishops or teachers cannot alone represent the church, since the hearers also are included in the definition; but the presbytery can represent the church to which belong not only those who labor in the Word, but also the elders, *i. e.*, very highly respected members of the church set over the business of the church, who, together with the ministry, constitute the presbytery, or, as we at present call it, the Consistory. So also Baier (De Ecclesia, § 30, XXX.).

We are not yet done with the external call.

The call must  
be to a certain  
place.

Our theologians also insist and agree that the call must be to a certain place. This point indeed seems so self-evident that it ought to require no proof. If the church calls a man, the call must be to a definite work. We cannot conceive of a definite work without a specified place. To call one into the ministry in order that he might exercise that vocation at large, wherever he lists or can find a temporary hearing, would be to put an end to all order. Then would every pastor have the right to come into the parish and interfere with the work of every other pastor. It would mean to encourage disaffection, division, and strife. It would mean a wholesale sanction of personal interference and proselytism. It would put an end to authority and discipline. The call must be to a certain work in a certain, definite place. Let us hear a few citations from our theologians :

Chemnitz (L. T., De Ecc., iii., 124) : " What we have above said concerning the call of the apostles, that it extends itself to the whole earth, we cannot now say also concerning those who have been mediate-ly called. For teachers (*doctores*), pastors, bishops, presbyters are called to certain churches, and have not absolute power of teaching everywhere or in all churches (Acts xiv. 23 ; Tit. i. 5). And thus God, through a special call, is accustomed to show in what place He wishes to use the services of any-



one. Therefore, by virtue of this call, they do not have the power to teach in other churches to which they do not have a special call. Hence in the Council of Chalcedon (Canon VI., and, according to Gratian, Canon XVI.) there was a statute that no one ought to be absolutely ordained, unless to a certain work and a certain church."

Gerhard (L. T., De Min. Ecc., § 138): "A mediate call is to a certain place, since, among other points of difference, the immediate call of the apostles is commonly thought to differ from the mediate call of presbyters, pastors, and teachers in this, that the former receive absolute power, yea the command to preach everywhere (Matt. xxviii. 19; Mark xvi. 15; Rom. x. 18; Col. i. 28). But the latter had a certain flock committed to them in a certain definite place. Thus Acts xiv. 23; Tit. i. 5; 1 Peter v. 2."

The call must further be unlimited in time. This is a very important point for us. In many of our country parishes the very reprehensible custom of calling a pastor for a year, and then recalling him, or refusing him at the end of the year, is still in vogue.

Call must be  
unlimited in  
time.

The custom undoubtedly could arise only where there is a low view of the ministry. If the pastor is a mere creature and servant of the congregation; if the congregation has the right and power to make and to unmake him; if the retention and dismissal

depend only and entirely on the whims, notions, and tastes of the people; if he is merely the "hired man," "hired for a year," then of course the question still heard occasionally in country churches: "Shall we hire our preacher for another year?" is quite pertinent. But what a low view is this of the pastor's office and calling. How can a pastor, under such conceptions and conditions, labor with any measure of confidence and joy? Is he not degraded to a mere man-pleaser? Must he not be ever on his guard that his preaching offend no one? Will he not naturally make the tastes and desires of his people, instead of their needs, the standard for his preaching? Will he not cater to the rich and influential? Will he not wink at their sins and shortcomings? Such a condition must needs degrade the office, the work, and the efficiency of the ministry. But such things cannot be where there are proper and Scriptural views of the ministry.

Dr. Walther on a time-call. Note a few quotations given by Dr. Horn (Evangelical Pastor, pp. 54-58): Dr. Walther says: "A congregation has no right to give such a call, and a preacher is not justified in accepting it. Such a call is not valid before God, nor is it legitimate. First of all, it is in conflict with the divine source of the call to the ministry in the church, which is amply witnessed in the Word of God (Acts xx. 28; Eph. iv. 11; 1 Cor. xii. 28; Ps. lxxviii. 11; Isa. xli.

27). For it is God Himself who calls ministers; the congregations are only instruments to separate the persons for the work to which the Lord has called them (Acts xiii. 2). This having been done, the minister is henceforth in God's service, and no creature can depose or dismiss God's servant from his office until God Himself has deposed or dismissed him (Jer. xv. 19. Cf. Hos. iv. 6), in which case the congregation only carries out God's deposition and dismissal. If, nevertheless, the congregation does it, it makes itself mistress of the office of the ministry (Matt. xxiii. 8. Cf. 2 Tim. iv. 2, 3), lays hands on the prerogative of God, whether it has before the call or with the call made arbitrary conditions or subsequently attempts to make such. And the preacher who gives a congregation the authority to call and dismiss him at will makes himself a hireling, a servant of men. Such a call is not at all the call to the ministry which God has ordained. It is not a call of God through the church. It is a contract between men. It is no calling, but a transient function outside the divine order, an arrangement made by men, contrary to God's arrangement, and therefore it is grievous disorder. It is therefore, as we have said, null and void. One called in that way is not to be looked on as a servant of Christ and of the church.

The church  
acts for God.

“In the second place, such a call conflicts with the

relation in which pastor and people ought to stand to each other, according to the Word of God. It is in conflict with the honor and obedience which His hearers owe to the divinely appointed ministry of the Gospel (Luke x. 16; 1 Tim. v. 17; 1 Thes. v. 12, 13; 1 Cor. xvi. 15, 16; Heb. xiii. 17). For if the hearers really had that authority it would be in their power to withdraw themselves from the duty of showing that honor and obedience which God requires.

Further  
arguments.

“None the less is every sort of temporary call contrary to the faithfulness and steadfastness unto death which God requires from preachers (1 Peter v. 1-4; 1 Tim. iv. 16; 1 Cor. iv. 1 f), and incompatible with the account which they as watchers over souls must give of those committed to their charge (Heb. xiii. 17).

“Finally, a temporary call is contrary to the *praxis* committed to the apostles by the Lord, and observed by them, according to which they, *i. e.*, the Holy Ghost through them, did not leave it to their hearers to decide how long they should remain with a congregation (Luke ix. 4, 5); and it is contrary to the *praxis* of the church in those times in which doctrine, life, order, and discipline were yet incorrupt. It needs no argument to show that so long as that sort of a call is usual the church never is rightly cared for, ruled, exercised in sound dis-

cipline, established in faith and godliness, and spread abroad ; such a call opens the door to all disorder, confusion, and harm through gainsayings and displeasing and men-fearing servants of the belly."

Hieronymus Kromayer (Professor at Leipzig, d. 1670) writes : "The office of the ministry cannot be conferred by a call which, after the manner of a contract, is limited to a certain time, or reserves the liberty to dismiss the person freely called, because God has not given the authority to make such contract, nor does He permit it ; and therefore neither the one called nor those calling dare consider such a vocation and dismissal to be divine."

Kromayer.

Ludwig Hartmann (Pastorale Evang., p. 104) says : "We are servants of God, and this is God's office to which we have been called, through men indeed, yet by God Himself. This holy work must accordingly be treated in a holy way and not as men please. A shepherd or a cowherd may be hired for a certain time, and when the time is up (yet not whenever you please), if they have not given satisfaction, they may be discharged. But it is in no man's power to do so with a shepherd of souls, and a minister of the Gospel himself dare not accept the holy office in that way unless he is willing to be a hireling. They who have been called after that fashion certainly will not be industrious and faithful, but will be flatterers, saying what the people

Hartmann.

wish to hear ; or, if they be faithful, they will be in constant expectation that they will be dismissed.”

A call, limited in time, is not therefore a right call. No true pastor ought to accept such a call. If the matter be properly explained, the people will generally see the reasonableness and consistency of the true position.

Can a call be terminated ?

It does not follow from this, however, that a congregation may *never* terminate a pastor's service. If he prove unsound in faith, or immoral in life, then it is not only a matter of privilege, but a matter of duty, that the failing be brought to the attention of the proper officials in the synod and disciplinary measures be employed. In such cases, however, the constitution of the congregation and of synod must be scrupulously followed. But what if it be merely a matter of inefficiency ; if it is evident to all that the church instead of growing is constantly declining ; if, either from laziness or from inability on the pastor's part, the church is dying, what then ? Can the pastor still plead the divine call ? Must the church members who love their church be utterly helpless and see it slowly die ? We believe not. But the most conscientious care must be exercised. The officers of synod or conference should by all means be consulted. It must be morally certain that the fault lies in the pastor. It may lie elsewhere.

Is a congregation ever justified in asking the pastor to resign? If the proper officers agree with the congregation that the welfare of the church demands a change, the pastor ought to be so informed, and ought to resign. The welfare of a congregation ought always to be above the comfort and preference of the pastor. A church should not be sacrificed for a man. We do not believe that God calls men to kill congregations, unless it should be as a judgment. The right to ask a pastor to resign cannot be absolutely forbidden a congregation.

Should a  
pastor ever be  
asked to  
resign?

But, on the other hand, neither can a pastor bind himself to remain with a congregation for life, or even for a definite period. He is, above all, the servant of His Lord. The Lord has called him to his present field, if indeed he has been *rite vocatus*, and the Lord can call him away. The Lord may need him elsewhere. He may have had a special work to do where he is and it may now be done. And now the Lord may need him for a special work elsewhere. The great consideration is that he be called, and that he follow the Master's leading. But of this, more later on. Here we would only indicate that, as a servant of his Lord, the pastor must ever be at that Master's beck and call, ready to abide or to go as He may direct.

Such then is the Lutheran doctrine of the call.

Clearly this is the doctrine of the Divine Word. It is of the most vital importance that every pastor be clear on this point. There is nothing so helpful, comforting, and encouraging as the certain conviction: "I am here because the Lord called me."

But the question still remains: How is this doctrine of the call put into practice? The call must come through the church; not from the ministry alone, nor from the people alone, but from both. How is this idea carried out among us?

The young man has finished his studies. He is ready to enter upon his life-work. There is a vacant church. The candidate wants work, the congregation wants a worker. The two must be brought together. The proper officers of conference or synod are informed that the young man is ready. They have also been informed that the congregation wants a pastor. They bring the two parties together. The people have a right to know about the man who is to become their pastor. They get the testimony of the ministry in seminary and synod. The people have a right to see and hear him. They want a "trial sermon." They have a right to this.

How a person  
is called.

Gerhard (*Loci Theologici*, De Min., § 86) says: "The people, from their catechetical instruction, can give some judgment concerning his purity of doctrine, *from the trial sermon*, some judgment as



to his gifts, and from conversation or the report of others some judgment as to his character.”

Trial sermons can be and often are abused. A candidate may use a sermon largely copied, or otherwise beyond his ordinary ability. He may use the arts of the politician to secure votes. In so far he vitiates the divinity of the call. But where properly recommended by the officials he is afterward duly elected, his call is orderly, and, as far as man can see, divine. He has been called by the church, not by the ministry alone, nor by people alone, but by ministry and people.

A number of normal congregations may also delegate their rights to a synod or to a mission board. Such a body, being a representative church, has the right and authority to call men to labor in foreign or home mission fields, where there are no established or self-supporting congregations. If they call anyone to preach the Word and administer the sacraments, this also is a proper call. But in all these cases, where there is a scheming, a bidding for votes, a seeking for the place, the call is vitiated. A pastor cannot have the assurance, comfort, and encouragement in his work if he is conscious of having used or sanctioned such methods to secure his place. The judgments of God upon the false shepherds, upon those whom He has not sent, will certainly follow.

Trial sermons.

The call  
of the  
missionary.

Proposing  
oneself for  
work.

Whenever a call comes properly, and is recognized as a call of God, it dare not be refused.

But may a candidate not propose himself to the proper authorities? As God works through human instruments, and man is not omniscient, those who have the right to recommend and call must be informed of those ready for work. From Isa. vi. 8 and 1 Tim. iii. 1, we have already learned that it is right, under the influence of God's Spirit, to desire and be willing to enter on the work of the office. Within the proper conditions it may therefore be perfectly proper for one to propose himself. But let such an one carefully examine himself and make sure that he is not doing it from selfish motives, but only for the glory of God and out of love for Christ and for souls. If a proper call comes upon such self-proposal, there need be no doubt as to its divinity.

When a candidate has now been rightly called, and is persuaded that the call is God's call through the church, he should at once apply to the proper officers of synod for ordination.

He needs to have clear conceptions of the significance of that high and holy rite. In the next chapter therefore we shall consider the subject of ordination.

## CHAPTER IV.

### ORDINATION—AND THE CALL FROM ONE FIELD OF LABOR TO ANOTHER.

ON this subject also there are different views in the church. The view of ordination is naturally dependent on the view of the ministry. Those who hold to the hierarchical theory of the ministry necessarily exalt ordination. With Rome it is one of the seven sacraments. The validity of the ministry is determined by the ordination. The true church is such by virtue of its properly ordained priesthood.

In J. A. Moehler's *Symbolism* (Robertson's Trans., p. 299; quoted by Dr. S. A. Repass, in Article on the Christian Ministry, *Lutheran Church Review*, October, 1890) we read: "An ecclesiastical ordination, originating with Christ, the fountain-head, and perpetuated in uninterrupted succession, so that as the apostles were sent forth by the Saviour, they, in their turn, instituted bishops, and these appointed their successors, and so on down to our days. By this episcopal succession, beginning from our Saviour and continued on without interruption, we can especially recognize, as by an out-

Ordination  
in the  
Catholic  
Church.

ward mark, *which is the true church founded by Him.*"

With Rome, the episcopate is the continuation of the apostolate, and Peter's primacy is continued in the pope. This hierarchical succession conditions the true church. There can be no true church, no true sacraments, no assurance of salvation outside of this succession. Episcopal and sacramental ordination is the corner-stone of the true church.

In the Church  
of England.

The Anglican view of ordination comes dangerously close to the Romish. Though ordination is not a sacrament, yet it initiates into a priestly order. The validity of the sacraments is conditioned by the validity of the succession.

Says Dr. Repass in the aforementioned article: "High church Anglicanism lacks the pope to make it self-consistent. Sacramental grace is as certainly confined by it to the episcopate as in the Romish view to the primacy of him who is for the time the successor of St. Peter. The church and the grace of the sacraments are without validity and reality except there be episcopal ordination. This is essentially Romanism."

Dr. Repass quotes thus from Goodes' Divine Rule of Faith and Practice, Vol. II., p. 73: "The consecration of bishops by bishops is so essential by divine and apostolic ordinances to render them

capable of performing the duties of the episcopal function as to ordination and church government, and, by consequence to the succession of orders of any kind in the church, that wherever the chain of successional episcopal ordination is lost, there are none duly qualified to preach the Word or administer the sacraments; and that those who are not in communion with a ministry so constituted form no part of the church. And that sacramental grace, or the grace of the sacraments, flows only through ministers who have received such episcopal ordination, and that through them only we can maintain communion with Christ. They hold the exclusive virtue of the sacraments as ordinary means to their respective graces."

What a wonderful efficacy in the finger-tips of a bishop!

"We are aware that not all Episcopalians hold these high views. But such are simply inconsistent with their church."

Approaching more or less nearly to the episcopal theory is that of certain Lutherans who make the ministry the divine self-perpetuation of the pastor's office. Thus Vilmar, who is the highest exponent of this view, consistently gives to ordination a high sacramental character. In his *Pastoral Theology* (p. 38 f), he says: "Ordination imparts special gifts which can be obtained in no other way; with

Vilmar's  
view.

it we receive powers which no other calling has. Ordination separates us from the world." He makes it indeed a kind of an *opus operatum* when he says: "After receiving ordination, even the coarse and narrow candidate feels its efficacy, realizes that something peculiar has taken place in him, and that he has become a changed man."

Ordination  
and the  
transference  
theory.

At the opposite extreme is the view of those who hold to the above-described transference theory of the ministry. As with them a specific ministry exists merely for the sake of order, so also ordination is a ceremony of the church, useful only for good order. It really imparts nothing. Its whole meaning and use consists in this that it publicly attests and ratifies the validity of the call. (See Jacobs' Art., Lutheran Doctrine of the Ministry, pp. 41, 42.) He there quotes Chemnitz (L. T., De Ecc., iv. p. 126); Gerhard (L. T., De Min. Ecc., § 139); Hollaz (*Ex. De Min. Ecc.*, q. ix., Prob. A.).

As we have already shown that the transference theory is unscriptural and not consistent with the Lutheran doctrine of the means of grace, we need not delay with its superficial and unsatisfactory view of ordination. The Rev. Dr. J. A. W. Haas, in his paper on Ordination in First General Conference of Lutherans (p. 231), says: "The adherents of the doctrine of transference should have the ordination performed, as ordered in the Eighteenth Art. of the

Second Helvetic Confession, namely, by the lay elders of the congregation, for whose Lutheran legitimacy Dr. Walther contended. This would be the attestation of the spiritual priests properly and directly, though it is nowhere the practice of the Lutheran Church and never has been. Its constant usage of ordination by the ministry alone increases the incongruity of transference with the central place of the means of grace in the Lutheran system, particularly in the doctrine of the church which is so closely bound up with that of the ministry." This view of ordination, like that of the advocates of the hierarchical system and of the Lutherans that border on that view, is therefore unsatisfactory. We do not believe that it is Scriptural, and therefore it cannot be truly Lutheran.

There is another view held by many Lutherans which certainly is more thoroughly Scriptural and also more in harmony with the Lutheran doctrine of the church and her means of grace. This view is fully and clearly stated by the Rev. Dr. J. A. W. Haas, in the paper already referred to. (See First Gen. Conf. of Lutherans, p. 232 ff.) We cannot do better than quote Pastor Haas at this point: "The mediate position emphasizes the separateness of the office at its connection with the means of grace over against the Reformed, as well as its purely administrative character and its perpetuation by the elec-

The Lutheran  
idea of  
ordination.

tion of the whole church in all its members over against Rome. This accords most fully with the Smalcald Articles (Power and Primacy of the Pope, ii., 66 ff), which, properly understood, claim ordination as the prerogative of the whole church. 'Where there is therefore a true church, the right to elect and ordain ministers necessarily exists.' And the words of Peter, 'Ye are the royal priesthood,' are applied thus: 'These words pertain to the true church, which, since it alone has the priesthood, has the right to elect and ordain ministers.' Their office as divine is not injured by the democracy of an atomistic spiritual priesthood, nor by the aristocracy of a self-generating priestly order. Ordination will then be the public approval of the call of the church, but it will also include the separation for the ministry with invocation of blessing and consecration under divine approval. These features form a sufficient reason why ordination is not repeated, without gravitating in the least to any *character indelebilis*, or leaving it actually unexplained and inconsistent, as does the theory of transference.

Definition of  
ordination.

"The Scriptural basis of ordination cannot be derived from any institution or act of Christ. His breathing upon the apostles (John xx. 22) was a special transmission of His Spirit and an actual proof of the forgiveness of sins in Him to fit the apostles



for their special foundation work. As the ministry is no continuation of the apostolate, so this afflation has no bearing on the rite of ordination. This is simply an apostolic institution, and was used as well for the seven (Acts vi. 5), as for Barnabas and Saul (Acts xiii. 3), when separated for their call, and also for Timothy (1 Tim. iv. 14; 2 Tim. i. 6). In the same manner Paul and Barnabas appointed elders upon the vote of the church (Acts xiv. 23). Here, as in Acts xiii. 3, fasting marked the importance and solemnity of the occasion. It was prepared for by prayer (cf. Mark ix. 29), but was no integral part of the act. The accompanying rite was the laying on of hands with prayer. Laying on of hands was an Old Testament and general religious form to express the imposition, impartation, and communication of something, *e. g.*, sin and transgression (Ex. xxix. 15; Lev. iv. 4 and xvi. 21; Num. viii. 12), guilt (Lev. xxiv. 14), thanksgiving (Lev. iii. 2), blessing (Gen. xlvi. 14), life [in burnt offerings] (Ex. xxix. 15; Lev. i. 4; Num. viii. 12), office (Deut. xxxiv. 9). Christ uses it at times (Mark vi. 5; viii. 23; x. 16; Luke iv. 40; xiii. 13), but not often, nor always when requested (Mark v. 23), perhaps because it was sometimes conceived of magically, and not as by the mothers (Matt. xix. 13), combined with prayer. Blessing, healing, life, were expected from Christ by laying

Practiced by  
the apostles.

on of hands. The value was that of Christ's person, and the action symbolized a real gift imparted by the Word.

“What Christ did, God did. His power in Christ was presupposed when Christ gave the laying on of hands for healing to His disciples (Mark xvi. 18). Paul thus uses it (Acts xxviii. 8), as did also Ananias upon special divine commission (Acts ix. 12, 17). The apostles can also give charismata with it (Acts viii. 17: xix. 6). Thus the charisma of Timothy, given by prophecy, *with* (meta) the laying on of hands, as the accompanying rite, is also spoken of as imparted *through* (dia) laying on of hands (1 Tim. iv. 14; 2 Tim. i. 6). This agrees with Christ's mode, the Word and symbol are together.

The divine  
gift in  
ordination.

It is this reality of the divine gift through the Word which justifies the remark of the Apology: ‘But if ordination be applied to the ministry of the Word, we are not unwilling to call ordination a sacrament. For the ministry has God's command and glorious promise (Rom. i. 16). “The Gospel is the power of God unto salvation to everyone that believeth.” Likewise (Isa. lv. 11): “So shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please.” If ordination be understood in this way, neither will we refuse to call the imposition of hands a sacrament’ (Art. XIII. 11).

“Chemnitz (*Examen* Decret. Conc. Trid., III. 3) approves of this, and explains that sacrament is here used in a wide sense. He is thus not in conflict with Gerhard (*Loci*. XII., 159), who thinks of the sacraments in the proper and limited sense, when he says of the laying on of hands, ‘Not as though it were any sacramental symbol instituted by Christ.’ Frank (*Sys. der Chrl. Wahrheit* II., p. 308) is in line with Chemnitz when he holds that a real blessing is given in the laying on of hands. ‘But not according to the manner of the proper sacraments is the impartation of the gift bound to the outward act. He, who rightly called, and belonging to the gifts which the exalted Christ promised His church (*Eph.* iv. 8), extends His hands in prayer to Him, who has called him, will not remain unblessed if perchance the laying on of hands would not be given him when entering into office. Many of these acts, as this appears most clearly in absolution with laying on of hands, are only special combinations and applications of the effect, which takes place generally through the Divine Word, in a single significant action instituted for this purpose. From this effectiveness of such actions they can be better conceived of.’

Chemnitz

Gerhard.

Frank.

“This realism of a divine gift was apparently not held by Luther. From his treatise, ‘To the Christian Nobility’ (1520), and his ‘Babylonian Captivity’

Luther.

(1520), through the tractate, '*Das eine chrl. versaml. od. Gemeinde Recht u. Macht habe alle Lehre zu urtheilen u. Lehrer zu berufen,*' and his '*De instituendis ministris ecclesiæ,*' etc., sent to the Senate of Prague (both 1523), to the polemic '*Von der Winkelmesse u. Pfaffenweihe*' (1533), and often elsewhere, he declares the right of all believers to the office, because of the spiritual priesthood (Erl. Ed., xl. 170 ff: xlvii. 161), and sees the consecration (*weihe*) in the call. '*Ordo est ministerium et vocatio ministrorum ecclesie.*'

His  
ordination  
formulary.

“Ordination because of the prayer and the promise (Matt. xviii. 19) is effective, but it is only like a notary's seal or the confirmation of marriage by a pastor (Köstlin, Luther's Theol., 2539). Nevertheless Luther emphasizes the divine institution and call (Erl. Ed., xxxi. 219: xl. 171). In part this counterbalances his combative position against the hierarchy, in which as well the ministry as ordination received a low value in the transference theory. But the truer constructive thought of Luther appears most fully in his *Ordinations Formular*, which is the basis of most later orders (Erl. Ed., lxiv. 290 ff). It begins with the invocation to the Holy Spirit and a collect. Then the word of promise (1 Tim. iii. 1 ff; Acts xx. 28 ff), which is sacramental, is read, followed by a short statement of the duties of the office, ending with the question to the

candidate and his reply of acceptance. Thereupon the sacrificial prayer, which seeks sacramental blessing, is recited with laying on of hands. The office is then given and the ordinand dismissed with the benediction: '*Benedicat vobis Dominus, ut faciatis fructum multum.*' . . .

"Melanchthon at first, in opposition to Rome, holds it possible to enter the ministry without ordination (C. R., iii. 184), but later he accepts its necessity as a public confirmation of the call (C. R., xxviii. 524), and, like Luther, will allow it to the episcopate if this be evangelical (C. R., v. 585, 596). But it is not to be placed with the sacraments instituted by Christ (C. R., iv. 422). In the Loci (third stage), Melanchthon, in consonance with his position in the Apology, gives ordination a sacramental import, and says: "Christ the priest places His hands on them (the ordinands), *i. e.*, chooses them by the voice of the church, blesses them and anoints them with His gifts, as it is written, He ascended, gave gifts to men, prophets, apostles, pastors, doctors, whom He adorns with the light of doctrine and other gifts (C. R., xxi. 852. Cf. also C. R., xxii. 52, the German transl. of the Loci)."

So far Pastor Haas.

All the passages cited in the above quotation deserve careful study. Taking those in the Book of Acts, it seems impossible to evade the conclusion

that a certain efficacy was connected with the laying on of hands, and that this efficacy was not confined to apostolic impositions, but was equally effective in other cases. "Certain prophets and teachers" laid their hands on Paul and Barnabas as they started on their first missionary journey (Acts xiii. 1, 3).

An inferior may also lay hands on a superior, as Ananias "the disciple" on Saul (Acts ix. 17).

The two principal passages that refer to the setting apart for the office and work of the ministry are the parallels (1 Tim. iv. 14 and 2 Tim. i. 6). These verses might be called the *sedes doctrinæ* of ordination.

The *sedes doctrinæ* of ordination.

The former speaks of the bestowment of a "gift" (*χάρισμα*) in ordination. What is this gift? says Dr. E. J. Wolf, in Lutheran Commentary: "With the exception of 1 Pet. iv. 10, the word (charism) occurs only in Paul's Epistles, and always of 'a gift emanating from the Holy Spirit,' a divine endowment of free, undeserved grace, used both generally of the new life wrought by the Spirit, and specifically of every particular faculty given by the Spirit for special Christian service. It never designates an office, but equipment for an office. It was something within Timothy, *in thee*, a special talent of high value, corresponding to the needs of his unique position. . . . It was given through prophecy, by

1 Tim. iv. 14.

means of a prophecy. This was the medium through which the spiritual gift was bestowed, the word of promise proceeding from the Holy Ghost (i. 18), God's Word being ever the vehicle of grace. . . . In close connection with the 'prophecy' a rite was observed, 'the laying on of hands,' a primitive ceremony derived from the Old Testament. . . . The presbytery, Bengel interprets as consisting of 'Paul and Silas, or others also.' "

In 2 Tim. i. 6, Paul emphasizes the fact that he himself had laid hands on his son in the Gospel.

We conclude then that ordination is an ancient and apostolic rite. It is a public declaration of the legitimacy of the call. But it is also much more.

The ordination service includes the preaching of an appropriate sermon. This is the "prophecy" through which the "gift" is given. The prophecy or word preached, as well as the word read in the service, is directed especially and personally to the one to be ordained. He is then commended to God by the common prayers of the church. The hands of the ministry are laid upon him. The hands convey no grace, but they direct and individualize the word that has been preached, the passages that are read, the solemn words of the commitment of the office, and the consecration in the name of the Father, and of the Son, and of the Holy Ghost.

What is included in ordination.

All this is accompanied by the earnest prayers of

the whole church, *i. e.*, the officiating ministers and the people. The hands direct and, as it were, focus the prayers upon the kneeling subject. In answer to these earnest prayers the Holy Spirit imparts the *χάρισμα*. It is carried by the Word. The Word is here, also, the means of grace. It conveys the special grace needed for the special work of the ministry.

The mind  
of the  
ordinand.

It goes without saying that the candidate can resist this grace also. The Holy Spirit will never force His gifts and graces on anyone. The subject must have yielded himself to the gracious saving and sanctifying influences of that Holy Spirit. When taking upon Himself this high and holy office, he must himself earnestly pray for the needed gift, yield himself entirely to the holy influences, and so receive the fullness of the gift into himself. Otherwise he cannot be a true minister of Christ. The means of grace which he administers will still be effective through their own intrinsic virtue. But the personal element of his ministry will ever be blunted, disabled, and deadened. In his own personality, and in the influence of that personality, which is so important a factor in the ministry, he will be a sad and ignominious failure. Having preached to others, he himself will be a castaway. Unless, of course, he truly repents and becomes a new man in Christ Jesus.



The gift may also be imparted and be afterward lost or left to decay. Therefore Paul exhorts Timothy to stir up the gift that is in him. It needs constant watching, fostering, nurture, and exercise. Only thus can the man of God become more and more perfect, thoroughly furnished unto all good works.

Whoever then has been rightly called, both as to the inner and the outer call, and properly ordained, may constantly comfort himself with his ordination. Whatever the hardships, the burdens, the privations or sufferings may be, let him never forget his call and ordination. Let him unceasingly stir up the gift, and so he will be sufficient for these things. As there is a wonderful comfort in the true doctrine of the call, so there is in the true doctrine of ordination.

Before we leave this subject we may as well discuss the oft-perplexing question of a call from one charge to another.

The call from  
field to field.

We have already emphasized the importance of the assurance that the pastor is in his present field of labor because he has been rightly called, and because God placed him there. No matter where that field of labor is, he will find trials, temptations, and heavy burdens. He may expect to be misunderstood, misrepresented, and even slandered. "The servant is not above his master," and "if they

called the "master of the house Beelzebub, how much more shall they call them of his household."

The pastor is there to "declare the whole counsel of God," to preach the law and the Gospel, to "lift up his voice like a trumpet," to "cry aloud and spare not," to "show the house of Israel his sins." If he be faithful he is sure to make enemies. "Woe unto you if all men speak well of you."

In Horn's *Evangelical Pastor*, p. 166, the question is asked: "What peculiarities of our own time does Harnack enumerate, as requiring a pastor's attention?" The answer is: "The dissolution of national idiosyncrasies (Gen. xi. 4), opposition to all authority, naked egotism, haste to get rich, ever-extending pauperism."

These are the influences that surround and permeate every pastoral charge. They are most prominent and effective in the city. But they are working their way also into the drowsy village and the quiet farm-house. The secular press, especially the Sunday paper, the cheap magazine, the popular novel, the ubiquitous lecturer, the atmosphere of many of our public schools, and the would-be smart talker, who has a smattering of general knowledge and of light literature, as well as the socialistic and labor agitator, are everywhere sowing the seeds of doubt, unrest, and lawlessness. The secret society,

Surrounding  
influences.

claiming for itself what God has given to His church alone—ignoring the Lord Jesus Christ—comprising Jews and Gentiles, Pagans and Christians, having a religion broad enough for all these, running out into mere humanitarianism as ground enough for salvation, is alienating our youth from Christ and the church, and sowing tares in our churches. All these unholy influences are deadening to that faith and life which should characterize the Lutheran Church. They are a source of great grief and vexation to the faithful pastor.

In addition to these influences from the world, in almost every community there are distractions and vexations from those who claim to have a superior grade of piety. Because of the skepticism that permeates our atmosphere, because faith in Christ, in His Word, His church, and His means of grace, has been so utterly weakened, if not lost; because faith in man, in self, in one's own ability to make himself acceptable to God, has grown to such colossal proportions, therefore extremes meet and fanaticism joins hands with rationalism. Immersionists, revivalists, sanctificationists, Adventists, and healers of every hue, name, and grade, are abroad in the land. They invade the school-house, the barn, and the woods. They spread their tents on the common and on the vacant lot in village, town, and city. Each one offers a new way of sal-

Skepticism  
and self-  
consciousness

vation. All cry: "Lo, here is Christ," or, "Lo, there." They all claim that the church which teaches the old doctrines and walks in the old ways is a failure. They unsettle the minds of the uninformed and the unreflecting. They bring heart-ache and sorrow to the earnest pastor.

All this skepticism, uncertainty, and experimenting has unfortunately unsettled only too many pastors in the churches around us. These pastors themselves have lost faith, more or less, in the divinely ordained means of grace. They are casting about for new means and methods by which to reach and hold men. They are experimenting with all sorts of novelties and attractions. Their churches and services are becoming more and more places of entertainment. They try to outbid and outdo each other in sensations calculated to draw. And so the church, like Samson of old, is shorn of her locks, and is degraded to make sport for the Philistines of the world. No true Lutheran pastor can stoop to such prostitution of his office and of his church. But he suffers from the misdeeds of others. His people are influenced by their surroundings. Some are drawn away from him, others make trouble in his own church. And so he is caused to grieve for the hurt of Joseph, and sighs "for the hurt of my people am I hurt" (Jer. viii. 21).

On p. 163f. of *The Evangelical Pastor*, the ques-

Pastoral  
changes in  
other  
churches.

tions are asked: "With what peculiar difficulty will a pastor meet?"

Ans. "Many think themselves able to free themselves from all relation to the pastor and the church, and thus to make it an impertinence in him to admonish them."

"What sorts of persons will a pastor find in his congregation?"

Ans. "Hartmann (III., xxxi.) quotes Musaeus: 'He will find six sorts among his *Beichtkinder*. In the first will be *ordinary sinners*, who, while they are conscious of no gross sins, confess themselves guilty of human frailties and wish to be at peace with God. In the second will be *tempted, anxious, troubled souls* of little faith, who worry themselves about their sins too much. In the third, *coarse, hard, and determined sinners*, who concern themselves about their sins too little. In the fourth, *inexperienced and simple folk*, who do not understand the ground of their faith, and do not thoroughly know about Christ and His redemption, or about the Holy Supper and the proper use of it. In the fifth place, *hypocrites in faith*. And in the sixth, *hypocrites in life.*'"

Internal  
conditions.

This mixture of classes, conditions, characters, and spirits will try any true pastor. Especially will the young pastor find himself displeased and disappointed. It was not what he had expected.

The condition of the people is not what he had looked for. The result of his first work seems a failure. Worldliness, selfishness, and apathy toward the things of God, meet him on every hand. He fears that it is growing worse instead of better. He begins to think that his is the hardest and most ungrateful of all fields. He fears that his people have sinned away their day of grace, and there is no hope here. Or, if not that, then, at best, *he* can do no more good. Perhaps someone else might. He thinks of other pastorates. Distance lends enchantment to the view. Oh, if he could only have such a charge! He hears of vacancies. If only he might get a call. As Van Oosterzee expresses it, "Unhappy the teacher who weekly enters the pulpit, but daily, in spirit, ascends the balcony of the tower to watch whether he cannot see something better coming. . . . Every heart has its natural ambition, and often is this, especially in our time, put to a severe test in the case of skillful and zealous ministers of the Gospel. It is not pleasant, apparently, to stand written in the book of oblivion, or to be outstripped and eclipsed by doltish, hot-headed party champions, while, on the other hand, the accepted sphere of labor, on closer acquaintance, by no means corresponds to reasonable desires" (Practical Theol., p. 548).

Longing for  
a change.

And so the young pastor is tempted, falls in with

the restless spirit of the times, and wants a change. And now comes the temptation to use means that he ought not to use, in order to get another field.

[But has he no right to want to get away? Strictly speaking, no. The ideal minister has given himself entirely into the hands of his Master. He has immolated self and all self-interest. He is ready, like Paul, to suffer as well as to serve. He accounts it a blessed privilege to serve even in the lowest and obscurest place. He finds his sweetest reward in the fact that he is permitted to serve. Let him only have the conviction that he is where his Lord has placed him, that his own blunders and sins are not responsible, and then will he gladly abide and labor, though it be "by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying and behold, we live; as chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (2 Cor. vi. 8-10). As Paul loved those fickle, wayward, and vexing Corinthians, so does the ideal pastor love a weak, wayward, and vexatious flock, if only assured that it has been committed to him by God. (In this light, read Paul's whole second letter to the Corinthians.)

Not right to  
desire  
a change.

Such a pastor will therefore resolutely fight against and pray against that spirit of restlessness,

which wants to get away from a hard and an uninviting field, into an easier and more attractive one. Let it rather be his high and holy ambition to win and transform those people over whom the Holy Ghost has set him, even as Ludwig Harms did those of Hermannsburg and Fritz Oberlin those of the Steintal.

The sure  
promotion.

His Lord and Master knows where he is and where he is most needed. Let him only be faithful, and in the Lord's good time He will certainly hear the call, "Come up higher." There can scarcely be anything sadder than for a minister to scheme and bid and seek for a soft place. He may get the place; but he certainly cannot have the fullness of peace and blessing from the Lord. In some way, at some time, he will certainly suffer for his sin.

But, as we have already intimated, it may be possible that a pastor's usefulness at a certain place is coming to an end. His work in that particular place may be done. Let him not conclude this too hastily. Let him make it a matter of earnest heart-searching and prayer. Let him seek the counsel of wise and holy men in the ministry. Let him be sure that he is not desiring a place more congenial to the flesh, but one in which he may do more efficient service for the dear Master. Let him assure himself that he is ready to take even a



harder and more unattractive field than he has, if only he can do more good in it. With such motives and purposes he may freely offer himself to the proper authorities for another field, or accept a call that comes unsolicited.

When it is right to consider a change.

A call may also come unsought to one who is content and prosperous where he is. How is he to treat such a call? A categorical answer cannot here be given. Each individual case will have to be settled on its merits. We can only lay down certain general principles.

*First.* Let the pastor who receives such a call not dismiss it too lightly. If it has come unsought and through the proper channel, if it is not the result of selfishness and scheming on the part of others, then it deserves careful and prayerful consideration.

*Second.* Let the pastor wrestle and pray for the elimination of all selfish considerations. The salary dare not be the decisive factor. It may be a duty to accept a smaller salary. It may be a duty to accept even a larger salary. The comparative congeniality or uncongeniality of the present and proffered field of labor dare not decide. It may be a duty to accept an unattractive field. The new field may have every attraction, and yet it may be a duty to accept. Only let not this be the decisive factor.

*Third.* Having, by the help of God, subdued selfish considerations, let him carefully consider both fields. What is the condition of his present field? If it is just now in a critical condition, where it needs that careful handling and leading which only one acquainted with it can give, then there is a most urgent reason to abide and help his people over the hard place. If all is well and prosperous, if, as far as he can see, someone else may be able to do the work as well as he, if not better than he, then, as far as this end is concerned, he might leave. Now let him give the same unselfish, careful, and prayerful consideration to the field to which he is called. What is the work needed there? Can he do the work? Can he do more good there than here? As to both fields, let him also seek the counsel of wise, experienced, and godly brethren in the ministry. If he is doing good work where he is, the presumption is that he ought to remain. There must be cogent reasons for leaving. The sainted Dr. Passavant used to say: "Blessed are they that stick, for they shall succeed."

The final  
decision.

The present congregation should also be consulted. But here again all selfishness ought to be put aside, and the only question ought to be, Where does God want our pastor, where is he most needed, and where can he do most good? The final decision, however, cannot be left with the congregation.

It is more unlikely that a whole congregation can be brought to lay aside all selfish motives, than that the pastor may do so. The final decision must be left to the pastor. He must, in the end, solve and settle the problem on his knees. For this kind of self-seeking goeth not out except by fasting and prayer.

Again we say, blessed is the pastor that is always ready to follow where the Master leads, to divine His will, to abide, or to go as He directs. He will ever work with the comfort, the confidence, and the courage that ever come from the conviction: I am here because the Lord put me here, and He will stand by me, for He has promised: "As thy day, so shall thy strength be."

The proper  
course.

We close with another quotation from Van Oosterzee (p. 549):

"High honor then to the faithful servant of the good Master, who still perseveres in the belief that there cannot possibly be injustice with his great Sender, and, with twofold earnestness, sees to it that the sacred fire is not quenched upon his own forgotten hearth! Faithful in comparatively few things, he will one day be set over many things, and, even here, receive his reward in the approbation of his own conscience and the esteem of all right-thinking people."



# PART II.

THE PASTOR AS A MAN.



## CHAPTER V.

### IN HIS PERSONAL CHARACTER AND IN SOCIETY.

IN speaking of the qualifications for the ministry we have, to some extent, anticipated what the pastor ought to be as a man, both in himself and among his fellow-men. We have shown the importance of intellectual culture. To this we shall recur again. We have noted the supreme necessity of piety. This also will come up again. We have insisted that there should be moral courage, a sympathetic spirit, energy, and common sense.

The manly  
pastor.

It is true that these are all qualities of the manly minister. But they do not fill up the measure of manliness. Some important elements are not included. A pastor might have all these virtues and yet come short of being a fully developed Christian man.

Manliness is such an important factor in the life and work of the ministry that it well deserves a separate chapter.

A true minister is a man plus all the power that his special call and ordination give him. The world, and much more the church, has a right to

expect that he should be more than an average man. If the Christian is the highest type of man, and the minister ought to be the highest type of Christian, then he ought to be the manliest among the manly. He is to be a shepherd, not a sheep. But some pastors are very sheepish in character and conduct. Someone has divided the world into men, women, and ministers. Unfortunately there is, judging by some ministers, a grain of truth in the sarcasm. But where "'tis true, 'tis pity, and pity 'tis, 'tis true." We need a virile ministry ; we want a heroic ministry, a ministry that will compel the respect even of the worldly.

We note a few of the more important characteristics, in addition to the aforementioned, of the minister as a man.

He is  
truthful.

A minister must be scrupulously *truthful*. His word must be as good as his bond, or rather so good that he will need no bond. This means much more than merely to refrain from deliberate lying. It requires the most conscientious care in making promises, and the most exact scrupulousness in carrying them out.

If unavoidably hindered from fulfilling even a seemingly trifling promise the truthful minister will make haste to explain and apologize. Such a minister will not make promises hastily, or on mere impulse. He makes few and breaks none.



One of the most damaging things that can be said of a minister is that he cannot be trusted. Such an one has lost his influence, and is, to say the least, crippled in his whole work.

Closely akin to truthfulness is *honesty*. The manly minister is an honest man. Untruthfulness and dishonesty are serious blemishes on any character. No one can be a true Christian while he knowingly and willfully practices these vices. But how much more serious are they in a minister. He, of all men, is not to be reported as neglecting to pay his honest debts. Some ministers seem to fall into these vices unconsciously. They are not provident in the management of their finances. They spend when they have no money, they live beyond their income, they easily fall into the habit of buying on credit, of borrowing small sums, of promising to pay without knowing where the money to pay with is to come from. Let the minister be man enough to do without every luxury that he cannot pay for. Let him resolutely say No, to the solicitor and the book agent when he has other debts to pay. The man who is not strictly honest is not a true man. His character and reputation are lost. But how much worse if the minister be dishonest. Better a thousand times live on the plainest fare and wear the cheapest clothes than be in debt. And if perchance money must be bor-

He is  
honest.

rowed, better borrow from an outsider than from a member of his church. To be in debt to one of his flock puts the pastor into humiliating relations toward him. Everybody will respect a plain and poor pastor, who is scrupulously honest. But no one can respect the pastor who lives and dresses beyond his means and then fails to keep his promises and to pay his honest debts.

Devotes  
himself  
exclusively to  
his calling.

Let the minister beware of going into any *speculation*. He has no right to engage in any *secular* business. At the very moment of making choice of the ministry as his life-calling he ought to have given up all thought of money-making. He cannot serve two masters. He cannot attend properly to his ministry, with its high and exacting demands and duties, and at the same time follow some other pursuit for gain. By such a course he must sacrifice his efficiency as a minister, and must suffer as a man. "If any man hath a ministry, let him wait on his ministering."

"Give thyself wholly to these things." Our Church has suffered sorely from farmer-preachers, preacher-politicians, ministerial-mechanics, doctor-divines, etc. We hope the day for these unholy combines is past. The true pastor ought to be an *unselfish* man. Covetousness, which is idolatry, ought not to be once named among ministers.

But, unfortunately, we have only too many who

abound in this heathenish vice also. They are greedy of filthy lucre. With them godliness is gain. If not, like those named above, in other business and speculation, they make a business of their calling. They perform ministerial acts for money. Some have fixed charges for baptisms, funerals, and the like. We have known some of these servants of mammon actually to refuse to bury a poor man until the widow, left almost without a subsistence, paid five dollars in advance. These are the men who will dicker and bargain with their congregations as to the number of sermons that are demanded. Instead of doing all they possibly can, they will do as little as they can get their people to put up with. They preach an extra sermon unwillingly unless paid for it, because it wasn't in the contract. They are hirelings, and not good shepherds.

Mercenary  
ministers.

These are the men who are always whining and complaining about the poor pay they receive. They are semi-mendicants. They want all their purchases below the regular price. They are constantly hinting for presents and donations. When visiting parishioners in the country they go most frequently where they expect something, and carry their sack and pail with them. Surely these are not manly men. They cannot command the respect of the community. They

become more and more dependent, cringing, and selfish. Such were the men of whom God complained in Isa. lvi. 10, 11: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." This was the sin of Simon Magus, to whom Peter said: "Thy money perish with thee" (Acts viii. 20. See 1 Tim. iii. 3: vi. 10, 11).

Let the true minister, who has in him the same mind that was also in Christ Jesus, and who remembers that Christ's whole life and work was a giving of Himself, be ever glad and ready to give, to serve, and to sacrifice. Let him, in this also, be an ensample to the flock. He ought to be the most liberal giver in the parish. Only then has he a right to expect his people to be liberal. And in all his work among those whom he can reach, let his principle ever be, "I seek not yours, but you" (2 Cor. xii. 14).

Another grace, essential indeed to all healthy piety, but of special importance to the minister, is the grace of *humility*. Its opposite is spiritual pride. Here is a special and peculiar danger for the young pastor. If he is at all successful, he will

He is  
humble.

be praised and flattered. Some will regard him as an oracle and others will be almost ready, as at Lystra, to do sacrifice to him. What watchfulness and prayer, what an unceasing supply of grace is needed to resist a temptation so powerfully rooted in the selfishness of the natural heart. A season of remarkable prosperity will often prove an hour of fearful temptation and danger. Henry Martyn used to say: "Men frequently admire me, and I am pleased; but I abhor the pleasure that I feel." How few of us could say the same. How often we seek our own, instead of God's glory. How easy to talk about self and its wonderful experiences and achievements. It is the self-righteous and proud preacher who loves to say "I" in the pulpit, who magnifies his own goodness and his own success. This sin is often fostered in the church by experience meetings and public testimony. One reason why the Lutheran Church discourages such services is because they are so apt to train the Pharisee. The Lutheran pastor ought to be an example in humility. Like the blessed Christ, who sought not His own glory; like Paul, ready to become a fool for Christ's sake; like all the great and good men who have been signally honored and used by God, the true minister is humble. But he never boasts of his humility.

Egotistic  
ministers.

He makes no pretensions to piety, learning, or

success. He does not imagine that he can make himself great by criticising and disparaging others. He is always modest and deferential to his elders and superiors. He speaks of the success of his brethren rather than of his own. His humility makes him a gentleman and a manly man. Let every pastor examine himself often in the light of these and other passages: Prov. iii. 34 and xv. 33; Isa. lvii. 15; Mic. vi. 8; Matt. xviii. 4; Luke ix. 46-49, xiv. 7-12, and xxii. 24-28; Eph. iv. 1, 2; Phil. ii. 3; Col. iii. 12; Jas. iv. 6, 10; 1 Pet. v. 5.

He is  
dignified and  
cheerful.

A further essential to the pastor in the community is *dignity*. Many a pastor sacrifices his character as a man by a lack of true dignity. He cannot maintain his standing in the community unless he maintains his Christian dignity. There is a certain dignity that belongs to true piety. The want of it is specially hurtful to the pastor. The world has no respect for the pastor who is known as a clown in company. It is a poor compliment to have it said: "That minister is the funniest man that was ever in our house." We by no means favor a stiff, formal, funereal deportment. The pastor who is too solemn ever to enjoy a hearty laugh, who has no sense of humor in his soul, who cannot appreciate the ludicrous and funny things of life, who frowns on a good story or joke, who says by his whole demeanor: "Stand aside, for I am holier

than thou," will never have the respect and confidence of the community. There are pastors who are so cold and austere that the children will hide from them, and young people will shun them. This also is a sore evil. And yet, if we were compelled to choose between the overly solemn and frigid type, on the one hand, and the clerical clown, on the other, we should prefer the former. But there is no need of such a choice. There surely is a happy mean. Let there be the simple, cheerful dignity of one consecrated to the service of Christ, a teacher of trust and of truth, to whom a serene and divine elevation of purpose is natural. The writer knows of pastors of scholarly attainments and of more than ordinary abilities who ruined their work and themselves by their foolish talking and jesting, by their coarse jokes, unseemly and oft irreverent stories. Avoid especially the unclean jest or story, and anything calculated to raise a laugh at God's Word: a serious sin, of which many ministers are guilty. It is the trifling preacher that we find loafing on the corner, sitting on the store-box, the hale-fellow-well-met of the fellows of the baser sort. The light and the lewd like the company of such men, and, worse than all, the liking seems to be mutual. Well does VAN OOSTERZEE say (Practical Theol., p. 544): "Many a one has undone more in a single convivial afternoon or evening than he had been able

Clerical  
clowns.

to build up in a number of weeks of preaching." Again (p. 545): "Do not forget that you may soon be called to stand by the sick-bed or death-bed of this or the other companion."

Surely it ought to be possible to be happy and cheerful without losing one's dignity. The pastor's disposition and conduct ought always to be bright and cheery. If he is to be a sustainer and comforter of others, he should show that his own heart is full of peace and comfort. How can he promote a hopeful and cheerful type of piety among his people, unless he be an embodiment of these graces in himself?

He is a  
Christian  
gentleman.

So let the pastor go in and out, not only among his own people, but in his community. Let him ever show forth a kindly sympathy, a ready helpfulness, a sunny countenance, and a cheering word. So let him show himself to be the highest type of a *Christian gentleman*. "A man of gentle soul and manners, of the nicest justice, of simplicity in character and taste, of a collected spirit." \*

"The nice observance of the Golden Rule, the giving to each one what fairly belongs to him, the rendering of simple justice to every man out of a kind heart, seems to us to constitute the essence of a gentleman. A gentleman cannot do a mean

\* President Theodore Woolsey in *New Englander*, 1847, p. 481 ff.



thing." \* "A pastor should take pains to perfect himself in the forms of good society, since it is quite certain that one who defiantly commits a breach of etiquette can have little power with well-bred people." †

Charles Kingsley says: "You will find out that a man may learn from his Bible to be a more thorough gentleman than if he had been brought up in all the drawing-rooms of London." ‡

"Manners make the man." Let the pastor always be a man of *gentle manners*. The nearer his religious character approaches the perfect model left by our Lord, the more he is filled with the same mind that was also in Christ Jesus, the more truly will he be a gentleman. A gentleman is always considerate of the needs and wants of those with whom he comes in contact. He will know how to be helpful without being either officious or offensive. In helping the poor, he will not hurt their feelings. In dealing with the depraved and vicious, he will imitate the divine compassion. In the social circle, he will be especially attentive to the lowly and retiring. He will never monopolize the conversation nor talk of self, nor be boisterous or rude in tone or manners.

He is a man  
of good  
manners.

\* Hoppin's Pastoral Theol., p. 199.

† Ibid., p. 200.

‡ Ibid., p. 201.

We commend to all young pastors, Miller on Clerical Manners, Philadelphia, 1852.

He is  
temperate.

At the social meal he will never be intemperate. He will not show his special fondness for certain dishes by over-indulgence, and will never eat or drink what is harmful to him. Temperate in all things, he will let his moderation be known to all men.

He is chaste  
in selecting  
amusements.

And here the oft-perplexing question of amusements comes in. *In what amusements and diversions may the pastor engage?* Has he a right to do as other men do? We answer, No. He stands on a higher plane. His is a more serious vocation. More is expected of him. The world rightly looks to him for an example. "*Noblesse oblige*" is eminently true of the pastor. His tastes and inclinations should be higher. "No intelligent Christian will be offended if he meets his spiritual guide at a flower-show or exhibition of paintings, at a literary lecture or a performance of sacred music (or of high-class music in general). But certainly, if he recognizes him in the club, in the theatre, or ball-room, the reason may be easily divined" (Van Oosterzee, *Practical Theol.*, pp. 544, 545). "Identification with the world's gayety and fashion must always defile a minister's garments. The fast horse, the pleasure yacht, the dashing dog-cart, conspicuous jewelry, attendance at ball, opera, or theatre—these are unfailing marks of a minister low-toned in his piety or eccentric unto uselessness in the service of

that God, the love of whom is put by the Scriptures in excluding contrast with the love of the world.<sup>22</sup> (Dr. Howard Crosby, *The Christian Preacher*, p. 113).

In all these things the pastor is to avoid the appearance of evil, giving no offense in anything, that the ministry be not blamed. Even amusements that are perfectly harmless in themselves may become a snare and an injury to the pastor. The pastor who is seen day after day on his croquet-ground is setting an example of indolence, of trifling with time and duty, that cannot help but lower the office of the ministry in the eyes of the community. Even so he who spends night after night at checkers, chess, dominoes, or other innocent games, does not show forth the earnestness and devotion that belong to the true minister.

As to the pastor's *use or non-use of intoxicating drinks*, we can give only general cautions.

The Lutheran minister will certainly not make that sin, which God's Word does not condemn. He cannot say that to drink a glass of wine or beer is a sin in itself. Neither will he, on the other hand, brand all voluntary abstinence as fanaticism. While he allows that all things are lawful, he remembers that all things are not expedient. He knows, or ought to know, that many have an in-born taste for liquor; that to all such even moder-

Does only  
things  
expedient.

ate drinking is dangerous, and that for them total abstinence is not only advisable, but a duty. He also knows that many are acquiring or have acquired such a taste, and that the same principle and rule apply to them. He knows also that the liquor business is disreputable, that the saloon is an abomination and the mother of abominations, suffering, and crime.

A pastor's  
rules of  
temperance.

It is sound and safe advice therefore that the pastor observe the following :

1. Never patronize or favor the saloon.
2. If he have a natural or acquired taste for liquor, that he totally abstain. Many a brilliant pastor has been ruined by ignoring this advice.
3. That, because he never knows who, in any group, may have a natural or an acquired taste, he had better for example's sake never drink in a mixed company, as at a wedding, a banquet, etc.
4. That he constantly instruct and warn the young along these lines.

The use of  
tobacco.

As to the use of *tobacco* we have no commandment. A generation ago it was considered quite the proper thing for ministers to use it, and it was rather the exception for one not to use it. But times, views, and customs change. It is not so now. We believe the time is fast approaching when it will be considered out of place for the minister to use it. And—aside from the extreme views

of radicals, whose religion consists largely in self-made rules and regulations on adiaphora, and who, in their legalism and self-righteousness, are always ready to condemn all who do not agree with them—there are good reasons for this position. For, first, its use is often injurious to brain-workers and persons of sedentary habits; and, second, its odor, from the breath and clothing of the user, is often offensive and even injurious to others. We therefore offer these cautions and counsels:

Cautions.

1. Let no one use it to excess anywhere.
2. Let everyone who knows or can know that its use is injurious to his health resolutely give it up and totally abstain. To injure one's health by any indulgence is sin.
3. Let those who have acquired the habit, and who can use it moderately and without injury to themselves, carefully and scrupulously abstain, where it might bring discomfort to anyone. Let them carefully cleanse their mouth, hair, and beard, and ventilate their clothing before making pastoral calls, especially before making sick-calls.
4. Let them not use it on the street or in public places.
5. Let all pastors avoid chewing tobacco, which is certainly the most unbecoming and obnoxious use of all.

6. Let those who have not acquired the habit never do so.

7. Let all conscientiously examine themselves whether the habit in any way interferes with their usefulness as ministers of Christ. We recently heard of a young man who gave it up when he entered on the practice of medicine. He said he did it out of love for his profession. Shall the minister do less?

The pastor's  
dress.

A few words as to the pastor's *dress*. In the Lutheran Church it has been customary, when performing ministerial acts, to wear the clerical robe. This has, however, never been a law. It has always been regarded as an adiaphoron. Dr. Jacobs says (Lutheran Cyclopædia, Art. Vestments):

In pulpit. "Luther and his associates regarded clerical vestments as adiaphora. It was neither a sin to use them, nor a sin, without offense to the weak, to abolish them. 'Pictures, bells, eucharistic vestments, and the like I hold to be free'" (Erl. Ed., xxx. 372). This is followed by further quotations from Luther. There are extremists on both sides of the robe question. There are ultra-Lutherans who judge a man's orthodoxy by it. They make it a mark of sound doctrine ("ein Bekenntniss Zeichen"). Others see in it nothing but a badge of Romanism and a sure evidence of cold formalism. Both are wrong. Luther is right. Where the robe can be

introduced without offense or trouble it should be done. But to wear it on every possible occasion, at every ceremony, in a private house, on the street, in going to church, at the head of funeral processions, or even on horseback, certainly savors of childish fanaticism.

To rail against the robe in puritanic style is also unreasonable. There are good liturgical, historical, and practical reasons for its use. Dr. Howard Crosby, an able Presbyterian, who, like many of his leading fellow-presbyters, always wore it, says (*The Christian Minister*, p. 103): "There certainly should be gravity and orderly demeanor in the person of him who delivers God's revealed truth to a waiting congregation. . . . It is on this ground of a peculiar gravity, due to the occasion, that the clerical gown can be safely advocated, without any fear of its bringing alb and cape and chasuble in its far train. Certainly a sober and dignified gown is more appropriate than an awkward or unseemly habit."

The clerical  
robe.

Nathan Sheppard says (*Before an Audience*, p. 91): "The gown . . . is an auxiliary of so much importance that it is sure to survive the ignorance and fanaticism that lays it aside. . . . The gown's justification is in its usefulness . . . It is a physical accessory of positive importance. It conceals the defects of the physique. It fills out a thin man

and thins out a fat man, lowers a tall man, heightens a short one, conceals awkwardness, promotes gracefulness in gesture and attitude, and, withal, has a friendly, warm, and genial look," etc.

The senseless opposition to the robe is dying out. It will always be in place at the Lutheran altar and in the Lutheran pulpit.

In every-day  
life.

As to the *every-day dress* of the pastor, tastes differ, and there is no law. There are those who wear and advocate the so-called clerical cut only. For those who like to be known and noticed everywhere as ministers, this dress is the thing. But such pastors must be specially on their guard against unministerial deportment. It certainly seems out of place and liable to give offense to see a clerically attired gentleman mingling in a boisterous game, in a public place, looking on and commenting on a horse-race, shouting at a baseball match, riding in a smoking-car, or, in short, indulging in conduct or mingling in surroundings which are so out of harmony with the sacred office. While, therefore, the clerical garb has its advantages, it also has these disadvantages. On the other hand, a minister ought never to appear in gaudy, flashy, or dudish dress. The bright-colored neck-tie, the light-colored suit with the tan shoe, are not becoming as he goes in and out among his people.

On a vacation. Exception, of course, can be made when he is out



on his vacation. Then a light, negligéed attire will not be out of place.

In general, let him wear neat, modest, well-fitting black clothing. The advice of Palmer (Pastoral Theologie, p. 155) is reasonable and good: "Let him so dress that not everyone can see from afar 'that is a minister,' and that an acquaintance meeting him would not say, 'He does not look like a minister.'" But, above all, let him always be neat and clean. The minister who appears in slovenly attire, with unkempt hair, uncleaned teeth and nails, unblackened shoes and soiled linen, degrades himself and his office, and is not a Christian gentleman.

In considering the pastor in the community we must also have regard to his *relation to the State and politics*. By becoming a minister he certainly does not cease to be a citizen. As a citizen he has his responsibilities and duties. He cannot lay these aside at will. There are ministers who excuse themselves by saying that they are citizens of a kingdom not of this world, and that their conversation is in heaven. These ethereally minded persons certainly do not understand their Lord. True, He did not come as a political reformer. But He did speak very plainly on the great duties of citizenship. He taught the rendering to Cæsar the things that are Cæsar's. He paid His taxes and taught His disciples to do the same. Paul was a

The pastor  
in politics.

Roman citizen, and made use of the protection to which this entitled him. His teaching on subjection and obedience to the powers that be is very plain. It is true that in our day and land there is much corruption connected with politics. But, even at its worst, it is not as bad as it was in Rome in the days of Christ and of Paul. And yet it was to Roman officials that the early Christians were to render honor and obedience. Every privilege involves a duty. A minister enjoys the protection and benefits of a citizen. He cannot then shirk or neglect his duty as a citizen without incurring moral delinquency. In this respect, there is no difference between the minister and the other citizen. Whatever is the duty of the Christian man is the duty of the Christian minister. In a Republic like ours, the common weal depends on the votes of the people. If a good citizen excuses himself from voting at the primary meeting or at the election because politics is corrupt, he thereby helps to keep it corrupt. So does the minister who neglects these duties. We are speaking here of duties that pertain to every citizen. The commonwealth cannot prosper unless all citizens vote. But it is not necessary to the welfare of the State that all should bear arms, or that all should hold office. From these duties the minister is excused; except in extreme cases he ought positively to decline such service.

Shall he  
vote?

Shall he  
hold office?

Here he ought to plead the higher duties of his higher office, and ought never to be willing to step down from the pulpit even to a seat in Congress. He would lower himself by so doing.

Let every minister then have his political convictions. Let him be ready to answer for them and to vote them. But let him never become a noisy partisan. Let him never take party politics into his pulpit or into his pastoral work. He may, in a quiet and dignified way, discuss these questions with intelligent people. But he dare never allow himself to wrangle, to be a participant in a political parade, mass-meeting, or jubilation. Let him be specially careful that he show no favoritism, on political grounds, among his people. If a great moral issue comes up in his community, let him carefully consider the matter and be sure that he is on the side of the right. Then let him use his influence, in such a dignified and Christian spirit, as not to derogate from his duties to his office or from his permanent influence for good. But to rush into every proposed moral movement, as if convinced that the church is a failure as a moral agency, may be a cheap way of gaining a temporary notoriety among certain classes. It will certainly react and will injure his church, his work, and his power as a minister of Christ. *Festina lente* in every new movement. Coolness, calmness, delib-

Can he have  
political  
convictions?

eration, and earnest prayer are needed at such times.

The pastor cannot be the manly man in the community that he ought to be unless he be the right man *at home*. In general, it is better that the pastor be a married man. True, there are exceptions. There may be special reasons for remaining single. Many have served the Lord acceptably without being married. Some have become eunuchs for the kingdom of heaven's sake, either for a time or for life. Many have thus abstained from marriage for a number of years, that they might be able to serve in mission fields, at home or abroad, where the support was not sufficient to maintain a wife. All honor to them. Our Church could use whole bands of such voluntary, temporary celibates in the great Home Mission work that God has given us to do. We look to our seminaries to furnish them.

But we speak here of the pastor in his home who is, or will be, the husband of one wife. How important that the wife be a real helpmeet for the man. Many a minister has had his life and work ruined by a coarse, an illiterate, improvident, and unspiritual wife. And, conversely, many an excellent and efficient Christian woman has had her life blasted and her heart broken by being tied to a coarse, improvident, and unspiritual husband. She

married him, trusting that because he is a minister of the Gospel, therefore he will certainly be a kind and good man. More's the shame for the minister. But this is a digression. The minister's home should be a model in the community. It should be the abode of kindness, love, and peace. The children should always be in subjection. They should be ruled with kindly firmness, with few words, and with perfect co-operation between father and mother. Their training should show itself in obedience, truthfulness, and ready service. Family strife and scolding should be unknown at the pastor's fireside. The home and its surroundings should be attractive, orderly, neat, and clean, although it may be modest in appearance and in furnishings. In fact, it should never be extravagantly furnished. There should be no effort at display, but taste and beauty in simplicity. The pastor's family must ever be ready to show hospitality and to entertain strangers. There should always be a warm and an unaffected welcome for all. Especially should the poor, the troubled, and the tempted feel that there is one home where they can always find a welcome, with sympathy, help, and counsel.

His children.

The fireside.

Hospitality.

Such a pastor's home, where every visitor realizes that Jesus is here a constant guest, that here the Word of God dwells richly, that here there is a church in the house, is a power for good in any

community. From it the saving and sanctifying influences of divine grace go out into other homes and other hearts and other lives. Its influence will tell for time and for eternity.

We close this long chapter on the pastor in the community with quotations from Dr. Walther and Th. Harnack. (See Horn's *Ev. Pastor*, pp. 233-236.) Dr. Walther says: "According to God's Word a good pastor must give heed not only to the flock entrusted to him and to the doctrine, but also to himself (Acts xx. 28; 1 Tim. iv. 16). He must not only be blameless in all his public and private life (1 Tim. iii. 2; Tit. i. 7), but must also be a pattern to the flock (1 Pet. v. 1-4). He must give offense to no one, that his office be not blamed (2 Cor. vi. 3), and he must adorn the doctrine (Tit. ii. 10). He must give diligence, not only that the virtues of a good minister of God, as they are enumerated in His Word (1 Tim. iii. 1-10; Tit. i. 6-9 and ii. 7, 8), shine forth from His life, but also that his household in all its members, wife, children, and dependents, exhibit the pattern of a truly Christian family (1 Tim. iii. 4, 5; 1 Sam. ii.; Ps. ci. 6, 7). Therefore even in the choice of a wife he must bear in mind this important requisite of a servant of Jesus Christ."

Th. Harnack. Th. Harnack says (Zoeckler, Vol. IV., p. 429): "All of a pastor's efficiency stands or falls with the man-

ner of his own life and that of his household. 'The *pfarrhaus* is the light of the village, to which all look to see whether it burns clear and gives light.' (Mueller, *Die Pastorale Seelsorge*, 1854) *Vita clericorum liber est laicorum*, or *vita clerici evangelium populi*. (Cf. Braun, *Die Bekehrung der Pastoren und deren Bedeutung für die Amtswirksamkeit*, 1885.) If the pastor's conversation be not genuinely spiritual, without affectation or pretense, his whole official activity will be tame, he will fall into an artificial spirituality (Col. ii. 23), putting on a clerical air and an affected unction. 'Let us keep our life clean,' says Harms (*Pastoral Theologie*, iii. 34), 'that we may be able to speak freely.' We cannot be to others what we are not to ourselves; there must be no difference in us between the Christian, the pastor, and the man. This can be only when in his inmost heart the pastor walks with God. His own heart dare not condemn him (1 John iii. 21); therefore he will put limits to his own freedom (1 Cor. x. 23), and cannot lose himself in public life. He must concentrate himself upon his proper calling, avoiding all attempts to do too much, even too much that is good—a fault to which our time offers so many temptations. He must not mix in foreign matters (1 Pet. iv. 15); nor dare he let himself be controlled by the opinion of others. Therefore he needs publicity, and his office gives

Claus Harms.

Loche.

him enough of it ; but he also needs quiet in which to collect himself. '*Nemo secure parat,*' says Thomas a Kempis, '*nisi qui libenter latet.*' 'He who does not go among the people will accomplish little, because he does not know them and they do not know him. He who is to be found wherever anybody is, will not have the confidence of the people. From duty to the study ; from study to duty—that is the way of the pastor ; and, necessarily, for he must first draw water who means to pour it' (Loche, *Ev. Geistl.*, 137)."



## CHAPTER VI.

### IN HIS STUDY.

THE nature of the pastor's calling demands that he be a lifelong student. Too many are not. They never become eminent in their profession. They are, at best, mediocre. They do not permanently influence the church ; they leave no lasting impress. They rust out, are barely tolerated by a long-suffering church, and reach the dead-line while they ought to be at their best. We don't want such lazy drones in our Church. Next to pious pastors we want studious pastors. Our Church has always laid stress on an educated ministry, and this means more than to have been dragged through college and seminary in some way or other. It means a life of study. This has been emphasized already in speaking of the necessary intellectual qualifications. But it is still worthy of a separate chapter.

The pastor a life-long student.

! It is important, first of all, that the pastor have a study. Every proper parsonage or pastor's home should have a separate and special room to be used for nothing else. It should be on the second floor, off by itself, as private as possible. It should be a

His study.

large, bright room, with window to the south, flooded with sunshine from without, and full of sunshine within. If possible, have an open fireplace or an open stove.

Let the necessary bookshelves be ample but plain—better put the money into books than into costly cases. It is well to have a centre table or desk, with plenty of drawers and pigeon-holes. In addition to this let there also be a desk for standing. It is highly commendable to get into the habit of writing and reading on one's feet. If the desk be high enough to prevent stooping, it is conducive to general healthfulness. Have a comfortable, uncushioned chair or two, but no lounge. Let everything in the room invite to work, and nothing to loaf or sleep. The study is a workshop, and not a drawing-room or parlor.

If visiting brethren, or other callers, are to be entertained sometimes, let easy chairs be carried in, and then carried out again. If there are a few pictures, let them be such as will encourage devoutness, earnestness, and work.

His library  
Next to the student, the most important thing in the study is the library. The worker cannot work without tools and materials. Books are needed. And there is no end to the number that are desirable. Few men, especially among beginners, can get even what they consider the necessary volumes. The

question of starting and growing a library is therefore a vital one.

Every graduate of a good Lutheran college and seminary has a start. If he has not been foolish enough to dispose of his college text-books, he has something on every subject covered in his course. If he has had the right kind of professors, he knows the most important Bibliography on every subject, as well as the best literature in general. In his seminary course he acquired the nucleus of a Biblical and theological library. He also knows, or ought to know, the best Bibliography on every course or subject that he has studied. He has a start and knows somewhat of what he needs. A few hints may however be helpful.

We take for granted then that the young pastor has a good, clear-type, well-bound Oxford Bible, a Greek Testament, and a Hebrew Bible, with the necessary grammars and lexicons. He needs a good Exegetical Commentary. He does not need a Pulpit or Homiletical Commentary. It is poor policy for a sound man to walk on crutches. Let the pastor strengthen and develop his mental apparatus by doing his own thinking. If he should have any other commentaries or helps, let them be aids to original research and arrangement, and not substitutes for them.

Now let him procure a good Bible Dictionary.

Needed  
books.

If he cannot at once get a large one he may shift for a time with a small one, as Davis', or Smith's. He must have a good Bible History, Life of Christ and of Paul. Having at least one good Church History and a History of Doctrine, the most important works on Dogmatics, Jacobs' two volume Book of Concord, he has a start. What he needs next are works of reference. A good up-to-date Dictionary, *e. g.*, The Standard; a general Cyclopædia, *e. g.*, The New Johnson; a Religious Cyclopædia, *e. g.*, Schaff-Herzog; The Lutheran Cyclopædia; and, as soon as possible, Schaff's Creeds of Christendom. Then let him increase as he can. Never buy a book merely because it is cheap. Buy, at first, only such as are needed, because they are helpful in the study. Never spend money on costly binding, but see that it is substantial. As long as there is real need of books for work, do not be tempted to get sets of fiction, or even of the poets. Let Belles-lettres in general wait. Get a Shakespeare, a Milton, and a few of the best poets, as you can. Do not go into debt for books. Beware of the book agent, unless he has something that you really need. Keep yourself supplied with catalogues of new and second-hand houses. Remember that there are many deeds that are dark and tricks that are vain in the making and selling of books. Get

the advice of brethren of experience and judgment.

Having a working library, let it be systematically arranged. Let the books be classified according to subject. It is no credit to a pastor to have his books set up promiscuously without order or system. Let the library, even if small, be as carefully arranged as a good catalogue. Then let each book have its place, and be kept in it. An orderly pastor can get the book he wants in the dark.

Its systematic arrangement.

It is well also to have a private, well-arranged, and carefully numbered catalogue. Then keep a careful record of books loaned and returned. You will find to your sorrow that there is an army of book-borrowers and that book-keepers are not all in offices and counting-houses. A careful record will save you from some serious losses.

Next to books the pastor wants periodicals. And these also may become either a help and a blessing or a delusion and a snare. Here, too, a Spartan severity in restraint is needed. There is so much that is attractive, cheap, tempting, and good in its place. There are so many alluring offers and inducements. It is so natural and easy to persuade oneself that this periodical also would be helpful. What is the pastor to do with all the agents, the circulars, the offers? What ought he to take and what resolutely to discard? If in reach of it, he

Periodicals.

ought to keep one good, clean daily for six days in the week, not to read from end to end, but to look over for fifteen minutes, or, at most, half an hour. He, of course, will not want to read the detailed accounts of vice and crime. The headings will suffice. But he ought to keep himself informed on the great events and movements that occupy men's minds and influence his age. He must know the *Zeit-Geist*. But if he cannot master himself sufficiently to keep himself from putting an hour or two on his morning paper, he had better courageously discontinue it entirely. He will, of course, want the best weekly of his own church. As he ought to keep himself informed on the trend of religious thought outside of his own church, he might also allow himself the luxury of the *Independent* or the *Outlook*. To keep abreast of the general thought and interest of the day, let him take a weekly like the *Literary Digest*. Now he has enough. And it will require a rigid self-discipline to keep even these from stealing the hours that ought to be sacred for the closet and the study. He has no time for literary mouthlies. If he have a family, they may read them. Of course, he will keep his own theological review, and, perhaps, one general theological quarterly. A good missionary review is also commendable.

The  
*Zeit-Geist.*

The subject of periodic literature is indeed a

serious matter. Oh, how much precious time is frittered away by it! What waste; what sinful neglect of duty, what intellectual dissipation does it not cause! Doubtless it has ruined many a good pastor. Know the danger! Beware! Let your moderation be known unto all men.

Another question in this connection is as to the disposal of periodic literature. It contains so much that is good and valuable that it seems a sin to throw it all away. But if an attempt is made to preserve it, it very soon accumulates into formidable heaps. And then to find what is wanted is almost a hopeless task, and yet the material that has permanent value ought to be kept; and kept in such a way that what is desired can be quickly found. Scrap books are not advisable. They take time, soon fill up, leave only one side of a clipping, and are next to valueless for quick reference. There is a multitude of devices for the saving of useful clippings: some are good and some are not so good. If the pastor cannot get what he wants, let him take an ordinary bookshelf. Cut pasteboard five or six inches square. Mark on the right-hand upper corner of each piece the letter or topic; set the clippings on edge, put the pasteboards between, and he has a cheap cabinet, that he can make limitless in capacity, variety, and flexibility. But by all means clip; clip carefully, fold neatly with

Clippings.

A cabinet.

title outside to the right, and file systematically. By and by he will have the best encyclopædia in his shelves of clippings. It will help him out of many a perplexity and bridge many an emergency. All this of course does not refer to well-indexed quarterlies, because these ought to be bound.

Strict order and neatness in the study must be insisted upon. A place for everything, and everything always in its place. Replace at once all articles after using. Arrange all your manuscripts systematically. Keep your pamphlets assorted, classified, and in order; preserve and file all important letters received. Take and keep copies of all valuable correspondence. A study without system and order is an immense waster of time. Order is the greatest labor-saver ever invented.

Using the  
study.

The study is now in working order. How can it be best utilized? How get the greatest possible good out of it?

First of all, let it be clearly understood that you cannot be what you ought to be intellectually, you cannot grow as you ought to grow in efficiency and power, without constant, persistent, and systematic study. The true pastor is a student for life. There is no discharge in this war.

Vilmar.

Vilmar says (p. 29): "There is no other calling in the world from which intellectual giving is so constantly required as from the ministry. No one



ought to be a pastor who has not within himself a rich and unfailing fountain from which he can constantly draw. . . . The pastor needs a creative gift, a poetic element. This is needed not only for sermonizing, but for catechising and pastoral work. Whoever does not have such a fund within him will become an empty comforter, a mere talker (*ein Schwatzer*), a dumb dog. . . . Not to be able to produce is the greatest agony that can be conceived of."

Further on (p. 36): "The pastor's calling and theology touch every department of human life. The Word of God should penetrate them all. This cannot be unless the pastor knows and understands the world. He needs to know how every individual, whom he would influence, stands in the world and is influenced by it. He needs to know what food these people feed on, the nature of what they read, the forces that move the various classes. To this end he needs to know even the popular books that influence the religious thinking of the day. But in this study of the world and of man he must carefully guard himself lest he pursue it for its own sake. This would be un-Christian if not anti-Christian. This knowledge he must seek for the kingdom of God's sake; to enable him to find the souls that are fleeing from the Gospel in their hiding-places. How can he do

To know  
general  
literature.

this unless he be acquainted with those hidings.”

Claus Harms. Claus Harms (Pastoral Theologie, Vol. II., p. 291f) expresses these sentiments: “I have never seen a household maintain itself where the outlay exceeded the income. The end is bankruptcy. Where the supply does not equal the need the end is death. Many pastors give out, but do not take in. They are hastening on toward literary death. Therefore be watchful and strengthen the things that remain that are ready to die. Let him especially who has much pastoral work be watchful. The literary life depends on keeping fresh what has been learned and in constantly adding to the stock. According to Sirach (Chapter XXXIX.): ‘Whoever would learn to understand the law of the Most High must search out the wisdom of the ancients, study the prophets, know the story of the renowned men, ponder them, what they mean and what lessons they teach, learn the spiritual proverbs and exercise himself in deep sayings.’ Behold here an encyclopædia and a methodology, in a nutshell, for our study. To this it is only necessary to add: ‘Do not neglect your contemporaries; know what they are doing, and what, that is of worth, they are producing. For, truly, what grows in the land of the living is not all straw, and in the nests of our day the eggs are not all bubbles.’ Another warning is

sometimes necessary: The student dare not, for the sake of study, betray the pastor, the husband, the father."

But why should it be necessary to show the need and importance of study? Does not the divine Word demand it? (See Acts vii. 22; Hos. iv. 6; Phil. i. 17; Eph. iv. 11; 1 Tim. iii. 2 and iv. 15, 16; 2 Tim. ii. 2 and iv. 15.) Is not knowledge everywhere power? Are not ministers rightly supposed to be leaders of religious thought? Should they not be in advance of the people to whom they minister? Are they to be unable to answer the questions and solve the problems of the high-school graduates in their congregations? Is not Achelis correct when he writes (Vol. II., p. 223): "An acquaintance with science purifies and elevates the faculties in a manner which is of the greatest utility to the pastor. It makes him free from the smallness of spirit, from the trifling nature, from the complaining which so easily asserts itself in the general intercourse with men. It frees him from the particularism of his own personality, from his self-conceit. Science is a mental circumcision. It lifts him into the element of the universal, the objective, the needful. It frees him from what is unbecoming in the masses, from concerning himself with the individual alone while forgetting the thing to be considered and from the tendency to

Achelis.

gossip. It confers the spirit of calm consideration in the judging of men. It saves from forming hasty conclusions from isolated data, of whose inter-relations he is ignorant. The more his calling draws him into the rush and crush of humanity the more does he need to refresh himself with draughts from the region of pure thought. But let him beware of the promiscuous reading of periodicals. . . . Let him secure a small collection of permanently valuable theological works. Better, by far, to read one good work six times than to read six good works once."

Vinet.

Vinet forcibly urges: "We must study to excite and enrich our own mind by means of other men's. Those who do not study find their talents enfeebled, and their minds become decrepit before the time. In respect to preaching, experience demonstrates this abundantly. Whence comes it that preachers, much admired in the beginning, decline so rapidly or remain so much below the hopes to which they had given birth? Most frequently it is because they did not continue their studies. . . . Without incessant study and close application our sermons will more and more resemble each other. A preacher who pursues a course of solid thinking will always be interesting."

John Wesley.

John Wesley wrote thus to one who had fallen out of the habit of regular, close study. "Your

talent in preaching does not increase ; it is about the same as it was seven years ago ; it is lively, but not deep ; there is little variety ; there is no compass of thought. Reading alone can supply this, with daily meditation and prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without this any more than a thorough Christian. Oh, begin ! Fix some part of every day for private exercises. You may acquire the taste which you have not. What is tedious at first will afterward be pleasant. Whether you like it or not, read and pray daily. It is for your life. There is no other way, else you will be a trifler all your days and a petty, superficial preacher. Do justice to your own soul ; give it time and means to grow ; do not starve yourself any longer.”

John Bright once said that it was a perfect mystery to him how a minister could preach even tolerably, on the same subject, week after week and year after year. And here is where the indolent fail. They become empty talkers or ranters. Their Sunday talks and exhortations are made up of incoherent pious platitudes, common generalities, irksome iterations, anodynes that put their people to sleep physically, mentally, and spiritually. Studious ministers will always outwear more popular ones, who depend on their “gift of gab” and sup-

Empty  
talkers.

posed brilliancy. Studious ministers will grow themselves into popularity. It was Dr. Wayland's rule that in order to increase the force of our mental faculties we must use them to the utmost; to become thinkers, we must think; to become reasoners, we must reason.

What shall  
he study?

What should the pastor study? This has been anticipated in part. To sum up:

1. Bible. His first and main study must ever be the Divine Word. If he have time for only one book, this must be the one. From this he is to preach, instruct, counsel, and warn. By it he must live himself; through it he must give light and life to others. To be a workman that needeth not to be ashamed, he must know how rightly to divide, expound, and apply its blessed truth. He cannot do this aright unless he is thoroughly at home in the contents of his Bible. He must know its history, its geography, its archeology, its characters, and its teaching. He needs to understand the root, meaning, and the various uses of its principal words; he must know how to find and how to apply its true analogy of faith. All this means study; deep study, devout study, daily study, lifelong study.

Others' books we can read and lay aside. We can graduate in them, and say that we have learned all that we can from them. Not so with this Book. No one has ever exhausted it. It is inexhaustible.

It is not of this world. It has God for its author, Christ for its subject, and salvation for its end. It begins and ends with eternity. It is especially the minister's Book. He is in particular the man of this Book. He must come to it at every point of his work. It is the Urim and Thummim from which he is to know the mind of Jehovah. It is the Sword of the Spirit with which he is to overcome opposition. It is the hammer with which he is to break the stony heart; the fire with which to warm its icy coldness; the light to dispel its darkness, and the living seed with which he is to start and nourish the new life. It is the man of his counsel, the guide of his life, the power of God unto salvation. It is the inspiration, strength, hope, and comfort in the midst of a perverse and obdurate world.

The pastor is not to be satisfied with knowing detached parts and passages. He is to know the Bible as a whole. He needs to know every passage in its connection. Oversight gives insight. It is well frequently to read a book at one sitting, after knowing the main points of its introduction.

Says Dr. J. W. Alexander: "To-day I took up my Greek Testament, and, as I walked about the floor, read the Second Epistle to Timothy, pausing in thought on certain striking places. I saw many new excellencies, had some rays of light, and was more than ever convinced of the excellency of this

way of Scripture study ; especially when, after a number of rapid perusals, one goes over the ground with more and more ease every time."

In the  
original text.

This brings us to the importance of a regular and systematic study of the original text. "Melancthon recommended, as the first requisite in the study of theology, 'a familiarity with the text of the Sacred Scriptures, and, in order to do this, that they should be read daily, both morning and evening.'"

Luther declared that he would not part with his knowledge of Hebrew for mines of gold. He studied his Hebrew Bible and Greek Testament daily.

Dr. Hoppin says (Past. Theol., p. 159): "The study of the Hebrew language, though difficult, yet, after the scholar has broken through the rind, is not extremely difficult for practical purposes, and it affords a lifelong banquet, for in the Hebrew we seem to approach to the simplicity of nature, and to the very words of God. Its antique grandeur and unsoftened strength . . . lead us back to what the Germans call the *Ur-welt*—to the elder hills and plains, the shepherds, and the period when men come near God in the fresh youth of the world . . . On almost every point of Biblical criticism, the man who is not a Hebrew scholar is entirely at the mercy of the man who is."



Murphy (Past. Theol., p. 131f) elaborates these arguments:

1. "The Bible can be better understood through the aid of this language than it can possibly be without it."

2. "We get nearer to the mind of the Spirit in this way."

3. "Out of all the possible languages of the world, these were the ones that were providentially chosen for conveying the will of God to man."

4. "It must be an unspeakable pleasure to get at the very terms which were written by inspired pens, the very sounds that were uttered by Jehovah and heard from His lips by His highly favored servants."

5. "To be skilled in these languages gives one an independence in interpreting the Scriptures and an authority in expounding them, which cannot be too highly valued."

6. "Some of the best modern commentaries on the Scriptures cannot be used to full advantage without a knowledge of these languages."

Some of the older pastors had little or no opportunity to become proficient in the sacred languages. We are glad that our seminary courses have greatly improved on these lines, and that he who has been faithful in the seminary has a working knowledge of Hebrew and Greek when he enters on his work

Murphy's  
arguments.

as a minister. Now let him only be faithful, persistently and energetically faithful, in keeping it up. One or two hours of hard study a week the year round will not only hold what has been acquired, but will make more and more proficient.

With  
exegetical  
commentary.

If rightly used, a good brief exegetical commentary is helpful in the Bible study. We know of one minister who studies his Bible every morning with Bengel open before him.

The faithful Bible student will be the sound and satisfying preacher and the safe pastor. His people will not go home hungry, but will be so fed and feasted that they will want to come next time and bring their friends with them.

The faithful Bible student will have time also for other studies. Dr. Horn (Ev. Pastor, p. 44) says: "In so far as literature, science, and the study of history and human nature can serve him in his especial stewardship, he is in duty bound to pursue them in right proportion." We have already seen how Vilmar recommends the study of humanity and of the *Zeit-Geist*.

2. Church  
Fathers and  
Luther.

As special ministerial studies he recommends the Church Fathers, and especially the works of Luther. As side-helps, he recommends History and Philosophy.

There is much truth in the saying of Pope:

"The proper study of mankind is man."

The pastor as a teacher, molder, and leader of men must know men ; otherwise he will be beating the air, preaching over the heads of his people, and fail utterly to understand and properly to counsel them. Let him faithfully study Philosophy, and especially Psychology. Let him study books revealing the human spirit and character. Next to the Bible, Shakespeare will help him. Let him study himself, and also get into the hearts and the inner life of his people.

3. Man.

As an interpreter and messenger of God, he ought also to know the works of God. Not only books on natural science, but nature herself in all her department and moods ought to be studied. He ought to know how to consider the lilies, to behold the fowls of the air, to learn a parable of the fig-tree and of all the trees, to discern the face of the sky. To him the heavens should ever declare the glory of God, and the firmament show His handiwork. "An undevout astronomer is mad." The pastor who loves and knows how to study nature can ever find

4. Nature.

" Tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything."

It has also been previously remarked that the pastor needs to know the spirit of his time. What do his people read, what do they think, what atmosphere do they breathe? What is the trend and tone

5. Current thought.

of the daily and weekly press, of the popular magazines, of the platform lecture? What are the daily associations and environments of his people? Who are the chief priests, elders, scribes, Pharisees, Sadducees, false prophets, antichrists of to-day? Of what writer's, speaker's, or neighbor's leaven must his disciples beware? What is that insidious, sneaking, secretly-working *Zeit-Geist*, that is constantly baffling him and poisoning his people? The pastor must know it. He can do so by getting the confidence of his people, having them open their hearts and lives to him, look over their literature, and so get acquainted with the spirit that haunts them.

As already said, it will be well for the pastor to know the popular books that have an influence on religion, *e. g.*, a few years ago, "Robert Elsmere," at present, "The Reign of Law," *et id omne genus*.

The intelligent, influential, and growing pastor will want to know the best thought of the best thinkers of all time. On this whole subject of the pastor in his study we most earnestly commend a careful reading Dr. Shedd's vigorous, virile, searching and stimulating words in Chap. III. of his *Pastoral Theology*, p. 345.

Best method  
of study.

A few words as to the best method of study :

1. Regular  
course.

First. Let the pastor carefully lay down for himself a course for every year. For such system and selection a correspondence post-graduate course will

be very helpful. From the catalogues for such courses, with the aid of the professors in the institution that offers the course, let him make his choice. Do not undertake too much ; do not be in a hurry ; do not study with reference to a degree, but to improve yourself ; self-improvement and the greater efficiency for usefulness is reward enough for all the labor. The labor itself ought to become such a pleasure that it is its own reward. The degree-hunter is often hasty and superficial, while he who studies for his own good and because he loves it is apt to be more thorough.

Having selected the course, let there be system in following it up. Learn the value of time. Time, of which eternity is made up, should be revered. Much precious time is wasted, not by idleness alone, but by lack of system. Let there be regular study hours. The first hour, or at least half-hour, for private devotion. Then study till breakfast time. Then family devotions, and fifteen or twenty minutes for the morning papers and the necessary chores. Then conscientious study, not loitering, lounging, flitting from book to magazine or from book to book, but study, attentive, concentrated study, till the noon-day meal. If breakfast is late, one o'clock is early enough for this. Dr. Shedd recommends five hours daily, three for sermonizing and two for books. After five or ten years, three

2. System.

for books and two for sermonizing. Let this system be rigidly adhered to. Enter with promptness on the work at the fixed minute. Dr. Alexander says: "More than half one's time can thus be saved." Cecil says: "Method is like packing things in a box; a good packer will get in half as much again as a poor one."

3. No  
interruptions.

Another important matter is that these hours be as free from interruption as possible. Let the congregation understand that the forenoons are for study and the afternoons for the people. The objectless visit of the idler, whose chief occupation is to kill time, should be severely discouraged. Even visiting brethren should not steal these precious hours. Vinet, p. 124, tells how an aged American minister once visited the Rev. Matthew Wilks in London: "After some moments, when they had told each other the most important news they had heard, the conversation dropped. Mr. Wilks broke the silence by saying, 'Have you anything more to tell me?' 'Nothing of special interest.' 'Do you desire any further information from me?' 'None.' 'Then it is best we should separate. I am engaged in my Master's business. Good-by, sir.'"

A classmate of the writer, one of the busiest men in the church, was once visited by another classmate. They had not seen each other for years, but

the busy man said, "Charlie, I am glad to see you. I'll give you twenty minutes, by the watch."

Let us have a generation of pastors who scrupulously and gladly keep their closet hours and their study hours; then will our ministry be powerful in the pulpit, influential in the community, and richly blessed in their pastoral functions.

Such pastors  
needed.

## CHAPTER VII.

### IN HIS CLOSET.

Need of  
consecration.

WE have already suggested and emphasized the need of spiritual qualifications in the pastor. This is a matter that cannot be too deeply impressed. On the spiritual-mindedness, earnestness, and personal consecration of the pastor, more than on anything else, depends his success as a shepherd of souls. It is not enough that he be an ordinarily pious man. He needs a piety the degree of which is above that of his people. He needs a more complete conformity to the likeness of Jesus Christ, a greater familiarity with the mind of the Spirit, a nearer approach to the perfect man in Christ Jesus. He is to be a leader in the spiritual host of God, and needs to be in advance of others in spiritual attainments. The one thought should ever be before him: "Mine is no ordinary profession. It is something more sacred, more heavenly, more Christ-like than the common callings of men, and therefore I must be more holy." The development of personal piety well deserves a separate chapter in Pastoral Theology. It is a branch of culture sadly neglected.

The church is suffering from a cold, careless, un-



spiritual, and selfish ministry more than from any other cause. Worldly-mindedness, mere professionalism, indifference, laziness, selfishness, and spiritual atrophy in the parsonage are blighting our churches. Our ministry is in danger. The cold, careless, mammon-worshiping, pleasure-loving, and skeptical atmosphere of our age is affecting our pastors. The *Zeit-Geist* is dangerous. It has paralyzed many a pastor who is not even conscious of his loss. Gray hairs are here and there upon him and he knoweth it not. His not knowing it, is his greatest danger.

Murphy (Pastoral Theol., p. 38) well says: "This eminent piety is before everything else in preparation for the duties of the sacred office. It is before talents, or learning, or study, or favorable circumstances, or skill in working, or power in sermonizing. It is needed to give character and tone and strength to all these, and to every other part of the work . . . A man with this high tone of piety is sure to be a good pastor; without it success in the holy office is not to be expected. The first thing for the young minister to consider is how he may attain to the high degree of holiness in heart and life." On page 53, Murphy quotes McCheyne thus: "A heated iron, though blunt, will pierce its way even where a sharper instrument, if it be cold, will not penetrate. So, if our ministers only be 'filled

Piety before  
all else.

with the Spirit,' who is like fire, they will pierce into the hardest hearts, where the sharpest wits cannot find their way. . . . A loving man will always accomplish more than a merely learned one. . . . It is not great talents that God blesses so much as great likeness to Christ. A holy minister is an awful weapon in the hands of God."

Says Dr. Bedell (in *The Pastor*, p. 28): "Theory is not enough. Without doubt, the devil is an able theologian. But a clerical character which is to assert power must add to a mind furnished, trained, and developed, a heart thoroughly placed under the influence of these truths, and a will as thoroughly sanctified. A minister whose character in the pulpit will move and hold men will have experienced, in his own religious history, the power of the truth which he applies. . . . One can never learn from books the way in which truth deals with the soul. Each teacher needs his own experience of it. We need to have felt the influence of divine things. We need to have known the power of the law in exposing our sin, the depth of that sin, the entireness of our depravity. . . . We need to have experienced the sweet compulsion of the spirit drawing us, willingly, unwilling, toward the cross of Christ. We need to have felt the intruding sense of a Saviour's love and the outgushing rush of affection and desire, and devotion and self-abandon-

The need of  
heart power.

ment and self-consecration; all mingling in the single act of faith toward Him, by which we are forever bound to Him, by which we share His life and become partakers of the life hidden with Him in God. From our own blessed experience we become able to apply such truths to the experience of other men. . . . Words fall from a minister's lips with power, when it is evident that they are uttered as the experience of a spiritual man."

We most earnestly recommend to all pastors a most earnest study of Baxter's "The Reformed Pastor," of Spener's "*Theologische Bedenken*," of James' "An Earnest Ministry," and of "Ninety-five Theses for Protestant Church Doors," by Rev. G. W. Sandt.

Books to  
study.

It is not enough that the young pastor had these spiritual qualifications before or when he entered on his work. There is always an imminent danger for all Christians that they lose their first love, run well for a season, wax cold, and, in time of temptation, fall away.

Every believer needs a constant, diligent, and prayerful use of the means of grace. All need to watch and pray; constantly to put on and use the whole armor of God. With all, "the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts: and the new man should daily come forth and rise."

The pastor's  
peculiar  
perils.

Now the idea prevails, and young ministers easily and unconsciously get it, that those in the holy office are not in so much danger and do not need so much spiritual watchfulness and self-culture. Are they not, by virtue of their holy calling, constantly about their Father's business? Are they not always bearing the vessels of the Lord, studying, expounding, and applying the Divine Word? Are they not always instructing, admonishing, warning, and comforting others along these lines? Do they not associate with the very best Christian people and spend their days in a superior and sanctified atmosphere? How could they be in danger? It ought to be a matter of course that they grow wiser and better from day to day. No doubt these are the devil's suggestions. Paul at least feared lest, having preached to others, he himself might become a castaway.

Now the truth is that no class of men stand in such great and sore need of spiritual watchfulness and self-culture as ministers. Their calling carries with it special dangers. There is danger that, while feeding others, they starve themselves; that in counseling and warning others they forget self; that their own spiritual life languish and their official functions become professional and lifeless. There are many diverse temptations peculiar to the pastor. Says Vilmar (*Pastoral Theologie*, p. 60):

“There is no true shepherd without temptation, as even the Great Shepherd, Christ, was tempted. The devil seeks especially, most frequently and most powerfully, to tear the Word of God out of the heart of that one who has it most really and most completely. The pastor must contend against the devil, not only for himself, but also for his congregation. . . . Whoever knows nothing of these conflicts, knows not that the principal object of all the devil’s attacks is the office-bearer of the church of Christ, is not yet a true minister. The minister must expect that the devil treat him just as he treats the Lord Himself, and that for the reason that he proclaims the Word of the Lord. He not only casts doubt upon the preached Word, but—and this is even harder to bear—he so perverts the very best of that Word that he turns it into a snare or welds it into a deadly dart. . . . So, for example, the minister is tempted by wandering or absence of thought, by indifference, even in the most holy acts. . . . Or in the midst of these acts alien, silly, and irreverent thoughts rush in, or there come inner and outer unrest, the feeling of being desolate and forsaken, spiritual dearth and weakness, vanity, pride, irritability, the flattery of the newly awakened, or, worse yet, of the world or of women. Then come special temptations to doubt. The very truths in which one felt the most

His  
temptations.

Wandering  
thoughts.

firm the devil makes doubtful, and casts the minister into serious conflicts. There is no other way. The fight of faith must be fought through. Whoever knows nothing of this faith-conflict (*Glaubenskampf*) is certainly a shallow nature. . . . These conflicts can be fought through in no other way than by prayer."

All this and more Vilmar embraces under Luther's *Tentatio*.

Love of  
case. There are constant temptations from love of ease, indisposition to self-denying devotion, and false fear of uttering unpalatable truths. We must often labor when our hearts are cold and languid.

The Rev. Mr. Shepherd, of New England, writes in his diary: "I saw on the Sabbath [*i. e.*, the Lord's day] four evils which attend me in my ministry. First, either the devil treads me down by discouragement and shame, from the sense of the meanness of what I have provided in private meditations; or, secondly, carelessness possesses me, arising because I have done well and been enlarged, and been respected formerly; hence it is not such great matter, though I be not always alike. Thirdly, infirmities and weakness, as want of light, want of life, want of a spirit of power to deliver what I am affected with for Christ; and hence I saw many souls not set forward, nor Godward in my ministry.

Fourthly, want of success when I have done my best." \*

On p. 65, Bridges quotes from George Herbert's Country Parson, Chap. II., thus: "The minister's aim and labor must be not only to get knowledge, but to subdue and mortify all lusts and affections, and not to think, that, when he has read the fathers or schoolmen, a minister is made and the thing is done. The greatest and hardest preparation is within. And indeed *hic labor—hoc opus est*. To bring the heart to the work and to keep it there, to exchange the indulgence of ease for labor and self-denial, the esteem of the world for the reproach of Christ and His cross, to endure the prospect of successive disappointment and discouragement—this it is that raises within the 'evil spirit' of despondency, which kind can come forth by nothing but by prayer and fasting."

Difficulty of  
heart  
preparation.

Vinet (Pastoral Theol., p. 67) thus refers to another special danger: "Self-love is our most terrible enemy, because it is our nearest. Everyone covets praise. . . . True humility is a miracle. A supernatural grace is necessary to impart it to a minister. Nothing but love can remove self-love from the throne of his heart. . . . There is one form of self-love which manifests itself in the ministry more than in any other profession. It is the

Self-love.

\* Quoted in Bridges on the Christian Ministry, p. 24.

love of authority. . . . The habit of commanding, so easily formed, narrows and falsifies his view and alienates those who cannot sacrifice their tastes to his. Chrysostom (On the Priesthood) has developed with admirable force the dangers of self-love in the ministry." Dr. Cannon, in Lectures on Pastoral Theol. (p. 612), reminds the minister that "the temper and habits of the world are opposed to the process of religion. The rich and great and fashionable are averse to practical godliness; and the wicked are anxious to free themselves from every restraint which the divine law imposes upon them as intelligent creatures. Hence ministers of the Word are called upon to endure 'the contradiction of sinners.' . . . But they have also to contend with sin in their own hearts and are exposed to particular assaults of the adversary. The flesh tempts, at one time to slothfulness and laxity, at another time to discouragement."

The  
professional  
spirit.

But, perhaps, after all, the most insidious and the most constant danger to the pastor's spiritual life is the one of falling into the habit of regarding and using spiritual things in a merely professional spirit. He uses his Bible as a text-book. He is constantly seeking from it lessons and applications for others.

Bishop Simpson is quoted in Murphy (p. 83) as saying: "The very Word of God that the minister



studies may do him less good than it does the non-professional reader. Why is this? I take my Bible; my heart is sad and I seek some precious promise. I bend over the page; my heart leans for a moment on that precious passage: 'Let not your heart be troubled; ye believe in God; believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself,' and just as the heart is beginning to grasp the sweetness and the fitness of the passage there springs up the thought, 'That will be a fine passage to unfold to my congregation,' and ere I am aware I am preparing a sermon for my people, instead of resting my soul upon the riches of the promise."

Abuse of  
Bible.

What minister has not often felt the humiliating truth of Bishop Simpson's words!

Yes, verily, here is a great danger. If not realized and guarded against, it will work havoc with the pastor's devotional life. "He will at length come to use his Bible in no other way than as a lawyer uses his law books, or as a physician uses his professional books. Then will his Bible cease to be to him spirit and life. He will no longer desire the sincere milk of the Word that he himself may grow thereby. He himself will not be sanctified by the

truth. And so with his preaching, his pastoral visits, his sick-calls, his catechising, and even his service at the altar. All will be professional, perfunctory, mechanical, heartless, and lifeless. Woe to the minister who goes through his round of duties in such a spirit. Such an one cannot maintain that measure of spiritual life which alone makes and marks the minister as a man of power, a man of God. Truly there are peculiar dangers for the minister. His vocation brings with it peculiar trials, temptations, and perils. How much he needs to cultivate his inner life and spirit.

The pastor's  
peculiar re-  
sponsibilities.

But the minister has peculiar responsibilities as well as peculiar dangers. He has a great work to do. Every day will bring with it something in which he will need special grace and guidance. During any day he may be sorely tried, tempted, or called to bear unexpected and heavy burdens. He must always be ready to minister to broken hearts, in broken homes, to act as peacemaker in the midst of strife and passion, to give the word in season that is to save a young man or a young woman from taking a step that may wreck a life or a soul. Every day he must be prepared to meet a soul at the parting of the ways: one made serious by his sermons, halting between two opinions, almost persuaded. The right word at the right moment, in the right spirit, may win that one. The

wrong word, the untimely word, the impatient, hasty spirit, the unsympathetic, reproachful tone, may spoil it all. To-day it may depend on him whether families, groups, or parties are to leave his church or be won back to be true and to be blessed. To-day perhaps he will unwittingly decide whether his church is to go forward or backward.

Oh, yes, he has heavy burdens and responsibilities to bear. They are undefined. No one can measure them out for him. No book can tell him what to say or what to do in each given case. He needs a daily supply of that wisdom that is from above, which, if any man lack, he is to ask of God, who giveth liberally and upbraideth not. From the study and the closet he goes to his pulpit. To-day's sermon may be a savor of life unto life or of death unto death to someone. It may be the last that someone will hear; it may seal the weal or the woe of some soul. To-day's catechetical or Sunday-school lesson or talk to his young people may make the turning point for someone. Surely his is a great work, a responsible work, a work fraught with tremendous possibilities and consequences.

To-day's  
destinies.

Who is sufficient for these things? No one in his own strength. God pity the pastor who depends on his own wisdom, wit, or tact for all this. God pity the man who depends on his professional

✓  
The remedy.

forms, perfunctorily performed in all cases alike, and then flatters himself that he has done his duty as a pastor. No, no. The true soul-winners and soul-feeders have always felt their own utter insufficiency. They have been men of prayer; they have realized the need of regular closet hours; they have been much alone with God; they have constantly found refreshment, strength, peace, and joy in their still hours. Their inner, devotional life has had its daily attention, nourishment, and furtherance. They have always been busy men, but they always had a regular time for their own *sacra privata*. \*

Fixed hours  
for devotion.

For regular and fixed times for prayer we have ample Scripture warrant. (See Ps. lv. 17; Dan. vi. 10; Luke xviii. 1; Acts iii. 1 and x. 3, 9, 30.)

\* The Roman Catholic Church has her Breviaries, *i. e.*, books of devotion made up of Scripture lessons, hymns, and prayers. These are arranged for all the days of the year and for the so-called canonical hours of each day. These hours are the *Matins*, at early morning; *Lauds*, at nine o'clock; *Pro Pace*, at noon; *Vespers*, at sun-down; and *Complines*, before retiring. Some Breviaries have hours also for the night. Now while there is a great deal of legalism and self-merit in all this, against which the evangelical Christian must constantly watch, because the natural heart is a Romanist, yet the idea of fixed forms and fixed times for prayer is a good one, and can be used with profit and blessing.

On this account an *Evangelical Breviary* has been published in German, by *Dieffenbach & Mueller*. We commend it to all pastors who can use the German. To those who cannot, we commend the *Sacra Privata*, by Bishop Wilson, of the Anglican Church. A brief evangelical Book of Devotions in English for our Lutheran ministry is a *pium desideratum*.

True, every Christian, and, above all, the minister, is to pray without ceasing, *i. e.*, he is to have a spirit always ready to pray; he is to send up frequent ejaculatory prayers, not only in his closet hours, but in his study, when dressing for church, on the way, before starting on a pastoral visit, on the way, and, in short, whenever he feels his insufficiency and need. If he is not a man of prayerful spirit, if he is not on trustfully familiar terms with his Heavenly Father, delighting to hold converse and communion with Him, he can never attain to great eminence in his calling. It goes without saying that a true minister will have a family altar, where he, as the priest of the house, will have regular, daily, family worship.

But, in addition to all this, he also needs his regular hours for private devotion.

It is an old and a good practice that the pastor set apart especially the first hour of the day for uninterrupted communion with God. The mind is then clearer and better fitted for true devotion. There is less danger of being interrupted. It is then that the pastor has his day's work and responsibility before him. It is then that he needs fresh supplies of wisdom, strength, and grace. David said: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee." We know how Luther used to say: "I have so much to

The morning  
hours.

Testimony of  
sainted men.

do to-day that I need several hours for prayer this morning." Philip Henry, speaking of one of his studying days, says, "I forgot, when I began, explicitly and expressly to crave help from God, and the chariot-wheels drove accordingly. Lord, forgive my omission, and keep me in the way of duty." Murphy says (*Pastoral Theol.*, p. 73): "A distinguished judge acknowledged his success in his profession as owing to the hour he daily spent with God." General Havelock, though burdened with the care of the army, during the terrible mutiny in India, managed to keep sacred for prayer a long time in the morning of each day. Other honored names might be mentioned, as those of Bacon, and the great astronomer, Kepler, and the historian, DeThou, of whom it is related that every morning "he implored God in private to purify his heart, to banish from it hatred and flattery, to enlighten his mind, and to make known to him the truth which so many passions and conflicting interests had almost buried." \*

A special  
place needed.

It is desirable, also, that the pastor have a special place for his private devotion. In the University of Upsala there is a private chapel or prayer-room. A small room with a key inside, a little altar, on which is a cross and a Bible, and before which is a

\* See the prayers of Bacon, Kepler, and DeThou, quoted in Vinet, pp. 353, 354.

kneeling stool. Would that all our theological seminaries had such a place for private prayer! Every well-arranged parsonage ought to have a closet for private devotion. If the pastor's study is, as it ought to be, a private room with key on inside, this would answer, only so there be a strictly private place free from all intrusion. Loehe recommends (Ev. Geistliche, p. 136):

“(a) Every house ought to have a prayer-chamber, especially every manse. Since it is not so, the study must become a closet.

“(b) The sacristy, or robing-room in the church, oft a room for idle talk or for study, had better be, on account of its isolation, a place for private heart-prayer, for prayerful preparation, for intercession for the flock, and for all the needs of the church. It should have a private key, have an altar and a kneeling stool. One can pray without these accessories, still they invite and assist.

The  
robing-room.

“(c) Further inviting opportunities for heart-prayer are the pastor's walks on his official errands. Nowhere is he more alone than on these walks. This *ambulando*-prayer has a special charm. Try it.”

Vinet says (Pastoral Theol., p. 113): “Solitude cannot fail to be useful to him who seeks good from it, precisely because he seeks it. . . . Whatever makes outward things vanish and silences the

The blessings  
of solitude.

noises of the world favors the interviews which we wish to have with ourselves. . . . The truths which concern the conscience here detach themselves better from all those foreign accessories with which they are otherwise overloaded. . . . Jesus Christ did not despise external means. How often is He represented in the Gospel as withdrawing Himself and passing long hours away from men and noise! Would a means that was necessary for Jesus Christ be useless to us? 'I learn from St. Augustine,' says Bossuet, 'that the attentive soul makes a solitude for itself: *Gignit enim sibi ipsa mentis intentio solitudinem.*' But let us not flatter ourselves; if we would keep ourselves vigorous in the inward man we must know how to avail ourselves of seasons of effective solitude." Vinet then goes on to show at length that solitude is valuable for a minister: 1, to enable him to take an estimate of his modes of life; 2, to assist him in gathering up the results of his experience; and, 3, to aid him in consulting God in prayer.

The pastor then needs his times and places for private devotion. But it still remains to consider how he can best employ these still hours so that his inner life may be prospered and blest.

We have already referred to Luther's famous saying: "*Oratio, Tentatio, Meditatio faciunt Theologum.*" Luther himself explains *Oratio* as fol-



lows: "Kneel in thy closet, and with real humility and earnestness beg God that through His dear Son He will give His Holy Spirit to you to enlighten you, guide you, and give you understanding; as thou seest that David in the 119th Psalm continually begs: *Teach me, Lord; show me; guide me; instruct me*, and the like. Even though he had the text of Moses, and well knew other books and daily heard and read them, yet did he wish to have the real Master of the Scripture also that he might not be left to his own reason and be his own teacher."

Oratio.

Of *Tentatio* he says: "As soon as God's Word has free course through thee, Satan will visit thee to make a real doctor of thee, and by means of temptation to teach thee to seek and to love the Word of God."

Tentatio.

Dr. Horn (Ev. Pastor, p. 43) explains further thus: "The word might be rendered by experience, taking this latter in two senses, as experience which we *have had* and the experience we *have*, namely, knowledge, tact, skill, assurance and courage gotten from discipline and practice."

We have given above Vilmar's excellent and earnest explanation of *Tentatio*.

*Meditatio* is thus explained by Luther: "Not only in the heart, but externally to study and analyze the spoken and the written Word, to read it

Meditatio.

and to read it again, with diligent attention and reflection, in order to discover the meaning of the Holy Ghost in it." In other words, it means the devotional study of the Divine Word.

Necessity of  
private  
devotions.

Loehe says (Ev. Geistliche, p. 142): "Whoever must always give, must always have; and since he cannot draw out of himself what he must give, he must ever keep near the living fountain in order to draw. Many a truth, when once appropriated, develops itself in life, but the development is twofold and threefold richer when the inner and the outer, the hidden and the public life are the same. The Divine Word and the theological sciences can become a devotional study, which is widely different from that dabbling and smattering of science which only estranges from the holy office and unfits one for it. This devotional study, on the other hand, fits, grounds, and strengthens for the work, clarifies the understanding and the experience, and gives ever new and ever deeper insight into the glory of the Word that is to be preached. It protects the pastor from the calamity of the indolent minister, who grows weary of his work and performs it in a half-hearted and mechanical manner, and confesses to his intimate friends that Christianity does not solve the deepest problems of life; whereas his lips could and should joyfully drop the honey of eternal life. . . . Teaching is conditioned by ex-

perimental learning. Comforting is conditioned by noting and overcoming personal temptations. The fullness and consecration of life is a praying heart. Solitude is the fountain of all living streams, and nothing glorious is born in public."

On p. 125ff, Loche quotes thus from Calvor's Heavenly Ladder of Devotion: "The Heavenly Ladder of Devotion is the proper use of the Divine Word, as found in the Holy Scripture, and also in the Catechism. This blessed use of the Divine Word consists of three parts: First, of study; second, of application; and, third, of prayer. In the first, I take up a passage of Scripture, a stanza of a hymn, a part of the Catechism, or a prayer. I examine and take to heart every single word; I repeat and consider the words slowly, with devout attentiveness; I divide the passage or verse into certain questions, as to the circumstances, the who, the what, the where, and the why. I think of parallels and consider these in my heart; I consider what doctrine, what admonition, what comfort I can draw from them.

"As to application, I ask myself whether this truth concerns me. This I find especially when I consider the persons concerned. If I belong to them, then the passage belongs to me. I then apply it altogether to myself, as if it had been written especially to me. I again answer the above

The blessed  
use of the  
Word.

Study.

Application.

questions with reference to myself. . . . If it is a passage of comfort, I do not apply it to myself unless I have become such a person as can accept such comfort. I therefore begin at once to strive after spiritual improvement and pray God for grace and for a deeper conversion. If the passage is one that does not apply to me, if it is a sentence of condemnation, I thank God that He has kept me from the sin here condemned, and pray that He may preserve me in the future and graciously forgive my other sins and weaknesses.

Prayer.

“What I have now found by study and application I bring together before God in prayer.

“I then proceed thus in my heart devotion. The virtues and graces of which I have been reminded I use in holy contemplation for the peaceful and blessed furtherance of my internal Sabbath. The sins and vices which have been shown I condemn, reject, and pray God that I may do this more and more heartily, and that I may be so filled with joy and love that I may have no more place for these sins. . . . And so, when I have been drawn away from what is evil and drawn nearer to what is good, strengthened in the prayer of the heart through the blessed movements of my soul, I go forth gladly to my day's work and endeavor to keep free from sin and to do the right.

“In this manner we should daily use the Holy

Scripture, and so have in the devotional hours of the inner life a foretaste of life everlasting. But who does use the Holy Scripture after this manner? There is no mystery about it. What is easier than such devout contemplation, application, and prayer? And what would make one wiser, stronger, and more blessed in the good? Thus can we taste the powers of the world to come, which lie hidden in the Word. Ah, yes, thus does the Word become sweeter than honey and the honeycomb. It is nothing new. But for many Christians the practice is new. Would to God that this heavenly ladder of devotion, this devotional use of the Word, were more common and more appreciated."

We have given this long quotation from a Saint of the seventeenth century to show how our fathers appreciated and practiced private devotion. We are too apt to forget that our doctrinal church is also a mystical church. That there is a pure and sound mysticism as well as a pure doctrine. That the former is a proper outgrowth of the latter; that the latter without the former is a tree without fruit. Let us be forever done with the heresy that there is a contradiction between true orthodoxy and true pietism. They belong together. They have flourished together. Our Church is the church of the greatest and soundest theologians—and for this we cannot be too grateful. But she is also the church

Doctrine and  
piety.

of the deepest mystics. Her scholars have been the teachers of the world, and her theologians have looked deepest into the profound things of God. But let it not be forgotten that her mystics have drunk deepest from the wells of salvation and bathed most freely in the ocean of divine love. It is this side of our Church's life that our young ministers need to study and imitate. From the fathers of their own church let them learn to keep the still hour, to hallow the closet, to hold converse and communion with God, to draw sweetness and strength from the living and life-giving Word, to take a passage, and, as it were, chew upon it and ruminate till they get out of it the rich juices of life.

Communion  
with God.

But the pastor in his hours of devotion is not only to pray for himself, but like Paul, who could say of his flock, "I make mention of you always in my prayers," he must intercede for his people. How tenderly the blessed Saviour pleaded for His disciples and for all who should believe through their word. The Great Shepherd and Bishop of souls is indeed constantly pleading in His intercession for us. Even as He prayed for Peter, when Satan desired to have him, that his faith might not fail, so He still prays for each one of His endangered sheep. And so the true under-shepherd will pray for his flock, collectively and individually. The

Intercession  
for others.

intercessory prayer belongs peculiarly to the pastor. If he is a true shepherd, he must pray for those for whom he is so seriously responsible.

Massillon is quoted in Vinet, p. 355, as follows :

“ But, my brethren, even if prayer were not as indispensable as it is to the success of our functions, do we not owe it to our people? Are we not charged, in our character of pastor and of minister, to pray for them without ceasing. Is it not even the most essential duty of that priesthood, which establishes us as mediators between God and His people? On the prayer of the pastor God has made to depend the grace which He intends to bestow upon the flock. It is ours, my brethren, to present to Him without ceasing the wants of our people, to solicit for them the riches of mercy, to turn away His wrath from the infliction of those scourges and chastisements with which their provocations are often punished. It is ours to deplore before Him the vices with which we see our people infected, and of which our care and our zeal cannot cure them. It is ours to ask strength for the feeble, compunction for hardened sinners, perseverance for the righteous. The more boundless the wants of our people, the more lively and frequent should be our prayers. We should never appear before Him, without having, like the high-priest under the law, the names of the tribes written on our hearts,

Massillon.

that is, the names of the people confided to us. This should always be the principal subject of our prayers."

There may be something of the Romish leaven in this, but how much precious admonition for all evangelical pastors. Would that all could take it to heart.

The pastor's  
duty to  
intercede for  
others.

Loche (p. 137), tells us of Martin Boos, from whose life, by Gossner, he says, we can learn many things, even though he is not always a safe pattern. Boos says: "Behind the high altar in Wiggensbach I prayed down my faith and all the gifts and graces with which God has blessed me." Of this Loche says: "What else were his prayers for gifts and graces than intercessions for his flock, in whose service he wished to use them? Even if there were not such precious promises of answer to prayer, yet the pleading for God's blessing on our work and for the salvation of our people would be a necessary consequence of true love to God, who desires such prayer, and of true love to the congregation, that needs it. Whoever does not pray for the flock is not a true shepherd. Intercession is both a duty of our office and a duty of love. It is an absolute demand of a true shepherd-heart. The pious pastor will often look over his church register to be reminded of those who need his special prayers. It



will be helpful to select particular persons for his still hours, that he may bring their wants and needs before God."

Cannon says in substance (Lectures on Pastoral Theol., pp. 111, 112): "The Christian pastor especially must engage in intercession. He is expressly commanded to do so (1 Tim. ii. 1). He is to pray for the peace of Jerusalem, and even for them that despitefully use him and persecute him. . . .

"1. General intercession should be made for all classes and conditions of men; for the nations that sit in darkness; for the outcasts of Israel, and for the whole church militant. Examples of such intercessions are to be found in no small number in Scripture. . . . Moses was a mighty intercessor. Paul interceded much 'for his kinsman according to the flesh.'

Two kinds of intercession.

"2. Particular intercession is made in prayer for individuals, for those under temptation or persecution, for the bereaved, the sick, the needy, the awakened in spirit, and those who are far off upon the sea. The pastor in prayer must intercede for the families and individuals under his oversight, for the brethren in the ministry, for the missionaries at home and abroad, and especially for those who solicit his prayers. He should also constantly

admonish the pious to bear up his arms while he intercedes for sinners and prays for the prosperity of Jerusalem.”

Studying and  
praying.

The pastor's still hours are thus to be given to a devotional study of the Divine Word, which study is to be ever mingled with earnest prayer. For prayer in itself is not a means of grace, but a mighty help in the use of the divine means, and in appropriating their grace. God must always speak first to the heart. True prayer is the response to God of the heart thus quickened by Him. A cloud of God's witnesses, especially of those who have accomplished great things in the Master's service, bear testimony to the benefit and blessing of such still hours given to meditation on the Word and prayer.

Dr. Andrew Willet testifies that he followed the godly advice of Cyprian to Donatus, to mingle frequent prayer with diligent reading. “Sometimes,” he says, “speak to God and sometimes let God speak to thee!” And he professed to his friends how much he had thereby improved his talent. The commentator, Scott, bears the same testimony: “A spirit of continued prayer, mixed with reading, has been my help in all these things.”

Quensel says: “The minister must learn the Scripture otherwise than by mere study. The unction of the Spirit is a great master in this

science, and it is by prayer that we become His scholars.”

We have already referred to the well-known practice of Luther. It is not too much to claim that the battles of the Reformation were first fought out in Luther's closet.

And what Lutheran does not know now Francke, as was said at his grave, “prayed up the walls of orphanages and hospitals, prayed mission stations into being and missionaries into faith. He prayed open the hearts of the rich and gold from distant lands.”

Francke.

Ludwig Harms prayed the Hermannsburg Mission Society into being. Our own sainted Rev. Dr. Passavant also wrought wonders by prayer, and his eleven institutions of mercy, the crown jewels of our American Lutheran Church, are constant reminders and admonitions to our ministers to continue instant in prayer. And that sainted father's now sainted son, the Rev. W. A. Passavant, Jr., cut off in the midst of his days, for whom memorial services were held from New York to Wisconsin, had also learned the power of believing prayer. And this doubtless is the secret of the great things accomplished in the few years of his activity.

Harms.

The sainted  
Passavants.

Space forbids us to tell of Chrysostom, of Augustine, of Bernard, of the German Mystics, of Knox,

of Whitfield, of Zinzendorf, of George Muller, of Leighton, and a cloud of other witnesses, unknown to men, but known to God, who through faith (nourished on the Word and exercised in prayer) "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, . . . of whom the world was not worthy."

**The still hour.** Let the still hour in the morning then become a fixed habit of daily life. Then the ministry cannot be barren. To a pastor who conscientiously and gladly follows these counsels, even though he be not among the specially gifted, the people will always listen. They may not be able to tell why, but they will be won and held and impressed. The secret of his influence is that he works with God, and therefore whatsoever he doeth shall prosper.

The influence of this morning hour of communion with God will follow the pastor all through the day. The presence of Christ and of the Holy Spirit will accompany him to assist him in perplexity and save him from serious mistake. The memory of that hour when his heart burned with love will make him look forward with glad anticipation to the next. Someone has said: "The

Its value.

first act of the soul in early morning should be a draught at the heavenly fountain. It will sweeten the taste for the day. If you can have but ten minutes with God at that fresh, tranquil, and tender season, make sure of those minutes. They are of more value than much fine gold. But if you tarry long so sweetly at the throne, you will come out of the closet as the high-priest came from the altar, suffused all over with the heavenly fragrance of that communion."

Our chapter has grown long. The pastor's closet hours have not been sufficiently emphasized among us. This neglect has weakened our ministry and our Church. May there be a change for the better. God help us! We conclude with a word from Bernard, "*Utilis lectio, utilis eruditio, sed magis necessaria unctio, quippe quæ docet de omnibus.*"



# PART III.

THE PASTOR'S GENERAL WORK—GENERAL  
SEELSORGE.





## CHAPTER VIII.

### TAKING THE OVERSIGHT—AS HEAD OF HIS CONGREGATION OR PARISH.

WE now have before us a pastor properly gifted, thoroughly trained, rightly called, manly in character, a gentleman in deportment, diligent in his study, and faithful in his closet. He now takes the oversight of a parish or congregation; he now has a people that he can call "my people;" he has his desires, his hopes, his plans; he wants to make his church what it ought to be; he desires a congregation in which the Lord Himself is effectually present, as He promised, and was manifest in the apostolic church (Acts i. 15f: ii. 41f: iii. 6f: iv. 31f: v. 1-16: x. 33: xi. 21: xv. 8-11). His church is to approach the divine model, as the Body of Christ (Eph. iv. 11-16); without spot or wrinkle or any such thing (Eph. v. 27; cf. Rom. xii. 4-8; 1 Cor. xii. 27); the Temple of the Lord (1 Cor. iii. 17; 2 Cor. vi. 16; Eph. ii. 19-22); a spiritual house (1 Peter ii. 5). His congregation is to be grounded on Christ and on His Word, which begets and nourishes true faith. That faith must condition the life

The pastor's  
aim in  
his parish.

he Word his  
instrument.

of the individual and of the body. That Word must direct and regulate all the church's activities. Under it all must bow. That Word of salvation must beget a living experience, a fervent love, a loving service. But let the sanguine and hopeful pastor not forget that he, as the public bearer of that Word, must bring it home and make it effective. He is the organ of the Word, and through it the embodied conscience of the congregation. He can assume to be the spiritual guide—to direct and even to discipline—only as bearer of the Word. This alone gives him the right to be the head of the congregation, to take the oversight, to be a benefactor and father to his people. The pastoral spirit is a spirit of paternity and solicitude. (See Isa. lxiii. 14 and lxvi. 12; Ez. xxxiv. 16.) This is the spirit that God enjoins (Jer. vi. 27; 2 Tim. iv. 2). The pastor's authority is entirely moral. Its principal element is love. Its condition discreet thoughtfulness. Only such a pastor may claim the *obedience* enjoined in Heb. xiii. 17. He must see to it, first of all, that he have in himself and in his work the spirit and method of a true shepherd, and not of a hireling, or of one who desires to lord it over God's heritage.

The true pastor will desire to benefit and elevate his people in every respect. Believing that godliness is profitable unto all things, having promise of

the life that now is, he will encourage and assist to thrift and material prosperity. We are not speaking here of charity for the poor, but of getting and keeping people out of poverty and helping all toward a better and more comfortable living. Such ought to be the result of church affiliation. There was much truth in the minister's answer when he was reproached for having no poor people in his church: "It is no reproach to the church," he said, "if her people don't remain poor." Certainly the religion of Jesus Christ ought to make people thrifty, as well as good. Now the pastor who has the welfare of his people at heart and is wisely practical, can do much in this direction, without hindering, but rather helping, his higher duties. Read carefully the Life of Oberlin and of his wonderful work in transforming the degraded people of the Steinthal. Many an humble pastor, by his influence, encouragement, and direction, has changed the face of a neighborhood, the homes, their grounds and furnishings, as well as the appearance of the people. Thrift, taste, and refinement have taken the place of poverty, squalor, and stupid ugliness. This will form part of the true pastor's ideal. (See I Thes. iv. 11, 12.)

His efforts for  
his people's  
temporal  
good.

He will also make every endeavor to improve his people intellectually. True Christianity has always favored mental culture. Its very genius is opposed

For their  
intellectual  
improvement.

to ignorance. The church and the school belong together. The pastor, as a cultured man, will encourage culture among his people. There is something wrong if a pastorate of five years does not leave a community more intelligent and more appreciative of knowledge. The sermons should stimulate thinking, investigating, reading. The fire-side conversations should create and increase a thirst for knowledge. The pastor should have a care of what his people read. He knows the influence and power for evil as well as for good of the printing press. Let him warn his people against pernicious literature—whether in the form of periodicals or of books; and also against buying from the book-agent high-priced, poorly-bound, padded, compilations, or venerated heresies. He should encourage people to consult him about their reading matter and gladly take the trouble to order these things for them. To further stimulate reading he should encourage and aid in securing congregational or village libraries. It would be well also to assist in organizing literary and debating societies, and even to take part in them.

The Chautauqua reading circle is a most excellent institution for those who cannot go to college. It is also profitable for general review. It is a capital introduction to general knowledge, and cannot fail to create a taste for and a habit of further literary

pursuit and investigation. Let the pastor encourage and assist in the organizing and conducting of such circles.

He might also give them an occasional instructive lecture, and encourage a winter series of lectures. He should take an interest in the schools that the children and youth attend; encourage the parents to send them to their own Church schools, academies, and colleges. He could often render valuable assistance to parents in helping them to get their children into the proper life-callings. In every legitimate way let him encourage in parents and children a noble ambition to make the most of talents that God has given them. In this connection he will ever be on the lookout for bright boys and girls as candidates for the ministry of the Word and for the ministry of mercy.

Specific suggestions.

As a matter of course he will strive to make his people more and more intelligent as to the history, doctrine, spirit, and work of their own Church. He will use every endeavor to get all of his families to read the best weekly of their own Church. He will recommend and assist in procuring, without a percentage for himself, the best books for the home library.

It well becomes him also to create a taste for art by talks, lectures, exhibitions, etc. He should encourage the cultivation of vocal and instrumental

music. In general, whatever favors and fosters true culture and refinement, whatever cultivates the God-given intellect ought to be encouraged. It is sinful to neglect this precious gift of God. In every community there are boys, girls, and youths who might, with adequate training, become powers for good; especially if they combine Christian character with a cultivated intellect. What a blessed influence for the kingdom of God they might exert in the world. Often it needs only the timely word of encouragement and counsel to start such persons in the right direction. A failure to develop his people intellectually is a discredit to any minister.

All this is closely connected with the social life of the church. Church people should be encouraged to find their associates within their church. Let this also receive the pastor's attention. Social gatherings, in which literature and art have their proper place, are to be encouraged. It would be well, wherever practicable, for the church to have a properly equipped reading-room open every night in the winter. Another room for music, innocent games, and general social intercourse might also, with careful oversight, be of much value. It would be one way of discouraging dancing parties and other promiscuous and pernicious gatherings that tend to demoralize our youth. The so-called Institutional Church is founded on a basis that has some truth

For their  
social life.

in it. The trouble is, that on that basis an immense structure of danger and falsehood is erected. Let us recognize and utilize the truth and carefully guard against the error and mischief. Let it always be understood that these literary and social functions are not a part of the essential mission of the church. They are real helps to ward off real dangers, to promote real worldly good, to make and keep our youth accessible to the means of grace.

But, after all, the true pastor's chief desire and his principal effort is for the spiritual estate of his people. Above all else he has in view the spiritual and eternal good of his members. He desires, as we have seen, to have a congregation of believers. The one end and purpose of all his efforts, of all the church ordinances and arrangements, is to plant and foster a living, sound, evangelical faith in their hearts; a faith that works by love. This naturally implies the proper attitude to the church, as the depository and dispenser of grace, to the public services, the forms of worship, the Word and sacraments, in short, to all those orders and arrangements of the congregation that are intended for the preservation and strengthening of the life of faith. Whoever assumes an unfriendly or indifferent attitude to these thereby shows that he has no real interest in the kingdom of God and to real, living faith. But wherever this faith-life is normal and

For their  
spiritual  
estate.

active, no flagrant immoralities can flourish. A right spiritual life presupposes and includes the presence of a clean and true moral life. The congregation will have a good report of them that are without.

For a churchly  
spirit and life.

In this ideal congregation there will prevail a churchly spirit and a churchly life. The Lutheran pastor does not expect a sound spirit and a sound life, except as they grow out of a sound faith and a Scriptural worship. He will therefore be ever watchful that all the books and literature used by the congregation, in all its departments and activities, set forth, breathe out, and foster the faith, spirit, and life of the church's Confessions. The liturgy, the hymn books, the choir books, the catechisms, the Sunday school and Luther League literature must all be scrupulously sound in the faith. Dr. Walther is thus quoted by Dr. Horn, p. 61: "The preacher who will look on quietly and allow it while his congregation sing out of books, and his children are taught out of books, which contain the poison of false doctrine, is no shepherd, but a murderer of souls." He further says: "If better books be not at once procurable, he must at least point out the errors which the books contain." He must often, with a sad heart, bear for a while what he cannot at once remedy. But with this, as with other evils that are rooted in the past of the congregation, he



must kindly and patiently show his people a more excellent way. To try at once, without showing his people, and getting them to see and acknowledge, the evils in the present books and the superiority of those that he desires to introduce, can only aggravate matters and hinder the pastor's influence in every direction. *Festina lente* is here also a good rule. Paul, the wise as a serpent pastor, was content to feed his people on milk until they were prepared for the strong meat. There is a volume of pastoral wisdom in our Saviour's words: "I have yet many things to say unto you, but ye cannot bear them now."

In his ideal congregation the pastor will desire that his people will learn first to show piety at home. He would have a church in the house of everyone of his families. A home where the religion of the blessed Saviour permeates the whole atmosphere; where the Word of God dwells richly; where there are altars of prayer and closets for prayer and meditation; where Jesus is a daily, a well-known guest; where the baptized into Christ are nourished with the milk of the Word so that they grow thereby, increasing more and more, growing up into Him who is the head, even Christ. Here parents and children kneel at one altar, as children of one Father, with the same trust, the same hope, the same Lord—hand in hand they go from the church

For home  
religion.

in the house to the church of God in the public congregation. \*

In his endeavors to introduce family devotions into all his households the wise pastor will not merely admonish and urge the duty, but he will realize that this is often a difficult undertaking for the house-father. The pastor will therefore assist in securing the proper books and helps. He will show the father how to use them. †

The ideal church is to be a missionary church. The pastor knows that the work of missions is founded on the Lord's last commission, and that it is for every church not only a solemn duty but an inestimable blessing. If every Christian ought to be interested in missions, how much more the pastor. He, above all, needs to be well informed on the foreign, home, and inner mission work of his own church. From him must come the information and the inspiration that is to make his congregation a missionary church. In this missionary age of the church, when the Master's cause is, on the one hand, advocated and promoted, and, on the

For a  
missionary  
spirit.

\* See the author's *Way of Salvation in the Lutheran Church*, Chapter VI.

† Among good devotional books in English we mention: Arndt's *True Christianity*, Gerhard's *Sacred Meditations*, Bogatzky's *Golden Treasury*, C. W. Schaeffer's *Family Prayer*, Greenwald's *Jesus Our Table Guest*, Seiss' *The Golden Altar*. For Lent, Miller's *Way of the Cross*.

other hand, opposed and hindered as never before, no true pastor, who is himself a child of the kingdom, dare neglect this work. God has set him over his congregation to make of it a missionary church. He is to create and foster an intelligent, sympathetic, and active interest in the hearts of his people for this blessed work. Failing in this, he fails at once to make his church a power for Christ in the world, and to secure within it the fullness of life which Christ intended that it should possess. Achieving this, he enriches the whole life of the church and builds a nobler and higher type of Christian character.

The methods for accomplishing the end sought may vary. The missionary pastor will preach a missionary sermon at least a few times a year. The pericopes and resolutions of synod will direct him in this. He will make frequent reference to missions and give many illustrations from the work in his regular sermons. He will see that the matter is kept before his Sunday school and Luther League. He will have at least one good missionary organization. He will be the living spirit, the power behind the throne, in all of them. He will assist in fostering an intelligent interest, by personal talks, in these departments of his church, by his conversation in his visits, and by introducing the proper periodicals and manuals. His own library will

Methods.

contain a good selection of the best literature, periodicals, manuals, and clippings. With these he can materially assist and encourage the missionary spirit. To assist him in reaching his ideal we recommend *The Missionary Pastor*, by Rev. James Edward Adams. There is much in it that he cannot use, but also a rich treasury of information, suggestion, and direction that will be of invaluable assistance, and that he can find nowhere else in so short a compass.

He must know  
his people.

Having his ideals and plans for the material, mental, spiritual, churchly, and missionary development of his church, the pastor starts out to put his theories into practice. The first thing he needs is to know his people. The second, to get their confidence. He starts on a round of visitation; he desires to find every family, every communicant, even the lapsed ones, every adherent, and all the children of the church. He wants to know the material, mental, and spiritual condition of each and of all. He wants to know something of their antecedents, their environments, companionships, and associations. He will carry with him a book to note down not merely the name, age, and address, but whatever else may be of future use to him. These notes, for private use, are not written down in the presence of those concerned.

We are not speaking here of strictly pastoral

visits, but of visits to form acquaintance and secure confidence. The pastor is now merely feeling his way, getting a clear view of the whole situation, and getting ready for the real work.

What will he find in this tour of investigation? On page 125 we have quoted Musaeus as to the six kinds of *Beichtkinder*, or parishioners, that he will find.

Each one of these classes will furnish matter for future sermons and pastoral work, so that he may wisely give to each his portion in his season. He will find manners and customs, modes of church life and activity, associations and amusements that will give much cause for earnest prayer, serious thought, and prudent procedure. Immoral customs, sexual vices, loose ideas concerning betrothal and marriage sometimes gain such a foothold in a community that they no longer shock its moral sense, and are readily palliated and condoned.

What pastoral wisdom is needed here! What patience, prudence, and pressure of love! He cannot sweep out these evils with a broom. The public conscience must first be enlightened and quickened. The sin must first be recognized in all its hideousness, then repented of, and then forsaken. Not the persons, but their sins are to be exposed and condemned, and all in the spirit of Him who talked so tenderly yet plainly to that bad woman of

Pastoral  
wisdom  
needed.

Samaria that He won her from her wicked life ; who allowed the great sinner to wash His feet with penitential tears, and who said to the woman taken in adultery : “ Neither do I condemn thee ; go, and sin no more.” \*

Betrothal and  
marriage.

Next to heresies and immoralities that undermine the church-life, the pastor will deprecate whatever tends to loosen or degrade the sacredness of the institution of marriage. He knows that when this is jeopardized, society, the State, and the Church are endangered. He also knows the danger, the inexpressibly sad results, of hasty engagements, alliances between Christians and unbelievers, and of mixed marriages. On all these points he needs to speak out in earnest warning in the pulpit, in the homes of his people, and, above all, in the catechetical class. Here the *Zeit-Geist* is against him. Betrothal and marriage have largely lost their erstwhile sacred aspect. The whole thing is considered a huge joke. Few take to heart the solemn words of the marriage service :

“ Holy wedlock is an honorable estate, and is not to be entered into unadvisedly or lightly, but reverently, discreetly, and in the fear of God.”

Let the conscientious pastor who desires the future welfare of his people do everything in his power with earnest prayer that he may act wisely

\* Even if the passage recording this incident is doubtful, it is still a true exhibition of the Saviour's spirit.

in this difficult and delicate matter, to prevent hasty and dangerous engagements. He is never to be a match-maker. This would be despicable, dangerous, and degrading to his office. His work along this line is to be mainly negative. He is to prevent, as far as in him lies, ill-mated marriages and matches fraught with peril for this life and for the life to come.

In their church-life he may find his people provokingly unchurchly and irreverent. They may have no conception whatever of the sacredness of the sanctuary and its services. They do not know how to behave themselves in the house of God. This may be the fault of former pastors. It is encouraged by contact with the non-liturgical churches, especially the fanatical and revivalistic sects. It is fed by sensational and would-be witty preachers. Whole communities have thus been ruined. The earnest Lutheran pastor has his heart sickened and saddened when he comes into such a community. He knows that without reverence there can be no healthy piety. He feels that he must make his congregation reverent.

Irreverence in  
church.

Here also the greatest caution is needed. Habits are not changed in a day. More harm than good may come of undue haste and severity. Instruction and conviction are needed. Private admonition to the disturbers of the services, always given

in a kindly spirit, will accomplish much. Let there be no scolding from the pulpit or in private. Sometimes an earnest but kindly word may be necessary from the pulpit. More frequently a pause and a steady, beseeching look at the offender will do its work. This is especially effective where the habit of getting up and needlessly going out during service prevails. Stop the service or sermon, look at the disturber till he has passed out. Allow no loafing outside of the country church during service. Get the co-operation of the church council and firmly insist on order in and about your church. Before long the church tramps and sports of the community will know that your church is not the place to go for fun or for show. Your church will be known as the church of reverence and order. This will give your church standing and influence in your community.

Church  
entertain-  
ments.

Closely akin to the spirit and habit of irreverence is the reprehensible custom of church festivals and amusements for making money. This also is the spirit of the age. It is un-Scriptural and un-Lutheran. It has been borrowed from the irreverent sects that have no scruple and see no incongruity in mixing fun and religion. It does not fit into the genius of our Church. It is responsible for a great part of the laxity, levity, and lukewarmness of the spiritual life. If not checked, it will grow like a



noxious weed. Its frequent excesses ought to open our eyes. It makes the church a laughing-stock and a by-word in the minds of intelligent outsiders. The church in this also becomes a Samson, shorn of his locks, grinding for the Philistines of the world and making sport for them. The whole business effectually kills out the spirit of true benevolence, blights all true Christian giving, and becomes an offense that smells to heaven.

Their evils.

And yet the pastor may find this ruinous custom rooted in his congregation. An indolent, timid, if not unspiritual, predecessor has allowed it to grow until it is as rank as a field of Canada thistles. What is the poor pastor to do? He can never have his ideal church with this species of worldliness and heathenism flourishing in its midst. Like a deadly upas tree it will breathe its miasma over the flock, and turn his field into a valley of dry bones. Like a Boanerges, the pastor is tempted to call down fire from heaven. But no, this is not the spirit of the Master. The people are not as bad as the practice. Many of them verily think that they are serving God! They have been miseducated. It is the custom of the churches around them. They were never shown that it is wrong. It would be folly to expect them to give it up before they see that it is sin. Again, instruction, patience, wisdom are needed. First he

How to deal  
with.

must have his people's confidence. Then he must gently show them the wrong. He must bring the Word to bear. Let him show from Matt. x. 38, 39, what the spirit of self-denial is. From Matt. xxv. 14-30, he can show what the Lord expects from what He has first given, and from verses 31-46 how we shall be judged. From Luke xviii. 18-23, he can show how the selfish love of money keeps the heart from giving itself to Jesus. From the eighth chapter of 2 Corinthians he can clearly set forth the true principle of giving. In 1 Cor. xvi. 2, he can find the principle of system and method, as well as in 2 Cor. ix. 7.

The objects of beneficence must also be worthy of God's glory and the welfare of His people. To build a grand church for the sake of rivalry or show, and on this account to withhold from the church's general operations, is sin. Every object for which beneficence is requested should be fully and frankly explained. People will not give and should not give to what they do not understand. A pastor who announces to his people that "synod expects" or "demands," or "has taxed them" for, a certain amount and that he must now ask for a collection, stultifies himself and his synod. It is no wonder that the people who know nothing of synod, or of its general work, refuse to give. The pastor has neglected a plain duty. Let him clearly

set forth the *work* of synod in the field of general beneficence, give concrete examples of its work of beneficiary education, mercy, and missions. "My people perish for lack of knowledge." Our people will give when they understand. They are no more stingy than others. He must thus show them what true Bible beneficence is, and show that this is a more excellent way. The right kind of pastoral leading will win in the end. And, by and by, his people will thank him for their deliverance from the spirit and method of the world, and the better class of the community will respect his position.

The pastor may find the pleasures of sin abounding among his people. Certain forms of them run and spread like epidemics. They alienate and ruin many a promising youth. They crowd out true interest in the church, grieve the Divine Spirit, and quench the love of God.

Questionable  
amusements.

As we have already seen, the Lutheran pastor will be careful not to make that sin which God has not made sin. Our Church is neither puritanic nor legalistic. But she knows that certain indulgences and associations are dangerous to the spiritual life. They stimulate the lusts of the flesh and foster the love of the world. There is no better remedy against these evils than what has been felicitously called "the expulsive power of a new affection." Put in and nourish

the new love—love to God in Christ, and love to His Word and church, and the love of the world dies of itself. This is far better, more effective, and more Scriptural than powerful polemics and disdainful denunciations from the pulpit. Always and everywhere, in proportion as you preach the love of Christ into the heart, the love of the world goes out. This is a safe pastoral rule, and never fails. This effort will naturally be accompanied with kindly instruction and admonition given publicly and from house to house, showing the inconsistency and the danger of indulging in these doubtful, worldly pleasures.

Secret societies,

Another serious hindrance to the ideal church is the secret society, or lodge. This also is a widespread evil. It is found firmly established in city, village, and hamlet. This institution makes great claims. It professes to be the greatest available assistant to the young man in the line of morals, social standing, and material assistance in times of need. It does not openly and officially claim to be better than the church, but that this is a widespread sentiment is freely expressed by its members. Numbers of them regard it as such a satisfactory substitute for the church that they have no use at all for the latter.

And right here is its greatest danger to the church. We might easily show that the social

status of its members is often, at best, questionable, that its morals are far from sound, and its charity narrow and selfish. But we pass this by.

We might easily show that the whole fabric is a menace to the State and to the family. But this is not the place for a discussion of these points. We are here concerned with its attitude and influence over against the church. We can barely touch on the most vital points.

We do not find our chief objection in its financial management, nor yet in its secrecy, nor even in its oaths; though all of these are open to serious misgiving and may well, if understood, raise earnest scruples in a Christian conscience.

We find our chief objection in the religion of the lodge.

We know that it is often claimed that the lodge, as such, has no religion. But we might readily prove by quoting from their own authorities and advocates, that it has. If it has not, why should it have temples, altars, official rituals, with hymns or odes, prayers, consecrations, and benedictions? Why have high-priests, priests, chaplains, written and authorized forms for opening and closing its meetings, for corner-stone layings and dedications, for installations, for the burial of its dead and what not? Why the grotesque imitations and caricatures of the church's forms, even to its sacraments?

Evils of the  
lodge.

Its religion.

The lodge has a religion. Its religion is false and antichristian. It is a religion without the Trinity and the Divine Christ, without a vicarious atonement, without the necessity of penitence and faith, without regeneration or conversion, without the Bible doctrine of sin. Its religion claims to be broad enough for the Mohanmedan and the Jew, for the Hindoo and the Buddhist, for the Christian Scientist and the Unitarian. All may meet on its official platform, bow at its altars, and use its official ritual. We speak here not of the religion of its members, but of the official religion authorized by the grand lodges. If there are here and there exceptions in some of the minor orders, they are exceptions that prove the rule. On closer investigation even these will, in nearly every case, prove to be based on the same general idea and permeated with the same spirit.

Here, then, is a giant evil, undermining the foundations of the church and honeycombing its life-structure. Every Lutheran pastor ought to make himself thoroughly acquainted with its principles and forms. Their official constitutions and rituals have been published and ought to be in the libraries of all Lutheran pastors.

How is this mighty evil, so deeply intrenched, so firmly established, so widespread, so powerful, so threatening, and defiant, to be met? How is the

wise and conscientious pastor to deal with it? It is certainly opposed to the very genius of a church, accepting so unreservedly, and built so firmly on the Divine Word and its means of grace. A church that makes so much of sin, of the divine-human Redeemer, of His atonement, and of justification by faith alone, surely cannot be friendly to the lodge. The two are essentially antagonistic. The church must, even on the ground of self-preservation, save its people from the danger of this antichrist.

But how? What is the pastor to do?

As to the evil of the lodge and its danger to the church, we do not see how there can be any difference of opinion, wherever the lodge is understood and wherever there is an intelligent and living Lutheran consciousness. But as to the best methods of meeting the danger, judgments may differ and do differ. Some of the strongest, most strictly confessional, earnest, and aggressive Lutheran synods in our land have taken very positive positions on this question of method. They claim that theirs is the only method possible for a consistent Lutheran. They demand in their synodical and congregational constitutions that all members of such lodges be debarred from the communion of the church. They measure all lodge members by the same standard, consider all equally guilty, and would remove the whole evil with a law. To us

How to deal  
with.

this method seems unfair, overhasty, and unevangelical.

Wrong  
methods of  
treatment.

In the first place there are many, perhaps a majority of the whole membership, who do not know, much less accept, the false religion of the lodge. They are in it solely for its pecuniary benefits; they look upon it as a cheap insurance against financial loss in sickness and from accident; they regard it as a provision for their families in case of their own death. As to the lodge's religion, they have accepted its statement that it interferes with no man's religion or politics, and have given it no further thought. Now surely these are not equally guilty with those who know and accept the religion of the lodge and prefer it to the religion of the church.

In the next place, no one ought to be expected to give up any practice until convinced of its wrong. He must first be instructed to see the antagonism between the principles of the lodge and those of the church. This requires time, patience, and loving persistence. We all know to our sorrow how hard it is and how long it takes to give some people clear ideas of our teachings. Jesus, at the end of a three years' course of instruction, sadly said: "Have I been so long time with you, and yet hast thou not known me, Philip?" It is not in harmony with the patience of our



Heavenly Father, with the long-suffering of Christ, to expect a man to leave an institution as soon as the church constitution is presented to him; especially when he sees all around him highly esteemed men, even ministers of the Gospel, in the lodge, and when he remembers that in his fatherland superintendents, bishops, and pastors of his own church belonged, and no one ever objected. Here let loving patience have her perfect work.

But, finally, the method under consideration strikes us as unevangelical. It is the spirit of legalism. It would make men righteous by a law. It would cure the evil with a church constitution. Now this does not strike us as the mind and method of Christ. It is not the spirit of our Church. It would fit better into a Reformed constitution. It is Moses rather than Christ. For Christ laid down principles and instilled a spirit. He was not a new lawgiver.

Our Church does not deal after this fashion with other evils. She does not believe that the church is made up of those already perfected. With how much ignorance and sin do we not otherwise bear? And why? Certainly not because we sanction these evils, but because we hope that in the church, and not out of it, they will be cured. It is our general principle that the church is, in one aspect, a hospital in which sick souls are to be healed. Here a

Patience  
required.

new life is implanted, nourished, and developed. Here a spiritual hygiene is inculcated. Here the patients are to learn what is good and what dangerous for their spiritual well-being. So, it seems to us, we must also deal with the lodge evil. The imperfect, the ignorant and weak who are willing to learn, are to be instructed and strengthened in the church. In proportion as we succeed in preaching the love of Christ into the heart, in that proportion will the love of the lodge drop out. But the dangers and evils must be carefully, clearly, and patiently pointed out, in public and in private. Not the people of the lodge, but its principles are to be condemned. And when we have succeeded, first of all, in subduing the mind to Christ and implanting the new love, then we have something to appeal to, then we can talk lodge, then we will get a hearing. Let us not then begin at the wrong end, aggravate the offender and expect him to give up what he has looked upon as a blessing, instead of a curse. Here also the expulsive power of a new affection must come in.

New love  
expels old.

We are persuaded that this is a more excellent way. The writer has, in this way, been enabled to get men out of the lodge whom he could not have reached by a clause in a constitution or by appealing to that. And then it must not be overlooked that by this evangelical procedure we do not alienate,

drive out, and perhaps start toward perdition, the members of the lodge-man's family.

We freely admit that it is sometimes necessary to debar or to discipline. And for this the constitution should provide. When one openly and persistently declares that he prefers the lodge to the church, advocates its religion, and is unwilling to be taught, he is not fit for the communion of the church, and should not be permitted to come to its altar. But we are persuaded that under the evangelical procedure outlined above such cases will be few and far between.

The place for discipline.

Let every conscientious pastor do all he can, with the help of Almighty God, to preserve his people from the pernicious power of the lodge. Prevention is better than cure. Cure is better than surgery. Surgery better than death.

We have tarried so long on this point because of its vital importance to our Church. It is an evil that the pastor will find, and with which he must reckon before he can approach his ideal church.

In working for that church he needs all the help he can secure from the people who are to form that church.

He needs, first of all, a good, loyal, and willing church council, with a sound and safe constitution to guide it. The constitution is generally provided by his synod, or, if not, a model is easily procured.

The church council.

Now let the best men be sought out for deacons and trustees. They need to be men "of honest report, full of the Holy Ghost and of wisdom" (Acts vi. 3). In order that the best available men may be elected the pastor needs to suggest and advise beforehand, where it will do the most good. He is often handicapped by men thoughtlessly nominated or nominated to further some unwise or unchurchly measures. Men are nominated also in order to get their better financial support, or to get them to take a more active interest in the congregation, without the least regard to their fitness for the office. Now this is wrong and hurtful to the church. The wise pastor will take every legitimate precaution to prevent such blunders. Having secured a good council, let them meet regularly, at least once a month, carefully consider all the interests of the congregation and of its members, plan and work for improvement and enlargement, and so further the Master's work. Let the records be faithfully kept and the finances be carefully administered and accounted for. Happy is the pastor who has an efficient cabinet of able counselors and aids, willing not to advise only but to work also. The pastor is *ex-officio* president of the council.

How to  
secure a good  
council.

Next to a good council the pastor needs a sufficient and an efficient corps of Sunday school workers. It is taken for granted that he is deeply

The Sunday  
school.

interested in the church's nursery. God pity the pastor who has no love or care for the lambs of his flock, absents himself from his Sunday school, and takes but an unwilling and drowsy interest when present. He lacks one of the important requisites of a good pastor.

He should always have some of the most promising young people in training for teachers and officers; should frequently and kindly counsel with these and those already in office, encourage and foster in them a love and efficiency for the work, and should show his appreciation of their service. He should constantly endeavor to make his school attractive as well as efficient; should know and have a kind word for every boy and girl in the school; should, in fact, pay special attention to the boys, as they are hardest to hold and oftenest neglected. Happy is the pastor who knows how to win and hold his boys. The pastor should have regular meetings with his teachers wherever possible. At these meetings he should not merely teach them the next lesson, as he would teach a Bible class, but should teach them how to teach this particular lesson to their various classes. He should know how to help the primary teacher, the teacher of restless boys, of giddy girls, of wayward youths, and, in short, of all the varieties in the school. To this end he needs a wise pedagogical

How to secure  
good  
teachers.

talent and tact. With his teachers he should also talk over all the interests, the perplexities, and the difficulties of the school. As pastor of every lamb in the flock he should know when one is in danger or has gone astray, and aid the teacher in its reclamation. He should, as the *ex-officio* pastor and head of the school, see to it that the literature and books used are all in harmony with the doctrine and spirit of his church, that the teaching is sound and thorough, and that the school work hand in hand with his catechetical instructions.

He should encourage the parents and older people to attend, and, whenever possible, should teach the Adult Bible Class. It is always a pleasant sight to see a spectacled class of aged saints, studying the Word under their pastor. Such a Sunday school will be a mighty force in the furtherance of the church's work.

We do not believe in too many societies and organizations within the congregation. We believe that many a congregation has been over organized. We fully accept and endorse the Lutheran position that the congregation is *the* organization to promote and direct the churchly life and activity. And yet we believe that with proper limitations and due care this life and activity can be assisted by a

Societies in  
the  
congregation.

rightful division of labor. An organization that is of the church, by the church, and for the church certainly ought not to hinder, but rather help to secure the closest relationship, and be a most helpful agency in the life and work of the congregation. Such is the Luther League. It is not a church within the church. It does not arrogate to itself what belongs to the congregation. It is nothing more or less than a large committee of the congregation, existing and working by authority of the congregation, and subject always to its direction and control. Its first President, Mr. E. F. Eilert, says (*Lutheran Cyclopædia*, p. 296): "It has been the design of the leaders of the Luther League from the beginning to keep the movement near the church. In fact, it is the church working in and through and for its young people. The relationship is as intimate and vital as is that of the infant department to the main Sunday school. No sign of pulling away from the church has been observed. Its motto carried out cannot fail to secure the closest relationship and render the League a most helpful agency in the work of the congregation."

The Luther  
League.

Let the pastor then encourage and assist in the forming and the guiding of a Luther League. Let him be the inspiring and directing spirit in it, and it will be a blessing to his church.

Dr. Horn (Ev. Pastor, p. 158f) says: "It will be of use for the pastor to throw upon his young people, as early as possible, duties in the congregation. He should cultivate their unreserved confidence, to which a friendly cheerfulness on his part will contribute. He should not hesitate to warn them against the temptations he may see besetting them, or, if they fall into sin, he should restore them in the spirit of meekness. He should encourage the formation of associations among them for mutual assistance and for good works—in which associations, however, he ought always have authority and oversight.

The pastor's  
place in.

"He should take a friendly interest in their pleasures, directing them to useful books, giving them social opportunities, and discouraging all doubtful amusements, especially those in which young and unmarried people only take part, to the exclusion of their parents and elders. The parsonage may be made a centre of wholesome influence."

In all this the Luther League will assist him. The reading course will help him to educate them in intelligent love and loyalty to their church. It will also aid him in making his League an efficient missionary agency. The topics will assist him in directing the devotional life. He himself should keep and read the Luther League Review. He can and should make and keep his League



acquainted with all the church's institutions and activities. Thus his League will help him to have an ideal congregation.

We have already intimated that the pastor needs a good woman's missionary society. This also should have his constant counsel and encouragement. He should advise the good women as to the best books and periodicals, should often attend their meetings, read or relate to them missionary news and stories.\* He should also direct them as to the disbursement of their funds. We scarcely deem it necessary to advise against devoting any of their funds to the use or support of their own church. We have known pastors who advised the women to vote their funds for the building of a porch or for otherwise improving the parsonage. Others make the excuse that their own church is poor and needs all it can raise at home. Thus to use funds raised for missions is false pretense, a pious fraud, and a disgrace to the pastor who favors it. Let missionary funds be sacredly set aside for missions away from home, and for that alone.

Missionary  
societies.

The ideal congregation will take care of its poor. For this also it needs the leadership, encouragement, and direction of a wise and an earnest pastor.

\* Guard against the idea that the missionary society monopolizes the missionary interest of the congregation. Insist that it is to leaven the whole church with missionary zeal.

Care for the  
poor.

The congregation that does not take care of its poor lacks one of the essential marks of an evangelical church. (See Gal. ii. 9, 10; Acts vi. 1 ff: xi. 29, 30: xii. 25: xxiv. 17; Rom. xii. 8, 13; 1 Thes. iv. 9, 10; 1 Tim. v. 10; James i. 27.) Dr. Horn says, p. 191: "A pastor should see that his congregation provide means for the relief of the needy; and the distribution of it should be through the hands of officers of the congregation, who should personally meet the misery they seek to relieve."

As to helping those not of his church the Doctor says, p. 192: "His first duty is to the poor of the household of faith. When others apply to him he should first satisfy himself that by giving he is really assisting them. For this purpose it is well to have the assistance of women of experience, who will look closely into the condition of those asking relief. A registry of those assisted should be kept, and nothing should be given to those who make mendicancy a profession. A pastor in a town or city should endeavor to become familiar with the methods of the organized charities of our largest cities."

In this also the pastor must be an example to his flock. He must ever carry with him a warm heart and an open hand, always glad and ready to distribute to the necessity of saints; given to hospitality.

In a large city parish it is well to divide the labor. Sometimes here also a special organization is very helpful. This may take the form of a mutual aid society, with regular dues and systematic assistance. The congregations of the German Iowa Synod have such organizations that might serve as models. But in congregational benevolence the helping of the needy should go before provision for self. This is apostolic. This was the custom of the Early Church. \*

Congregational helps.

This beautiful and Christ-like trait of the Early Church was one of the chief sources of its power in overcoming the world. Could we bring back that first love, that mind of the Master, into all our congregations, undoubtedly a large part of the opposition to the church would die out, and she would once more go forth conquering and to conquer. Could we have parish deaconesses and deacons after the model of the Early Church, our poor would be looked after and the alleged need of the beneficiary lodge would drop out. Let it at any rate be an accepted principle that it is a shame for a congregation to let any of its members suffer, or be driven to the lodge, or to the charity of the civil authorities. The sainted Rev. Dr. Passavant once met an aged grandmother on the train, on her way to the poor-house. He found that she was a Lutli-

Passavant.

\* See Uhlhorn's Christian Charity in the Ancient Church.

His  
experiences.

eran, and was righteously indignant that a Lutheran Church should allow a member to go to the poor-house. At another time he received a gushing letter from a young lady telling of a glorious revival in her church—not a Lutheran Church. At the close of the letter she gave some family news and told how grandmother had again gone to the poor-house, and that some other member of the family was in a county hospital. It is needless to say that Dr. Passavant took no stock in that revival. At another time he was met on the street in Pittsburg by a prominent pastor of a large city church, who urged the Doctor to go with him to a noon-day prayer meeting. The Doctor answered: "Really you must excuse me. I have so many sick of your church in my hospital that it keeps me going to provide for them." \*

But we must close this long discussion of the pastor as the head of his church. He desires a believing church and a working church. He is a wide-awake and busy man himself. He is the leader in every proper activity of the church. But

\* Every Lutheran pastor should make himself familiar with the "Inner Mission" work of the German church. We advise a careful study of William's Christian Life in Germany, Stevenson's Praying and Working, and Miss Sutter's A Colony of Mercy. In German the literature is very rich.

he has the art of setting his people to work and keeping them at it. He knows that there is a vast amount of latent talent in his church. He wants to use it. He will be careful not to push forward conceited people, or those who have wealth and social standing. He will often find his best workers in the humblest ranks. He will try to find what each one is fitted for and then set him to work. He wants to have them all at work, and always at work.

He cannot have and keep his church well in hand unless he is careful in keeping the records. The neglect and slovenliness shown in some parish records tell a tale on the pastor of which he may well be ashamed. And they will tell that tale for years to come. They will tell his successors and the future generations of his church what an unreliable and lazy man he was! For your church's sake, for your work's sake, for your reputation's sake, keep your records, keep them fully, accurately, neatly. Carry a pocket record. Have the data of every ministerial act written down before you perform it. Neglect here is dangerous. Then copy regularly. We need not give detailed directions. Many well-arranged and convenient Church Record books are now available. Get the best and make it a credit to yourself. It is well to keep also a

The church records.

record of pastoral visits with dates, of sermons preached with dates, and of whatever it may be useful to recall. All this will help to make yours a well-organized church, which can be more easily developed and led on toward perfection.

## CHAPTER IX.

### GUARDING THE GOOD NAME AND THE ALTAR OF HIS CHURCH—CHURCH DISCIPLINE.

WHO shall be the communicant members of the ideal congregation? Who shall be admitted to its rights and privileges? Who shall continue to enjoy them?

In a Lutheran Church all the baptized children are members, and are under the care of the pastor. He is responsible for every such lamb of his flock, but these lambs are not communicants until they have voluntarily taken upon themselves the vows and obligations of the church. Of this we shall speak later on.

But an ideal church is not satisfied with taking care of its own, but realizes its missionary vocation to all the unchurched within its reach. The true pastor is not only a shepherd, caring for his own flock, but also a fisherman, catching men out of the worldly waters around him. Every unshepherded and unchurched family and individual within his reach is legitimate material for his parish. It is

For whom is  
the pastor  
responsible?

not only his right, but his God-given duty to use every endeavor to gather all such into his fold. Let us be forever done with the pernicious heresy that only "Lutheran material" is to be looked after. What is Lutheran material? What is Lutheranism? Is it not the purest teaching of the Gospel? And is not the Gospel for all? We verily believe that the pastor who neglects and passes by these lost sheep will one day have to render an account for his criminal neglect. Let the pastor then find out where and who these families and individuals are. Let him persistently visit them, gain their confidence, instruct them, and, if possible, win them for his church. They are, as a matter of course, not to be admitted to the church's communion until their hearts are drawn to Christ, and their minds enlightened as to what is involved in the step. They are also to know, at least, the rudiments of the church's distinctive doctrines. They cannot all be measured with the same measure. Allowance must be made for antecedents, circumstances, mental culture, and gifts. It stands to reason that not all can commit even the necessary parts of the Catechism. Not all can take a full course in catechetical instruction, but they must understand, at least, the most important doctrines. The pastor must often be willing to instruct them privately. They should read for

How outsiders  
are to be  
made  
members.



themselves, under his direction, and then talk over with him what they have read. \*

When such persons are ready to apply for full membership in the congregation the pastor must first make up his own mind as to their ripeness. Then he must lay the application before his church council, which must advise with him as to their admittance. They are then publicly received by adult baptism or by confirmation, as each case may require.

The Lutheran pastor is never to be a proselyter, but to every true Lutheran pastor members of other denominations will come, unasked, and request admission to his church. Let us have only the right kind of preaching, life, and work on the part of our pastors, and multitudes of those who are dissatisfied and hungry, under the ignorant, rationalistic, sensational, or fanatical preaching, and the worldly spirit and methods of other churches, will find that there is one solid, safe, and satisfying church where they can always get real soul-food. They will come more and more. The simplicity, clearness, directness, and earnestness of our Biblical preaching, our churchly worship and life, will attract and hold them. It is our growing conviction

Attraction of  
our church.

\* The writer may be pardoned for saying that one of his objects in writing *The Way of Salvation in the Lutheran Church* was to help this class.

that, given the right kind of a ministry, our dear Church will in time win back more than she ever lost to the less evangelical churches.

How shall such applicants be received?

They should always bring letters of dismissal where such can be had. Church comity should be strictly observed. But what is the value or use of letters from other denominations? What do they show or guarantee? They show, at best, that the bearer has been a consistent member of a church of another faith and spirit. But they neither show nor promise anything as to the Lutheran membership applied for. The letter then is not sufficient. Instruction also is necessary. The applicants need to understand the doctrines of the church which they desire to enter. Here the same course recommended above, for those not brought up in our church, with proper modifications, is to be pursued. Confirmation is not absolutely necessary. It is not a divine institution, but a public confession of the acceptance of the church's faith must be insisted on. For this our Church still needs the proper form. Till we get one, let the pastor call the applicant, of whose fitness he and the church council have been satisfied, forward to the altar. Let him in a few fitting words remind the applicant that, while he has at some former time made a public profession of faith in Christ, he now comes to make

Receiving  
members from  
other de-  
nominations.

his spiritual home in this congregation. That, in order that this congregation may know of his faith and purpose, he do now answer whether he heartily accepts the faith and practice of the Evangelical Lutheran Church. Thereupon he may give the right hand of official recognition and fellowship, and publicly declare him entitled to all the rights and privileges enjoyed by communicants of this church so long as the faith and life shall correspond with the professions now made. Then let the whole congregation be asked to join the pastor in a special prayer for God's grace and guidance for these new members. Finally let them be commended to the fraternal fellowship and love of all the other members.

Dr. Horn (Ev. Pastor, p. 202) admirably sums up the qualifications of persons to be received into the congregation: "He must be a baptized person (Eph. v. 25, 26; 1 Cor. xii. 13), who confesses his belief that the Holy Scriptures of the Old and New Testaments are the Word of God, and that the doctrine contained in the Confessions of the Lutheran Church (viz., in the Augsburg Confession and the Small Catechism, with which, especially the latter, he ought to be well acquainted) is the true Christian doctrine (Gal. ii. 4, 5; Eph. iv. 3-6; 2 Cor. vi. 14-18; 2 John 10, 11). He must wish to be a member of the Evangelical Lutheran Church

Who can be  
received.

(Matt. x. 32, 33; 2 Tim. i. 8). He must lead a life without offense (1 Cor. v. 9-13; Matt. vii. 6), and he must not be under discipline in another congregation."

Church  
discipline.

So far the true pastor does his work with alacrity and joy. But this is only one side of the work in order to have a congregation of influence and power for good. In order that his church, as a whole, may be a salt of that part of the earth in which it is situated, a burning and a shining light in the midst of a crooked and perverse generation, holding forth the Word of life, a community of living epistles read and known of all men, a city set on a hill whose light cannot be hid, he must keep it as pure as possible. This brings us to the unpleasant subject of church discipline. Here also it is the duty of the pastor, as bishop of his flock, to see that a proper Scriptural discipline is introduced and carried out.

Here, again, the caution against an untempered haste and an unevangelical zeal is necessary. The young pastor will often have his righteous soul vexed. He feels like going to work vigorously to pull out the tares. He would sometimes call down fire from heaven. But, hold! Patience! Patience! What would Jesus do? He would not break the bruised reed nor quench the smoking flax. How patiently He carried, how gently He dealt with a

Philip, a Thomas, a Peter. He even carried Judas for three years. He gently but firmly restrained all hasty, overzealous, and legalistic reformers.

We quote again from Dr. Horn, p. 204f: "Discipline, however correct in principle, is not to be enforced to the ruin of the church. 'Some,' says St. Augustine, 'we bear with, whom we cannot exclude or punish; we cannot, for the chaff's sake, give up the wheat, nor forsake the flock of Christ because of the goats who will be separated at the last day.' And Luther wrote in reference to a complete 'Discipline' prepared for the church in Hesse in 1533 by the Synod of Homburg: 'It has given me great joy to see your zeal for Christ and for Christian discipline, but in this time, which is so restless and so little prepared for it, I would not venture to advise so sudden an innovation. We will have to let the peasants drink for awhile. . . . It will arrange itself, for we have no right to make laws. So I would advise that you begin little by little, as we do here, first to withhold the communion from those who are known to deserve excommunication (for this, which is called the *less*, is the true excommunication), and afterward not to allow them to act as sponsors in baptism.'"

Caution in discipline.

Dr. Horn then quotes Dr. Walther as follows: "To introduce at once a thorough discipline into a new and uninstructed congregation would not accord

with the spirit of our Church. Here the preacher must be guided by the maxim, *Salus populi suprema lex*. To wish to compel a congregation to the practice of a right discipline, before giving them thorough instruction concerning it, would be to wish to reap before the seed is sown. And would it not be a great foolishness rather to imperil a congregation, rather to put it in danger of losing the Gospel, than to neglect that which, while it is not essential, pertains only to its well-being?"

Dr. Walther (Pastorale, p. 315f) quotes further from Luther, Jonas, Bugenhagen, Melancthon, Gerhard, Schmid, Meyfart, Meelfuehrer, Laelius, Andrea, Hartman, *et al.*, in favor of a correct discipline. He bases it on the following passages of Scripture: Matt. xviii. 15-17; vii. 6; Rev. ii. 2, 14, 15, 20; 1 Tim. i. 20; iii. 5; v. 20; 1 Cor. v. 1-5, 9-13; 2 Cor. ii. 6-11; 2 Thes. iii. 14, 15."

Scriptural  
grounds.

The fundamental passage for discipline is Matt. xviii. 15-17. Luther says (Large Catechism, Eighth Commandment): "The right way is to observe the order set by Christ (Matt. xviii. 15). There thou hast a precious and beautiful rule for the management of the tongue, a rule worth noting because of the wretched misuse of the tongue. And accordingly take care that thou do not talk about thy neighbor and backbite him, but rather admonish him in secret for his benefit. And so if someone

oring to thine ears that this or that one has done thus or so, teach him to go himself and charge him to his face there where he saw it done ; or, if he be not willing to do this, let him hold his tongue." This is good advice, both for the pastor and for an offended church member.

Other confessional passages bearing on church discipline are Augsburg Confession and Apology, on Ecclesiastical Power, Art. 28 ; also Apol., on Confession, Art. 11, and Smalcald Arts., III. 9.

It should not be necessary to caution the pastor against lending his ear to the gossip or tale-bearer. Give to all such the advice of Luther in Large Catechism quoted above. Never should a pastor refer in a sermon to such gossip, whether about himself or about someone else.

What kind of communicants then are proper subjects for church discipline?

Subjects for  
discipline.

1. Such members of the congregation only as have been guilty of flagrant, public offense against God's commandments, and whose guilt is clearly established. Such was the case of the incestuous person in the church at Corinth. (See 1 Cor. v.)

2. Such persons as persistently maintain fundamentally false doctrine after having had the error patiently shown them so that they themselves see that it is contrary to Scripture (Rom. xvi. 17 ; Tit. iii. 10, 11 ; 2 John 9-11).

3. Such as have shown themselves unwilling to learn or to improve, and maliciously endeavor to lead others into their dangerous ways.

4. Those with whom the steps commended by Christ, in Matt. xviii. 15-17, have been carefully and repeatedly followed.

5. Such as have had a fair trial, according to the constitution of the congregation, and have been declared deserving of discipline by the church or its proper representatives.

6. The pastor alone can neither exclude nor suspend from membership in the congregation. In special cases, known to him alone, where there is a good reason for not yet informing the church council, or where there is no time, the pastor alone may refuse to administer the communion to the offender. Of course he will inform the offender, privately, before communion, of his decision.

We have known pastors, to their shame be it said, who would strike the names of persons who refused to support them, or against whom they had a personal pique, from the church roll. They should themselves be called to account before their synod or conference. The pastor can no more exclude than admit to membership in the congregation.

Mode of  
procedure.

As to the mode of procedure :

1. See that Matt. xviii. 15-17 has been carefully



kindly, patiently, perseveringly, and repeatedly followed.

2. See that the constitutional provisions of congregation and synod are carefully followed.

3. See that the accused be duly informed of the time of trial and of the charges against him. Let there be no undue haste.

4. See that the accused have every opportunity to defend himself, and to bring proper witnesses in his own behalf.

5. Let the whole procedure be conducted in a spirit and manner becoming Christian brethren. Let there be no personal spite, no bitterness or railing, but gentleness, kindness, a tone of sorrow, and of an earnest desire to win back the erring.

6. In the decision better make a mistake on the side of charity and leniency than on the side of severity.

7. Finally, we repeat our most earnest advice : Avoid public discipline as long as at all possible. Consider patiently and prayerfully the salvation of the offender's soul, and also the welfare of the souls of his family and friends. Let discipline be the final resort. As long as there is even a faint hope of winning the offender by the Word and the power of love, wait, work, hope, pray. One of two results will often follow : Either the offender will be brought to repentance and reformation or he will

Directions.

announce his withdrawal, and thus exclude himself. In either case public discipline is avoided.

Hartmann's  
rules.

We cannot forbear giving in full the eighteen excellent rules of L. Hartmann, quoted by Horn, p. 211ff:

“ 1. Brotherly correction must be so administered as to further the glory of God and the salvation of one's neighbor ; not in such a manner as to make our neighbor an object of scorn, but that it may be evident that it does not proceed from malice, hatred, or vainglory.

“ 2. Every rebuke must be based on certain knowledge of an actual transgression.

“ 3. He who rebukes must always keep in mind our common frailty, and so at the same time rebuke himself.

“ 4. He who reproaches another must be careful not to be stained with the same or a like sin.

“ 5. Secret sins, or those known to you alone, or to but few, are not to be openly rebuked, but privately between you and the transgressor alone.

“ 6. Therefore whoever bring the secret sins of their brethren before the congregation, without first observing the steps which Christ prescribed for such cases, shall not be heard, but shall be rebuked and recalled to the laws of love.

“ 7. Even open sins known to all are not in the first instance to be punished openly.

“ 8. The reproach shall not be too cold and too mild, nor too hard and stern, but shall be tempered and weighed, that our brother may by it be led through conviction of his sins and reflection on the wrath of God with a contrite heart to true repentance.

“ 9. The mean is to be found, so that the gentleness of the spirit may mingle with the bitterness of the rebuke. Specifications.

“ 10. An admonition will be fruitful, if he who rebukes keeps in mind the disposition and condition of the offender.

“ 11. The rebuke ought to vary with the nature of the sin.

“ 12. Reference must be had to time and place (Prov. xv. 11; Sir. xxii. 6; 1 Sam. xxv. 36, 37).

“ 13. If the crime of which our neighbor is guilty is of such a nature as to injure the church or the State, or if there be danger in delay, that he who knows and does not discover it may be considered an accomplice, then we should not wait to admonish privately, but quite neglecting this duty, or obeying it only so far as it befits the case, we should make the crime known at the proper place.

“ 14. If a purposed crime is greater and threatens more than the good name of him who intends it, then it is to be discovered at once, especially to

those who have power and authority to prevent it (Acts xxiii. 13, 14).

“ 15. If your neighbor repents of his error or crime, or if he amends without any rebuke, or if others for whom we ought to have more regard will suffer with him, he is either not to be rebuked at all or very mildly.

“ 16. If it is quite evident that all rebuke is vain, that it will be preached to deaf ears, then admonition and rebuke may be spared.

“ 17. The witnesses in the second admonition should be such as are likely to win the brother, and at least should not be odious to him; for if they are quarrelsome or odious to him, or such as cannot keep quiet, and whom he cannot endure, there will be no good result, but out of shame and hatred he will heap sin upon vice and harden himself. Therefore relatives or friends whom he trusts should be chosen before whom the offender will not be ashamed to confess his sin, and who in the right way by their authority can move him to confession and amendment.

The witnesses.

“ 18. All the grades of admonition are to be repeated several times, and we should labor with a penitent until he amends his life or until, through contempt of all admonition, he evinces his obdurate stiffness, for, in Matthew xviii., Christ shows the order and grades of rebuke, but not how often they

shall be used. That each is often to be repeated will appear from the twenty-second verse, where Christ teaches that our brother is to be forgiven till seventy times seven."

So far Hartmann. These rules are good for the pastor, for the church council or congregation as a whole, and for the offended individual. They were written for a State church, and a few expressions would not fit into American free church life. There might be a difference in judgment also as to when an offense is such a serious injury to the church as to justify the omission of the private admonition commended in Matt. xviii. 15. We commend for special consideration the last two rules.

But suppose that the final sad step has to be taken. A member has been suspended from the privileges of the church that he formerly enjoyed. The suspension has been publicly announced. How is he to be treated? Dr. Horn rightly says (Lutheran Cyclopædia, p. 98): "Every sentence must really be but a suspension, for the church must welcome the repentance of the guilty, and, being satisfied by its fruits of the reality of that repentance, should receive him again to the communion as publicly as she excluded him."

Suspension  
and excom-  
munication.

How is he to be treated in the meantime? Should the pastor and church members ignore him, refuse to speak to him, and try in every way to humiliate

Treatment  
of the  
disciplined.

him? This is the spirit of the unrenewed and revengeful old Adam. It is not the spirit of Christ, and should be unknown in the Bride of Christ. But it is only too common. Not so. That fallen one is to be pitied. The pastor and his church are to show him every possible kindness. He ought to be encouraged to come to the hearing of the Word. The pastor, and his deacons especially, should frequently visit him, and use every kindly endeavor to bring him to repentance. And when he does repent and is publicly restored there is joy among the angels of God and in the hearts of all true children of God. They welcome him even as the Father welcomes the prodigal son.

Tender  
treatment.

# PART IV.

THE PASTOR IN THE SANCTUARY.





## CHAPTER X.

### IN THE PULPIT—PREACHING THE WORD.

IN considering the general work of the pastor, viewed as the head or leader of the congregation, we must give a special place to his public functions in the sanctuary. It is here before the assembled congregation that he stands forth as the *episcopus*, the overseer and the spiritual leader and guide of the whole flock. It is when performing his ministerial acts in public that his people look up to him and see in him their shepherd. Here they realize that he is the one whom the Holy Ghost has made their overseer, to feed them, to lead them, to lift them above earth's sins and sorrows.

The pastor in his public work.

The most important of all his public acts is the preaching of the Word. It is here, in his pulpit, that he can in a peculiar manner feel himself doing the work of Him who was anointed "to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that

Preaching.

mourn ; to appoint to them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Here he stands as the commissioned ambassador of Christ, exercising the ministry of reconciliation. We need not delay here to show the important place that Jesus and the apostles gave to preaching. Paul spoke of the preached Gospel as the power of God unto salvation, and assures us that it pleased God by the foolishness of preaching to save them that believe. The Early Church, in those halcyon days before she had lost her first love, set great store by preaching. Tertullian is quoted as writing : "No congregation in the primitive church separated without being fed with holy sermons." Gregory Nazianzen insists that "preaching is the principal thing that belongs to us as ministers of the Gospel." Augustine makes it the proper work of a bishop.

The importance of preaching.

In proportion as preaching declined did the church grow cold and corrupt. The Reformation was a reviving of the preaching of the Gospel.

Luther somewhere calls preaching the "greatest and principal part of all worship." The Apology to the Augsburg Confession, Art. 24, says : "There is nothing that can keep the people to the church but good preaching ;" and in Art. 25 it is

taught that the church can be preserved only as she maintains right preaching and teaching.

Dr. Walthier is therefore correct when he says (Pastorale, p. 76): "The most important of all the pastor's acts is his public preaching." And on the following page he says: "A minister may be ever so good as a liturgist, ever so gifted as a ruler of his congregation, or in private pastoral work, but all this can never take the place of right preaching."

Walthier.

True, we sometimes hear this denied. But it is among those who sympathize with the High Church Party of England. Bridges, himself an Episcopalian, p. 175, Christian Ministry, quotes disapprovingly from Advertisement of Vol. I., Tracts for the Times,\* thus: "The sacraments—*not preaching*—are the sources of divine grace." Again, from Tract 89: "We would not be taught entirely to depreciate preaching as a mode of doing good. It may be necessary in a weak and languishing state; but it is an instrument which Scripture, to say the least, has never much recommended." May such sentiments never find an echo in our dear Church. Let us rather hold with Loehe (Ev. Geistliche, Vol. II., pp. 5, 6): "The minister is a 'pastor' (shepherd) and 'teacher.' This shows us that it is the end and aim of the holy office to shepherd the

Loehe.

\* Tracts for the Times were the official organ and mouthpiece of the leaders of the Oxford Movement, which led so many from the Church of England to Rome. History has its warnings.

The Word  
the principal  
means.

sheep, to lead them into the green pastures of God's love and eternal life. But the designation 'pastors and teachers' also shows that the principal means (*Hauptmittel*) given them by God for the accomplishment of their work is the Divine Word. By means of this the shepherd teaches and renews the members of his flock. In fact, the pastor has no official means except the Word. Whatever else he may use or do becomes fruitful and helpful only in so far as it is connected with the Word. Even in the sacraments it is not the earthly element, but rather the Word upon which all depends. 'It is not the water, indeed, that produces these effects.' 'The eating and drinking, indeed, do not produce them;' but the Word connected with the elements makes out of them the bearers of heavenly treasures, binds together the earthly element and the heavenly good, prepares the souls for the proper reception and for the appropriating of their blessings. It is all through the Word. By it the Lord made the world, and through it He renews and sanctifies it. And the servants of the Lord accomplish everything that belongs to their office through that Word." This is introductory to Loehe's treatment of Homiletics. To see further how important Luther regarded the preached Word, we need only call to mind his explanation of the Third Commandment: "We should so fear and love God as

Luther.

not to despise His Word and the preaching of the Gospel, but deem it holy, and willingly hear and learn it." So he says: "The devil does not mind the written Word, but he is put to flight wherever it is preached aloud."

In his *Ordnung des Gottesdienstes in der Gemeinde* he says: "Let it first of all be kept in mind that the Christian congregation shall never come together unless God's Word is preached. . . . It is better to leave off everything except the Word, and there is nothing better used than the Word, for that this should remain uppermost among Christians is shown by the whole Scripture itself. Therefore, where the Word is not preached, it is better that we neither sing, nor read, nor come together at all."

Word essential  
to a normal  
service.

To this Achelis adds (*Practische Theologie*, Vol. I., p. 195): "This position of the preaching of the Divine Word in the public service of the congregation has been recognized in the Evangelical Church, with great unanimity, as specific of the Reformation."

This is not the place for a treatise on Homiletics. We merely call attention to a few fundamental principles that are of vital importance to the Lutheran pastor.

Principles.

To the Lutheran the sermon, as the preached Word, is a means of grace. Through it the Holy

A means of  
grace.

Spirit calls, gathers, enlightens, and sanctifies the whole Christian church on earth. It is a constant offer of pardon; a giving of life, as well as a nourishing and strengthening of life. In the Reformed churches the sermon is apt to be more hortatory and ethical. It partakes more of the sacrificial than of the sacramental character. The individuality of the preacher, the subjective choice of a text, the using of it merely for a motto, the discussion of secular subjects, the unrestrained platform style, lack of reverence, lack of dignity, and many other faults are common, and are not regarded as unbecoming the messenger of God in His temple. Where there is a properly trained Lutheran consciousness such things repel, shock, and are not tolerated. Dr. Spaeth says (Luth. Cyclopædia, Art. Homiletics): "Lutheran preaching must be marked by a distinctively Scriptural, churchly, and evangelical character. Its essence is the proclamation of the saving *facts* of the Gospel. It presents Christianity as the great central historical fact, a history of everlasting significance, applied to the needs of the present time and to the individual soul, with careful psychological discrimination and with all pastoral wisdom and faithfulness."

Must present  
saving facts.

Requisites of  
the sermon.

Dr. Walther (Pastorale, p. 76) sums up the most important requisites of the sermon as follows:

"1. It should contain nothing but God's Word

clearly and purely set forth (1 Peter iv. 11 ; Acts xxvi. 22 ; Rom. xii. 7 ; Jer. xxiii. 28 ; 2 Tim. ii. 15).

“ 2. That in it God’s Word is rightly applied (2 Tim. iii. 16, 17).

“ 3. That the whole counsel of God be declared to the hearers for their salvation (Acts xx. 20, 26, 27).

“ 4. That it be adapted to the special needs of the hearers (Luke xii. 42 ; 1 Cor. iii. 1, 2 ; Heb. v. 11 : vi. 2).

“ 5. That it be timely (Matt. xvi. 3).

“ 6. That it be well arranged (Luke i. 3).

“ 7. That it be not too long.”

Dr. Horn (Ev. Pastor, p. 78) quotes Dr. Walther further as saying: “To purity of doctrine it is necessary that the word of truth be rightly divided (2 Tim. ii. 15), that is, that the law and the Gospel be properly distinguished. He who takes away the sharpness of the law by the Gospel and the sweetness of the Gospel by the law ; he who so teaches as to comfort and secure, and still more he who terrifies those already terrified by their sins ; he who directs those who have been convicted by the law to prayer only, instead of directing them to the means of grace ; he who so expounds the law, its requirements, and its threats as to produce the impression that God is satisfied if a Christian does as much as he can, and overlooks frailties, or makes

Law and  
Gospel.

the Gospel a comfort for the pious only ; he who seeks to lead the unregenerate to good works by means of the demands, threats, and promises of the law, and requires of those who are still without faith that they give up sin and love God and their neighbor ; he who demands a certain degree of repentance and comforts only those who have become new creatures ; he who changes *I cannot believe* into *I dare not believe* and the like ; such an one does not rightly divide the Word of truth, but confuses law and Gospel ; and though he preaches both law and Gospel, his doctrine is false."

A warning to  
the careless.

On p. 80 Horn quotes from Beck's Past. Theol., p. 61, thus: "He who takes all the people in church or in a private meeting to be good Christians, and addresses them as if they were already converted men, or members of Christ's body, while there are yet among them the godless, the unconverted, the dead, backsliders, the lukewarm, and the indifferent—he who does not say this, and warn his people of it, is responsible before God for all the souls whom he lulls to sleep, or at least leaves unwarned or unawakened by his silence regarding the divine severity, and by his illusive pictures of the Christian life."

A guide to the  
ignorant.

On the next page Dr. Horn says: "Every sermon should contain so much of the order of salvation that, if it were the only sermon a person could



hear, it would not leave him in ignorance of the way of life. A sermon should not preach of faith without showing how to obtain faith. The doctrine of good works and of sanctification should not be overlooked. But the Gospel ought to be preached principally. No important doctrine and no common duty but should receive attention in the course of the year."

Another quotation from Walther, too good to be omitted, is given by Horn (p. 82f): "He who does not stand in daily communion with God, who does not from his experience of himself know the deceitful and bottomless corruption of the human heart, nor has experienced and daily experiences the manner in which the Holy Ghost operates on his own soul; he who does not pray when he approaches his text in order that, comparing it with the condition of his hearers, he may find the very matter to be treated, who does not pray when he goes to develop it, who does not pray when he goes to memorize, who does not pray when about to go into the pulpit, who, in short, does not beg God to give him the right sermon, and then rise to preach anointed with the spirit of prayer, such an one cannot preach a right sermon. It may be that after a sermon, born and delivered as we have advised, no one will cry out, What a sermon! that hardened hearts will go out of God's house silent, and rather

The spiritual  
preparation of  
the preacher.

not speak of it, yet so much the more feel driven to speak of it with God ; but far from this being no result, it is the very best result. Great praise is often a suspicious sign ; and such praises often end in—nothing.”

Helpful  
suggestions.

To all this we would add six important suggestions that will be helpful to all who will faithfully follow them :

1. Faithful  
preparation.

1. Be conscientiously faithful in your preparation for the pulpit. We have insisted on diligence and system in study. We have shown that sermonizing must occupy a goodly share of the study hours. The pastor who does not labor faithfully in his study has no right to count on the aid of the Holy Spirit in the pulpit. It is an insult to God for the lazy preacher, who has idled and trifled away his time, to pray for divine assistance in preaching. First do your own plain duty. Use the time and the talents that God has given, and then you may cheerfully and unhesitatingly ask and expect the presence and blessing of the Holy Spirit.

Begin your preparation early in the week. It is a good habit of some able and effective preachers to read over next Sunday's text, when done with this Sunday's work. Take it to bed with you. Think it over devotionally, not critically. Don't study it. Go to sleep on it. After a hard Sunday,

rest and recreate on Monday. But your text is with you. Your mind is at work on it while you are not aware of it. Unconscious cerebration is going on. The text is, if the expression may be pardoned, in soakage. Tuesday morning you will find it pliable, you can get into it. Now work out your plan or outline carefully. Put several hours a day on it, till finished. Write out in full one sermon a week for the first ten years of your ministry.

After the sermon is written, read over and carefully correct. Fix the outline of the thought in your mind. Do not commit the words, but the trend of thought. Go over this repeatedly, without the manuscript. And then, if all has been accompanied by prayer, as suggested above, you are ready to preach. (See Quenstedt, quoted by Horn, p. 77.)

2. In choosing texts and subjects follow the thought of the church year. Preach one or two years on the Gospel lessons at the principal service. Then on the Epistle lessons. Then on the second series of both, and then on the third, as provided for in some church orders. This will obviate a slavish adherence to the old Gospel pericopes, which must of necessity result in either monotonous sameness and repetition or in an unhermeneutical straining of the text.

2. Follow church year.

It will be far more profitable to pastor and people to vary the text as suggested, while keeping in line with the thought of the season.

This is meant to apply to the chief service. Where there are two services in the same church, the second service gives room for a free text. During the festival portion of the church year this also should be in harmony with the season. It may be from the Old Testament, as provided for on p. xvii. of the Church Book. It may be from the Daily Readings or Lessons for Morning and Evening Throughout the Year, Church Book, p. xviii. It may be from the Sunday School Lesson or Luther League Topic.

During the non-festival or Trinity season it may be well to preach a series of expository sermons \* on a whole book of the Bible, or on Bible characters.

3. Think of the people to be addressed.

3. While preparing your sermon have before your mind's eye the people whom you will address. Prepare for and preach to the people before you. Do not continually discuss the scribes and Pharisees and disciples of nineteen centuries ago. You have scribes and Pharisees and disciples before you. Have a message for them. Take the old Bible truth and fit it into the hearts and lives of your

\* We strongly advise the preaching of expository sermons at all the Sunday evening services.

hearers. It was the repeated criticism and counsel of the sainted Dr. Mann to his students: "*Das schmacket zu viel vom Seminar! Greift doch ins Leben hinein!*"

Follow this, and you will give to each one his portion in his season. You will have and give strength to the weak, decision to the wavering, courage to the faint-hearted, warning to the sinning, help to the tempted, comfort to the sorrowing, hope to the hopeless. To this end make your applications as you go along. The old method of bunching the applications and giving them together at the end of the sermon ought to be out of date. Let every point made be applied before the next point is taken up.

4. We have already indicated that we do not favor the reading of sermons in the pulpit. In this we agree with Dr. Horn, who says (p. 77): "It is not the *Lutheran* method to *read sermons*. The great peril of 'extemporaneous preachers,' the danger of continual repetition, may be guarded against by conscientious preparation, and by resolutely confining ourselves to the particular text and particular theme in each discourse. People may be educated into tolerating the reader of sermons, but the masses will always prefer direct address. The man who has a message for the people sitting before him, who will look them in the eye and

4. Do not read your sermons.

“speak earnestly to them, has an immense advantage, and will under God do much more good than if he read before them.”

5. Study  
elocution.

5. We most earnestly advise that every student and every preacher who needs it take lessons in elocution. The preacher to be effective ought to be a pleasing and an attractive speaker. Many a good sermon is spoiled and its power for good lost because of its wretched delivery. The pulpit ought to be the throne of eloquence. Avoid the pulpit tone. Do not imitate. Be yourself. Be natural. Do not bawl and roar. This may do for the mountaineer and backwoodsman. It is out of place and out of date among cultured people. Speak in a conversational tone. But let it be earnest, animated conversation, such as is used in trying to persuade men.

Use simple  
language.

6. Use the simplest Saxon words. Put them into short sentences. Too many preachers are not understood by the common people, who ought to hear us gladly. They do not understand scientific and classic terms. They cannot follow long and involved sentences. They have not been educated as we have. This is of special importance to the English Lutheran pastor. Many of his hearers have only an elementary knowledge of English. They know only the every-day language. We must speak to them in the language of the street,

the shop, and the home. They do not understand the language of the schools and of our theological books. We cannot be too simple and direct for this class.

7. Demosthenes said that the three main requisites to good public speaking are : Delivery. *Delivery*. DELIVERY!

Robert Hall said that the three most important factors are : Preparation. *Preparation*. PREPARATION!

We maintain that, without neglecting any of these, the highest essentials to good preaching are : Application. *Application*. APPLICATION!

## CHAPTER XI.

### AT THE ALTAR—LEADING THE WORSHIP OF THE CONGREGATION.

The pastor  
leading the  
worship.

IN the ordinary services of the sanctuary, *i. e.*, in those services when the Holy Communion is not administered, the preaching of the Divine Word is the most important function of the pastor. This is the specifically sacramental part of such a service. In and through it God offers and gives His grace to us.

But this is not the whole of the public service. The congregation is present not to hear only, but also to worship; not to receive only, but also to give. This is the sacrificial side of the public service. In this the whole congregation has a part. The pastor does not worship alone. He does not bring his individual and subjective confessions, petitions, and thanksgivings before God. For this the place is not in the church, but in the closet. Neither is he the proxy of the congregation who worships in its place. He is simply and purely the leader of the congregation's worship. From the pulpit he speaks to the congregation. At the altar

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he worships with the congregation, and the congregation with and through him. The congregation joins in and responds audibly. It is not individual, but common worship.

Such worship of necessity requires a fixed order and form. Some such order the church has always had. The O. T. Church had its ritual for tabernacle, temple, and synagogue. The first New Testament order was in part modeled after that of the synagogue. True, Christ and the apostles did not construct a liturgy; they laid down principles which the church, under the guidance of the Divine Spirit, was to develop and formulate. But even in the apostolic church we find traces of order, fellowship, and responses. (See Acts ii. 42: xv. 21: xviii. 7: xx. 7, 20; I Cor. xi. 4: xiv. 16: xvi. 2; Rom. viii. 15: xv. 6; Col. iii. 16; I Tim. ii. 1.) That the worship of the church triumphant is responsive is implied all through the Book of Revelation. That the worship of the post apostolic church was liturgical and responsive is clear from the *Didache* and the writings of Justin, Irenæus, and other early fathers.

Worship  
liturgical.

As the liturgies became corrupted the church-life did the same; the Reformation purified the worship of the congregation; rationalism again corrupted it; where the liturgy was kept pure the church's faith and life survived. Vilmar says (Pas-

toral Theol., p. 76): "The liturgy is necessary to keep the balance over against the individuality of the preacher, in order that the Word of God may come to the congregation unhindered and unmul-tilated. In the days of the coarsest rationalism, when nothing but unbelief and human speculation were preached, how many pious souls have lived on and edified themselves with the Gospel in the liturgy, especially in Thuringia and Saxony."

The writer has often said that if the Episcopal Church, with its liberalism and rationalism in the pulpit, did not have its Book of Common Prayer—drawn largely from Lutheran sources—she would have been swamped in skepticism long ago. (Query: What will become of the membership of the non-liturgical churches when their pulpits become secularized and rationalistic?)

Worship a  
common  
service.

The service for the congregation's worship must be a common service. It must voice the common confessions, supplications, and thanksgivings; it must be Scriptural, not only in harmony with its teaching, but permeated with its tone and language; it must be historic, voicing the aspirations of the saints of the ages, hallowed with the fragrance of antiquity, sacred with the memories of the past, a holy bond, binding into one the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, the holy

church throughout the world, and the present congregation; the church in heaven and on earth. While fixed in its essential features it must be sufficiently flexible to admit present and special wants and thanksgiving. It should thus have room and encouragement for free prayer, which must always bear the character of common prayer. The part of the service preceding the sermon should lead up to it and prepare for it. The part that follows should be the appropriation and the response to the sermon. We believe that our common service answers all these requirements.

In order to have that service attain its highest purpose we offer the following suggestions:

1. Wherever at all possible have a churchly sanctuary. Let the building, the furniture, and especially the chancel furniture and arrangement, be churchly. See that everything reflects the beauty of holiness and invites to reverence. If in doubt as to construction, arrangement, or adornment, consult someone who is good Lutheran authority. In this church have free seats—the pew system is an abomination, is contrary to the spirit of the New Testament, and is, in part, at least, responsible for the alienation of the masses—and a hearty welcome for all, with free books for the use of strangers.

2. Do not force the service on an unwilling congregation. Prepare them for it by public and

Suggestions.

1. Have a churchly sanctuary.

2. Introduce service gradually.

private instruction, by showing its Scriptural, historic, and edifying character. For the benefit of beginners and strangers announce the pages as you proceed. This is objected to by some as disturbing devotion, but we believe that it is far more annoying and distracting to have people embarrassed, lose the place, and confusedly turn the leaves. In ideal and constantly uniform congregations this would not be necessary. But is there not something wrong in the congregation that attracts no strangers?

3. Follow rubrics.

3. Do not go beyond the rubrics of the service. Do not ape the High Church Anglican. Avoid the spectacular, the merely entertaining, and whatever detracts from the spirit of devout worship.

4. Be presentable and act reverently.

4. See that you are neat and clean in person and apparel. Come into the chancel at the proper moment. Step slowly; be dignified, quiet, and reverential in all your movements; deliberate, devout, and distinct in utterance. Offer silent prayer, standing with face toward the altar, on entering the chancel. Guard your postures in sitting and in standing. Above all, learn to put heart into every part of the service without affectation, and do not be content until your people put heart into their part. Never forget that the old Adam is a formalist. There is some of that old Adam in you

and in your people. He knows how to use the holiest things for injury.

5. Let every service be in conformity with the spirit and thought of the season of the church year.

5. Follow church year.

6. See that there is harmony in the service; that hymns and anthems fit in. Encourage congregational singing. Beware of hired singers. Where necessary they are generally a necessary evil. Handle them with care. This applies, indeed, to all choirs. If not kept in line, if given free rein for personal whims and displays, if given to quarrel and strife, if lacking in churchly spirit and taste, they may easily become a nuisance. *Here pastoral Klugheit* is needed. Better have no choir than a bad one.

6. Let parts of service be harmonious.

7. True Christian giving is worship. Let the congregation understand this. Let the offerings be devoutly gathered, placed upon the altar, and the blessing of the Lord invoked on them.

7. Christian giving is worship.

8. Be careful of your conduct after the service is ended. It is well for the pastor to greet strangers at the door and invite them to come again. But this should not be done with the robe on. To avoid this, have the doxology sung after the benediction is pronounced—as is the custom in some churches. During the singing the minister can quietly lay off his robe and go to the door. Or the congregation can be instructed to be seated

8. Conduct after the service.

until the minister unrobes and goes to the door. Either plan is better than to have the robed pastor rush for the door to intercept the first departures. Above all, let the pastor preserve a demeanor becoming the time and place, as well as his office. To see the minister who has just officiated at the altar and delivered a message from God going about the church in his robe, or even without it, cracking jokes and acting the clown, is a sin and a disgrace. It ruins the whole effect of the service and the influence of the pastor. Such conduct ought not once to be named in the Lutheran Church.

9. The mid-week service.

9. A word, in conclusion, as to the mid-week service. Have it whenever it is possible to gather even a little band of worshipers together. It will naturally be more free and informal than the Sunday service. It is not necessary to use the liturgy. Free prayer and familiar hymns are in place. It is a good time to have capable laymen pray. But let it be understood that no one not accustomed to pray in public will be called on without his previous consent. The writer does not object to lay-prayers. He had several impressive lessons in his early ministry. Sent for at midnight to drive ten miles to see a sick woman, he found a number of his church people in the sick-room. Among them were several deacons. The sick woman said to the

pastor: "I am so glad you came, as I want someone to pray with me, and not one of these men can pray." The writer made up his mind then and there that he would encourage his young men to learn to pray in public.

At these services there should always be a lesson read from the Scriptures, and familiarly expounded and applied. We have found it a good and profitable custom to give opportunity for question and remark on the lesson.

Word an  
essential part.

A book of the Bible, the Sunday school lesson for the following Lord's day, or the Luther League Topics may be thus expounded. To such a Lutheran prayer meeting there can be no objection. With proper interest and preparation on the part of the pastor it can be made attractive and profitable.

## CHAPTER XII.

### BAPTIZING.

To conduct the regular church services does not comprise all the public functions of the pastor in the sanctuary. A number of ministerial acts belong to his office. These we must now consider. We shall take them up separately, and consider each one by itself ; but neither in the foregoing nor in what follows are we writing a treatise on liturgics. We consider merely the most important points of the pastoral side of these acts. We take up, first, holy baptism.

Importance of  
baptism.

To a Lutheran, Christian baptism is a holy act. He realizes its importance and its preciousness. He understands, as those of another faith cannot, its import and blessing. The simple fact that it is not of human institution, but that we get it from the hands of the blessed Christ, invests it with a solemnity, a sacredness, and a value peculiar to itself. Our Church knows, accepts, and bows under the Bible doctrine of sin, so sad, so humiliating, and so unwelcome to the natural man. Therefore she also unhesitatingly, confidently, and gladly ac-



cepts the Bible doctrines of vicarious atonement, universal grace, and means or channels of grace. In fact, she is the only church that has a clear, consistent, and complete conception of grace-bearing means. The Word, and the sacraments, made and conditioned by that Word, are her means of grace. She understands, values, and appreciates baptism as no other church can. Holy Baptism is one of her God-given jewels. \*

A mighty conflict has been and is raging round the subject of infant baptism. Those who deny its Scripturalness and its validity are bitter, hostile, and aggressive. They are determined to banish it from the whole church. They expect to accomplish their end. Outside of the Lutheran Church they have succeeded to an alarming extent. Those who try to maintain and retain it, without understanding and accepting the Bible doctrine of sin and of baptism as a means of grace, are helpless over against the violent onslaughts of the Baptists. Against such the Baptist sects have valid ground and unanswerable arguments. The Pædobaptists of the Reformed Churches are fighting a losing battle. They are being rapidly absorbed by the Baptist sects. Hence the remarkable growth of the so-called Disciples or Campbellites.

Danger of  
unclearness.

\* Read Chapters I.-IX. of *The Way of Salvation in the Lutheran Church.*

This is also one cause of the slow growth, if not retrogression, of some of the large Pædo-baptist denominations.

Not so with the Lutherans. We have valid, solid, and Scriptural ground for baptizing infants. Wherever our doctrine is understood and accepted the Baptists cannot harm. Dr. Krauth once said that the final conflict among Protestants would be between Lutherans and Baptists. He was right.

In view of all this, it is of the utmost importance that the Lutheran pastor be thoroughly rooted and grounded in the Lutheran doctrine of baptism; that he know, and understand the bearing of the arguments against infant baptism; that he be ready to answer them, and enable his people to answer them. The Lutheran pastor will gladly baptize all infants for whom he can get a proper guarantee that they will be brought up in the nurture and admonition of the Lord.

Frequent  
ignorance and  
superstition.

But even in Lutheran communities he will find much ignorance and superstition. From lack of proper teaching, or from defective teaching, many crude notions have crept in, and many abuses have been connected with this sacred rite. To some it is a mark of respectability to have their children baptized. They do not wish to be looked upon as heathen. They owe it to their children to give them this badge of decency. This is all there is in

it for them. Others lay the stress on giving the child a name. Further than this it means nothing. Still others believe that it will make sick children well, and keep well children from becoming sick. It is a sort of a bodily charm. They have done their whole Christian duty when they have had the ceremony performed, complimented some old auntie by making her sponsor, feasted their friends, and feed the minister! They have now done their part, saved their reputation, and maintained their standing among their friends. Truly, the old Adam is a formalist and a Pharisee. Oh, how much prayerful, patient, and persistent instruction is often necessary to purge out the old leaven of rationalism and formalism!

The administering of baptism is a ministerial act. True, our Church recognizes lay baptism in case of necessity. But it must be a real and not an imaginary necessity. In real *periculo mortis*, and where it is impossible to secure a minister, a devout layman may baptize. An unordained theological student has no right to baptize, except in such an extreme case. In some communities lay baptism is entirely too common. Excuses for it are manufactured. It is too much trouble to go a long distance for a minister, or it will cost something to have him come, or the danger is imaginary, or an excuse is wanted for giving the

Lay baptism.

“honor” to someone. This is all wrong and directly contrary to church order. In this connection let Augustine’s saying, adopted by Luther and the greatest Lutheran theologians, be borne in mind : “It is not the absence, but the contempt of the sacrament that condemns.”

As to administration of the sacrament, we advise as follows :

1. The proper place for baptism is in the church. It is the reception of the child into its fold. Unless there is an urgent reason to the contrary, let it be administered at a public service of the congregation. Every public baptism is an object lesson, a reminder, a sermon to the whole congregation. It should be understood that infants can be baptized at any morning service. As children may become restless and noisy before the service is over, it is advisable to baptize immediately before the hymn preceding the sermon. See that the water and napkin are at hand. The pastor should be notified beforehand, should know who is to bring the child, and should have a private record of all the necessary data. Keep your people instructed on these points.

2. Have them instructed to have their children baptized as soon they can. As soon as the mother can come to church is a good rule. The mother should always be present. In case of serious sick-

Baptize in  
church.

When ?

ness the pastor should always be ready to go, by day or by night, and administer the sacrament at home. If the child is suffering, or far gone, shorten the service. Use only the most essential parts in extreme cases.

3. As to sponsors. The use of sponsors was introduced in the days of martyrdom, when Christian parents did not know to-day whether their life might not be demanded to-morrow. In time many abuses came to be connected with this erstwhile laudable custom. In many places it has become an abomination. It is a mere matter of compliment. Some rich or popular relative or friend is invited in. The sponsor may live at a distance, and rarely see the child afterward. Some good grandmother may become sponsor for scores of children. How can she conscientiously take the vows and obligations? It is our conviction that the parents are the natural sponsors, and should take the obligations for the Christian training of their children, except where the parents are unfit to take these vows. Where it is necessary to have someone *in loco parentis*, make it clear to such what the obligation means, what a responsibility it involves, and that they are really expected to see to the child's religious training. In case of the death of the parents, it ought to be understood that the congregation is to see to this. Where sponsors, other than the parents, are

Sponsors.

insisted on, admit them as witnesses. But insist on it that the parents answer the questions ; or, if only one is a member of the congregation, then that one must answer.

Brief address  
commended.

4. We earnestly recommend a brief address before the baptism. This may be given before the parents stand up. In a few chosen words explain the meaning of the ordinance, its responsibility, and its blessing. Remind the parents and the whole congregation of their own baptismal vows and of the vows taken for their children. It need not take more than five minutes. It will do good. Remember that the old Adam is a formalist. The writer knows of whole families who were brought into the church by a few words thus fitly spoken.

5. Use the formula reverently, tenderly, impressively, and distinctly. \*

Fees.

6. As to baptismal fees, customary in some places, a caution is also necessary. Avoid, above all, the appearance of selling the sacraments. We have heard opposers of infant baptism say that Lutheran pastors baptize babies because they are paid for it. We believe that it would be better if no fees at all were taken. But if this is too radical, then refuse them at least in Baptist communities, and refuse

\* The writer does not believe in addressing the questions to the child. See article on the Baptismal Formula in Church Review for April, 1900. Also published in pamphlet form.

them always from the poor. We have known pastors who made it a practice to put all such fees into the treasury of the Woman's Missionary Society. We have known others who refused to baptize unless paid in advance. In this, as in other matters, the minister who everywhere leaves the impression that he is always ready to render a service, without a thought of reward, is the one who gains power in the community. While the greedy, grasping preacher is despised wherever known. Do everything in your power that the ministry be not blamed.

Another abomination met with in some circles and communities is the baptismal feast, accompanied by revelry and intemperance. It is not necessary to advise a true pastor against countenancing such a disgrace with his presence. He should earnestly warn against all such scandalous proceedings, show that they are unbecoming, un-Christian, and utterly out of place in connection with such a solemn service of the church.

Feasts.

7. A careful record should be duly entered in the church register, giving the child's name, date and place of its birth, date of baptism, names of parents, with dates and places of birth, and names of witnesses. It is well also to give a baptismal certificate.

## CHAPTER XIII.

### CATECHISING AND CONFIRMING.

CONFIRMATION is not a sacrament. It is not a divine institution. There is no "Thus saith the Lord" for it. It has not always been practiced in our Church. We cannot here go into its history. For this we refer to the article Confirmation in Lutheran Cyclopædia and to Dr. B. M. Schunucker's able articles in Lutheran Church Review, 1883, pp. 89 and 230.

It is simply an ancient, honored, and very valuable rite of the church. It stands in a certain intimate relation to infant baptism. It does not add anything to baptism, as that is complete in itself. As we are about to consider it, it is rather intended to foster, nourish, develop, and show forth the growth and blessing of the life implanted in baptism.

We shall consider it in the comprehensive sense, as including instruction, confession, and the laying on of hands. But we are not writing a system of catechetics. We call attention merely to a few points of vital importance in the pastor's public work.

The feeding of Christ's lambs ought to be one of the most delightful and blessed of all the pastor's



activities. The pastor who pleads that he has neither taste, talent, nor tact for this work, who considers catechising as an irksome task and a heavy burden, thereby confesses that he lacks one of the prime qualifications of a good pastor. It is such pastors that have helped to bring confirmation into discredit.

Like every other good institution, this one also has been sadly abused. It has shared in the inevitable evils of the State church. The State having made it compulsory, it soon degenerated into a mere formality that must be gone through with; the sooner and the easier the better.

Abuses

Being necessary to citizenship, it also became a badge of respectability and a mark of one's standing in the community. To neglect it was not only a civil misdemeanor, but also a public disgrace. "I am not a heathen, I want to have my children confirmed," was and is a common saying in certain circles. Confirmation with this class puts a mark upon the child that does not mean much more than the brand on the cattle of a western ranchman.

Up to confirmation the child must go to school and church. Confirmation is a public graduation from both, especially from the latter. The confirmant is promised a new suit, a new dress, a watch, or both. After confirmation there is a feast for those confirmed, and it is not unheard of that they have a

social dance. The children naturally want to be confirmed that they may be through with the drudgery of preparation and get the benefits that accompany and follow the ceremony.

Happily these abominations, relics of rationalism and State-churchism, are becoming more and more rare in our Church and in our land. They should not be so much as named among us, as cometh Lutheran saints.

The first step toward confirmation is catechisation. What is the end and aim of this instruction? The ready answer of a great many is that the children may learn to recite the Catechism, as we have elsewhere written:\* “A mistake is often made by those very pastors who profess to be the warmest friends of the catechisation of every lamb in their flock. Thus we find not a few pastors who catechise their classes after the schoolmaster fashion. They go through the exercise in a perfunctory and formal manner; they insist on the letter of the text, and are satisfied if their pupils know the lessons well by rote. To urge on the dull and lazy pupil they will scold and rage, and even use the rod. The Catechism becomes a sort of text-book; the pupils get out of it a certain amount of head-knowledge; there are so many answers and so many proof-

Catechisation.

\* On this whole subject read Chapters IX.-XII. in *The Way of Salvation in the Lutheran Church.*

texts that must be committed to memory, and, when all this is well gotten and recited by rote, the teacher is satisfied, the pupil is praised, imagines that he has gotten all the good out of the book, and is glad that he is done with it!

“ Now we would not for a moment depreciate the memorizing of the Catechism. It is of the most vital importance, and cannot be too strongly urged. What we object to—and we cannot object too strenuously—is the idea that head-knowledge is enough. There must, of course, be head-knowledge; the memory should store up the precious pearls of God’s truth that are found in the Catechism; the mind must grasp these truths and understand their meaning and their relation to one another. But if it stops here, it is not yet a knowledge that maketh wise unto salvation. In spiritual matters the enlightening or instructing of the intellect is not the end aimed at, but only a means to an end. The end aimed at must always be the renewal of the heart; the heart must be reached through the understanding. To know *about* Christ is not life eternal. I must know about Him before I can know Him; but I might know all about Him, be perfectly clear as to His person and His work, and stop there without ever knowing Him as heart only can know heart, as *my* personal Saviour and loving Friend, *my* Lord and *my* God.

End aimed at.

“Here we fear that many ministers make a sad mistake. They are too easily satisfied with a mere outward knowledge of the truth; they forget that even if it were possible to ‘understand all mystery and all knowledge’—intellectually—and not have charity, *i. e.*, deep, fervent, glowing *love* to God in Christ, springing from a truly penitent and believing heart, it would profit nothing. The true aim and end of all catechetical instruction in the Sunday school, in the family, and especially in the pastor’s class, should ever be a penitent, believing, and loving heart in each catechumen. . . .

“The pastor should likewise use all diligence to find out in whom, among his catechumens, the germs of the divine life, implanted in baptism, have been kept alive, and in whom they are dormant. Where the divine life, given in baptism, has been fostered and cherished, where there has been an uninterrupted enjoyment of baptismal grace, more or less clear and conscious, there it is the pastor’s privilege to give clearer views of truth and grace, to lead into a more intelligent and hearty fellowship with the Redeemer, to deepen penitence, and to strengthen faith through the quickening truth of God’s Word.

“Where, on the other hand, the seeds of baptismal grace have been neglected, where the germs of the new life lie dormant or asleep, or where there never

Know hearts  
of catechu-  
mens.

has been any implanting of grace through word or sacrament ; in short, where there are no pulsations, no manifestations of the new life, there the pastor has a different duty. He must endeavor so to bring the acquired truth to bear on the conscience and heart as to awaken and bring about a sense of sin, a genuine sorrow therefor, a hatred thereof, a longing for deliverance, a turning to Christ, and a laying hold of Him as the only help and hope.

“Thus the one great aim and object of the conscientious pastor, with each impenitent catechumen, is to awaken and bring about genuine, heart-felt penitence, and a true, trusting, clinging faith ; in one word, he must labor for that catechumen’s conversion. Only those who give certain evidence that they are in a converted state should be admitted to confirmation. . . .

Catechumens  
and  
conversion.

“Whether these elements of the new life have been constantly and uninterruptedly developed from baptism, or whether they have been awakened gradually by the Word, is not material. The one important question is : Are the elements of the new life now there—even though as yet feeble and very imperfect—or, is the person now turned away from sin to the Saviour? . . . And this much, we believe, should be demanded of each catechumen before he is admitted to the rite of confirmation. And it is largely because this has not been de-

manded as the only true and satisfactory result of catechisation that this branch of the church's activity has so largely fallen into disrepute. It is doubtless because of carelessness on this point that so many fall back after confirmation to the world, the flesh, and the devil. They did not hold fast to their crown because they had no crown." \*

What shall we  
teach the  
catechumen?

What, then, is it that we are to teach in order to attain this end in the catechumen? To ask the question seems superfluous. To a Lutheran it answers itself. The living and life-giving Word must be taught. But we cannot teach the whole Bible. We must select. Some truths of the Bible are more important than others. We quote again from *The Way of Salvation*, p. 75f: "It is certainly more important that the child should know and understand the Ten Commandments than that it should be familiar with all the details of the ceremonial law. Certainly better to be familiar with the Apostles' Creed than to know all about building the Temple. Better be able to repeat and understand the Lord's Prayer than to have a clear knowledge of the elaborate ritual of the Temple service. Better understand the meaning of Christ's two sacraments than to be able to tell all about the great feasts of the Jews.

\* These convictions, published fifteen years ago, have grown with the passing years. Oh, that every Lutheran pastor had them and practiced them!

“If anyone can know all about these other matters also, so much the better. The Catechism will be a help instead of a hindrance to this end. But if all cannot be learned—at least not at once—let the most important be taught first. And for this we have a catechism. . . . Here we have, in a brief space, the most important teachings of the whole Bible, systematically arranged and clearly explained. .

“Let each one look for a moment at himself, and then from himself into this little book.

“I come into this world ignorant, yet full of presentiments and questions. I learn my first vague lesson about myself and God. I naturally ask: For what purpose has God put me here? What does He wish me to do? The Catechism answers: To do His will, to keep His commandments. Here they are and this is what they mean. I study them, and the more I study them the more am I convinced that I never did and never can perfectly keep this law.

“I ask again: What shall I do? My Catechism tells me that I must have faith. I must believe. But what shall I believe? Answer: This summary of truth called the Apostles' Creed. It tells me of my Creator—of His work and providence and His gift of a Redeemer. It tells me of that Redeemer and of His redemption; of the gift of

The  
completeness  
of the  
Catechism.

the Spirit and of His application of redemption. It not only tells me what to believe, but, in the very telling, it offers me help to believe.

“But I am still weak and more or less perplexed. Whither shall I go for strength and grace? My Catechism answers: Go to the great Triune God. Ask Him in prayer. Here is a model. It will teach you how to pray.

Its devotional  
aid.

“I learn what it is to pray. But again I ask: How do I know that God will hear my prayer? Is He interested in me personally? Has He any other means besides His written Word to assure me of His love and to give me, in answer to my prayers, more strength to believe Him and to love Him?

“My Catechism points me to my baptism. It teaches me what it means, and how that in it I have God’s own pledge that He is my Father, and that I am His child. Here then is a fountain to which I can return again and again when weak and perplexed.

“Further, my Catechism teaches me of my Saviour’s last legacy of love, before His death, for me, His Holy Supper. In it He holds out to me and gives to me, personally and individually, Himself and all His heavenly grace.

“Thus does this little Catechism meet me in my perplexity, take me by the hand and lead me through the labyrinth of the wonders of grace. Thus does



it tell me what I am, what I need, and where and how to get what I need. It takes me to the wells of salvation. It draws from them living water. It holds it to my parched lips. It gathers the precious manna of the Word and feeds me when I am faint and weary."

Such is the Catechism that we are to teach. Its truths are to become a permanent possession of our youth. This is the pilgrim-bread with which we would supply these travelers at the beginning of life's long journey. We are to accompany and weave into our teaching as much Bible history and Bible illustration as possible. It would be an invaluable benefit to our catechumens if we could get each one thoroughly to commit to memory the whole book, with the explanations and all the proof passages. But this cannot always be done. With some pupils lack of time and of talent for memorizing will make this impossible. With such we must be satisfied if we can get them to commit Luther's five parts and the most important Scripture texts. And even here there will be exceptions. We and our pupils must do our best. Let us not be heartlessly severe on the backward and slow. Paludan Müller tells us in his excellent chapter on Preparation for Confirmation (The Ev. Pastor and His Office, pp. 149-172) that the timid and seemingly dull child often has a better heart

Committing  
and  
understanding  
the Catechism.

than the bright one, and that the catechist should never allow himself to belittle the former and praise and flatter the latter. If we can get even the dullest to understand what sin is, what grace is, how grace was purchased, and how it is applied, let us be thankful. Often those who have the quickest memory and can most readily repeat the book answers have the least understanding of their meaning. Mere reciting of words, important as it is, is not the most important even of the intellectual side of learning. Clear comprehension of what the answers mean is more important. Drill the children in giving answers in their own words. Draw out of them their own ideas of the meaning of the answers.

Manner of  
catechisation

But this brings us to the manner of catechising. We have in part anticipated this. Let the teacher always be cheerful without losing his dignity, kind while firm in his teaching. Perhaps nowhere else does the personality of the pastor play so important a part as when he teaches his class. He must be prepared. Every lesson ought to be carefully reviewed and considered before meeting the class. He must be in love with his work ; he must love the children ; he must show that he himself is interested in what he teaches, and that these truths are precious to him. He must know how to be simple ; how to make everything clear even to the

dullest child; how to illustrate, to interest, to gain and hold the attention of the trifling, to speak into the heart of everyone, and to make everyone feel that the pastor is his dearest friend.

As to the conduct of the class, avoid stiffness, coldness, and formality. After the roll-call, if the pastor can sing and some of his pupils can sing, it is well to open with a few verses of a hymn. Then a brief, free prayer, in warm words, beseeching the Holy Spirit's assistance for the lesson and grace for the catechumens. Before the close, a very brief reference to the next lesson, a few, very few, hearty words of encouragement, and the Lord's prayer in unison.

After the proper course is finished comes the very important question: Who shall be confirmed? Who is to decide? Not the parent. True, this is often done, and, as we have seen, frequently from utterly wrong motives. Now a truly Christian parent may and should advise, but not compel. He may command attendance on instruction, but the taking of the confirmation vows ought to be the free and voluntary act of the child. The pastor may sometimes advise against it. He must sometimes refuse to confirm. If he is convinced that the applicant is morally and spiritually unfit, he dare not sanction the mockery of taking the solemn vows. If, on the other hand, he is convinced of

Whom to  
confirm.

the fitness for the solemn step, he has a right to encourage and counsel the child to take it. But he dare not press it. The obligations must be voluntarily assumed, or they are worse than meaningless. This would destroy the very essence of confirmation. The baptism of the child was on its part involuntary. At confirmation the child takes upon itself the vows that others took for it at baptism. How could this be without the consent and desire of the child?

The pure  
motive.

But, again, as we have already seen, the child may desire confirmation from false motives. We have learned what the proper qualifications are. They are intellectual, moral, and spiritual. Are they present to a sufficient degree? Is there a sincere and earnest desire to live henceforth in fellowship and communion with the dear Saviour and to follow in His footsteps? Here the pastor and child together must decide. His mind must be satisfied, and then he can direct and encourage the timid. And here we most earnestly advise a private interview with each catechumen before deciding the question. But here again tact, gentleness, and penetration are necessary. If the pastor has won the confidence and love of his pupil, then there will be no difficulty: the pupil will freely open his heart to the pastor and the pastor will know what are the feelings and resolves of that heart. He will know

what is the personal attitude and relation to the Saviour. The pastor will do well to kneel with his catechumen and offer a brief, hearty, intercessory free prayer for him. The young disciple will never forget that interview. It will help him on his way and may recall him if he should go astray.

What about a public examination? This is an old custom, and is firmly rooted in some congregations. Where this is the case it is not advisable to change it hastily. We freely and openly confess that we do not like it. We believe that it fosters and strengthens the idea that intellectual fitness is the main thing. It gives out the idea that the brightest and readiest child is best prepared for confirmation, while the very opposite may be true.

The public examination.

It is, even as an intellectual test, unfair. The bashful, modest, timid child may know the Catechism and yet be so embarrassed as to fail utterly before the congregation, while the bold child may get far more credit than it deserves.

It necessarily distracts the pupils. Instead of having their minds on the seriousness and solemnity of the step about to be taken, the uppermost question is, How will I stand the examination? What if I should fail? The undeserved humiliations are sometimes very sad.

Therefore we advise against the public examination. But where it must be held, let the pastor

explain these points to his class and congregation, and, by all means, let the anxieties and excitements of this performance not come on the day of confirmation.

True, the parents and friends of the catechumens have a right to know how well they know and understand the Catechism. The pastor should encourage them to attend the class as frequently as possible. When he has his final review, they and the church council should be invited to be present in the class-room. This ought to suffice for an examination.

Presenting the names to the church council.

When the pastor now has his list of applicants, to which he himself assents, let him call a meeting of the church council and present the names. The members of the council are to advise with him as to those who are to be admitted to the communion of the church. In nearly every case the pastor's advice will be taken. In an experience of twenty-five years we never knew a case to the contrary. But the council should have its right of consultation and vote.

Confirmation day.

Let the pastor prepare himself thoroughly for the solemnities of confirmation day. It ought to be a day never to be forgotten. A festive solemnity and a thankful seriousness should pervade the whole service. Everything should be clearly understood by the catechumens. No effort at dress-parade or

public display should be made. The girls should come forward and kneel without hats. If any are to be baptized they should be together at the end of the row or near the font. All should be in the places reserved for them in good time. The hymns, lessons, and prayers should be suited to the occasion. The sermon should breathe the spirit of loving solicitude for the young disciples. It should contain most earnest and pointed warnings for those in the audience who have forgotten their confirmation vows. Parents and friends should be admonished of their duty to help the confirmed to remain true. All the members should be exhorted to welcome into their fellowship, to pray for and help these new communicants. The formula should be read slowly, distinctly, and impressively. Before the free prayer for these particular youths, it would be well to ask the whole congregation to pray also. Let there be no haste. It is a high day in the lives of these dear ones. It ought to be a high day for the congregation. Ah, these confirmation days! How we recall their prayers and benedictions and tears! Shall they ever be forgotten? Should not the memory of them be like the ringing of heaven's chimes to recall the wanderer? Let the pastor make the most of them.

The service.

We conclude with a few directions :

- i. If at all possible have two classes, or a class in

Helpful  
directions.

Catechetical  
classes.

two grades. Teach the younger class Bible story and Bible history. The books of the graded Sunday school course will prove very helpful. Let them also commit to memory as much of Luther's five parts of the Catechism as possible. If impossible to have two classes, have a two years' course for the one class. Encourage the younger children, as soon as they can read well, to attend. Do not demand too much of these. They will get a good deal from your explanations and applications. Always have all of your pupils bring Bibles. See that each one has a good Bible of his own. Teach them the order of the books of the Bible. Get them to look up the references. If you can make the meetings of the class a pleasure to the children, it will be all the better to have as many as possible to begin early enough to take a double two years' course. But do not make the same demands of all. Make allowance for time, talents, and opportunity.

To gather a  
class.

2. To gather a class, preach on the subject a few weeks before starting your class. Then visit every family that has children old enough to attend. Encourage all the neglected children of your neighborhood, especially if they come to your Sunday school. Enlist the interest of the parents. Explain the course to them. Show them the advantage of having the children's minds stored with Bible truth. Lay it on their conscience to have



their children attend regularly, and to see to it that they learn every lesson. Make it plain to them that they do not commit themselves to have their children confirmed, and that you do not commit yourself to confirm them. That question belongs to the end, and not to the beginning of the course. As we have seen, it requires the free-will and desire of the child together with the judgment of the pastor.

3. Much depends on the impression you make at the first meeting with the class. Make out your roll. Have a pleasant and encouraging word for each one. Find out all you can about the home-life, the taste, and character of each one. Draw it out of them kindly. Open with an earnest and simple prayer for God's blessing on the course before you and on each member of the class. Talk to them frankly and freely of the value of the lessons they are to learn. Show by examples how the knowledge of the Catechism has proved an inestimable blessing in after-life, and the sadness and emptiness of a life ignorant of Bible truth. Encourage them to begin, if they have not already begun, regular habits of prayer. Explain to them the object and end of the course, and call their attention thus early, and again and again throughout the course, to the true prerequisites for confirmation. Tell them that you want to have a real

The first meeting.

pleasant, as well as a profitable, time with them. That you will do your part, and they must do their part, by faithful preparation, prayer for God's blessing, and order and attention in class.

Preparing the  
lessons.

4. This means, on your part, faithful preparation of each lesson, cheerful conduct, and no scolding. It means that you know each one, have his confidence, and meet each one sometimes as a friend and a companion. It means that you will cultivate especially the backward and the wayward. A walk, a drive, an invitation to a social evening at the parsonage will prove helpful. The tactful art, on your part, will be to know how to be frank and cheerful without losing your dignity.

5. Think often of each individual, of his needs and dangers, and pray often for each one personally and individually.

Dealing with  
the  
catechumens.

6. Draw out of each one gradually and tactfully his individual attitude and relation to Christ. Do this so gracefully that he does not know that you are probing his heart, but that he will open it freely and fully.

7. In class, while always kind and cheerful, be ever reverent, dignified, and firm. Insist on order, attention, and decorum. Do not question in regular rotation, but at random. Spring questions on the restless and inattentive. Be kind and gentle

with the timid and dull ones. Never ridicule or scold them.

8. Encourage proper questions from the class. You are doing your best work when you thus draw them out, and when they ask more of you than you of them. Stimulate original thinking. Draw out their own ideas in their own words. Give them a question or two to take home and bring the answer next time.

9. A few leading written review questions, at the end of each of the five parts, to which they are to bring written answers, is a capital exercise. But do not make them too hard. You are not examining a class of theological students.

Written  
review  
questions.

10. Fortify them especially on the disputed points, on the points on which they will be opposed and attacked by members of other denominations. Drill them to answer the smart opponent.

11. Once more, though it has been alluded to above, warn against false motives for desiring confirmation. Discourage anything like dress display. We do not favor insisting on white dresses for all the girls. It may become a burden on the poor. It centers the mind on the clothing instead of the solemnity of the service. Don't forget that the old Adam is a formalist! You will need to caution the parents as well as the children.

12. As to confirmation fees, we give the same advice that we gave on baptismal fees, insisting especially that you never accept a fee from the poor. Woe to the pastor who confirms for the sake of the fee. He is a hireling, if not a wolf in sheep's clothing.

Confirmation  
certificates.

13. As to a certificate, each one ought to have a reminder of the solemn day and act. Some give Bibles or church books. We believe that each one ought to have both of these at the beginning of the course, and to have become familiar with their contents and use during the course. The congregation, or some society or individual, ought to present these to the poor. We prefer a good book, one that will supplement and keep alive the truths of the Catechism, one that is simple, direct, and hearty, that will foster a love for the Word and for the church of the pure Gospel. The pastor loses nothing by presenting to each one such a book. He can write on the fly-leaf the name and date, with his own brief sentiment of prayer and hope, together with a special Bible verse for each one.

After  
confirmation.

14. And, finally, the most difficult, if not the most important point of all, how can the pastor hold those whom he has confirmed? Here we touch a sore spot in our Church. If our Church had retained, could even proximately retain, her confirmed members, she would to-day be the leading

church in the land. Our statistics on this point are humiliating. Something is wrong. There is sin somewhere. True, we need never expect to hold everyone. The world, the flesh, and the devil will always gain some. But why should we lose so many to other denominations? What becomes of our boast that we are the purest Church, that we have the grandest history and the largest number of communicants of any Protestant church in the world? Ought not the purest and strongest Church to hold her children? Why, in spite of our invaluable and incomparable system of Christian nurture and indoctrination, are we so helpless over against the inroads of the less evangelical bodies around us? There must be a radical wrong. We had better find it, repent of it, and remove it.

We can barely mention what we believe to be some of the main causes of our loss. It cannot be our doctrines. They have never yet been shown to be false. It cannot be our system of instructing our youth. This all thinking Christians admit to be Scriptural and commendable. What is it? We believe it lies: In an unspiritual ministry. We have had too much dead orthodoxism; too much lifeless formalism; too much mechanical and professional schoolmaster work in the catechetical class. Given a properly qualified, an earnest, spiritual ministry in the pulpit, in the catechetical class, at

Our losses.

Reasons.  
An  
unspiritual  
ministry.

the altar and in the parish, and our losses will rapidly decrease, and our gains from others will steadily increase.

The language  
question.

The vexed language question plays its part. We would by no means rob the saints from the Fatherland of their mother-tongue in the sanctuary. It would be a grievous sin to take this from them. But, as we have affirmed above, the children and children's children cannot have the same love for the old language. Their mother-tongue is English. They should have their religious instruction in the language which they best understand. It is a sin against their souls to compel them to attend catechetical instruction given in a language of which they understand little or nothing. It does not help the matter to instruct and confirm them in English, without furnishing English Sunday schools and English church services. Our Church has had lessons enough to open her eyes, but hundreds if not thousands of Lutheran pastors are still blind. And there are none so blind as they that will not see. These pastors, who put language above faith, certainly show no intelligent love for the Lutheran Church. They seem to care not for her future. They will have an account to give in the day of judgment for the lambs they lost.

Let the ministry become right, and in the same proportion the parents and homes of our people

will become right. And as they become right our losses will decrease and our gains will increase. With a faithful ministry we can yet regain more than we ever lost.

We again call attention to what Dr. Horn (p. 158f) recommends for holding our confirmed youth :

“ 1. Every effort should be made to keep them in Sunday school, first as scholars, and, when any are fit, as teachers.

“ 2. It will be of use to throw upon them as early as possible duties in the congregation.

“ 3. The pastor should cultivate the unreserved confidence of his young people, to which a friendly cheerfulness on his part will contribute. He should not hesitate to warn them against the temptations he may see besetting them, or, if they fall into sin, he should restore them in the spirit of meekness.

“ 4. He should encourage the formation of associations among them for mutual assistance and for good works, in which associations, however, he ought always have authority and oversight. [The Luther League is such an association.]

“ 5. He should take a friendly interest in their pleasures, directing them to useful books, giving them social opportunities, and discouraging all doubtful amusements, especially those in which young and unmarried people only take part, to the exclusion of their parents and elders. The par-

How to hold  
the  
confirmed.

sonage may be made a centre of wholesome influence."

To this we add, that many pastors find it useful to organize their classes, and have the classes together form an association of the confirmed. They have their officers, committees, and regular meetings, with annual reunions. Where properly organized, officered, and conducted, no doubt such associations can become very helpful, but we believe that, after all, more depends on the proper spirit and method of catechising and confirmation than on all else.

In conclusion we mention, as a curiosity, a custom we met with in the West. Those confirmed are not considered members of the congregation. For this they have to make special application at some subsequent time. No wonder that such confirmation is a mere formality, and that such confirmants are merely brauded and left to run wild. They don't know that they have taken upon themselves the church's vows. They have merely gone through with a necessary, meaningless ceremony. How they were catechised passes our comprehension.

A strange custom.



## CHAPTER XIV.

### CONDUCTING THE SERVICE PREPARATORY TO THE HOLY COMMUNION.

WE return now to the communicant membership of the congregation, of which the newly confirmed are a part. They have officially and publicly received the right to join with the congregation in the celebration of the Lord's Supper. But for this solemn service special preparation is necessary. To a Lutheran the Lord's Supper is indeed a most important and holy sacrament. It is truly the most sacred of all the ordinances of the church on earth. There is nothing beyond it—nothing so heavenly as this feast this side of heaven. Nowhere else does the believer approach so near to heaven as when he kneels, as a communicant, at this altar, the Holy of Holies, in the Church of Christ.

*Solemnity of  
the Holy  
Communion.*

What a solemn act! What a privilege to approach this altar, to participate in its divine mysteries, to become a partaker of the glorified body and blood of the Son of God! Surely no one who understands the import of this sacrament will dare to approach hastily, thoughtlessly, or on the impulse of the moment. There must be forethought and

preparation. If there were no other argument, this alone ought to be argument enough against a general invitation to all who love the Lord, or who desire to commune, to come forward now, even though they had not thought of it before entering the church door. It is not the pastor's table—if it were he might do as he pleases with his own—but it is the Lord's table, and what right has he to invite anyone except on the condition which the Lord Himself lays down? He does this with his own people. Why should he lay down different terms for those not of his own flock?

Preparation  
necessary.

Our Church has from the beginning realized the importance and necessity of forethought and preparation. She has had, and still has, a special service for those who intend to commune. Her preparatory service precedes her communion service. St. Paul lays down the divine rule when he says (1 Cor. xi. 28): "Let a man examine himself, and so let him eat of that bread and drink of that cup." The Augsburg Confession, in harmony with this, says (Art. 25): "It is not usual to communicate the body of our Lord except to those who have been previously examined and absolved." Dr. Horn says (p. 100): "Nearly all the *Kirchen-ordnungen* of the XVI. century require that everyone who wishes to receive the sacrament shall personally give notice of his wish to the pastor, who may then

discover whether he needs special instruction, and comfort him with the absolution. The normal method was to have a service in the church on the Saturday afternoon before the communion, after which the communicant came to the minister; and often the service was appropriately closed after this *Beichte* or confession."

Thus we see that private confession was the rule and custom in our Church after the Reformation. It is still so in a large part of the Lutheran Church. It has its place and is explained in Part IV. of Luther's Small Catechism.

In nearly all of our English Lutheran churches in America, private confession has fallen out of use, while public confession and absolution have taken its place. It is an open question whether we have not lost by giving up this old Lutheran custom. Where properly conducted, by an earnest and conscientious pastor, we can easily see that it could be a mighty power for good. Think of the advantage to the pastor, in his care of the individual soul, if he could have a private and confidential interview with each communicant every few months on the particular needs, trials, temptation, sins, and sorrows of that soul. If everyone would thus confidently and fully open up his heart and his private thoughts to his pastor, what a help to the pastor in administering the specially needed instruction,

Private  
confession.

reproof, warning, encouragement, and consolation.

But there is an *if* in it. *If* we had all ideal pastors, sincerely and prayerfully solicitous for the spiritual welfare of every soul; *if* we had always that full and unreserved confidence between the pastor and every communicant; if every communicant were prayerfully solicitous about his own spiritual welfare, and would thus fully disclose the state of his heart and life; if, in a word, we could always have on both sides that spiritual earnestness and that realization of responsibility, yes, then, it would be an unmixed blessing. Then, indeed, we should neither need nor want a *form* for private confession and absolution. The communicant would not come and read a general confession out of a book. He would want a private interview. He would want to open up and speak of his own particular, peculiar, and special needs, sins, perplexities, and burdens.

But, looking at man as he is, remembering that the old Adam is a formalist, who likes to flatter himself that when he has repeated a certain form of words he has done his whole duty, it is easily seen how private confessions may become a real source of danger. That in cases and in communities without number it has been and is gone through with by cold, impenitent, and worldly people, who

know nothing experimentally of the broken and contrite heart which God does not despise, will scarcely be denied. Better have no private confession and absolution than such a sacrilegious mockery. It is perilous to the soul of the confessor and leaves a fearful accountability on the pastor.

And yet the pastor ought to know, as far as possible, the spiritual condition of the inner life of his communicants. How can he get this needed knowledge? We believe that a real pastoral visit, an earnest, tactful, private interview, can accomplish all the good of true private confession and absolution. This demands, however, a true, *seelsorger* spirit, unreserved, mutual confidence, and a true estimate and regard for the pastor as a spiritual helper and guide. The pastor, as a good shepherd, should know *all* his sheep, every sheep and every lamb; take heed unto *all* the flock over which the Holy Ghost has made him overseer. He should have the unreserved confidence and love of everyone. He should know who is in special need of such a private interview, especially before communion. There is one advantage in this over the formal private confession, in that the pastor goes to those who need it most and who would be least likely to come to him.

But, in addition to all this, we still need the public preparatory service. Its purpose is to urge,

A good  
substitute

aid, and assist the communicant in his self-examination. It should make him realize his own sinfulness, deepen in him true penitence and longing for pardon, and also aid him in appropriating and rejoicing in the full and free forgiveness of all his sins. The sermon at this service should always be an earnest and a searching address on the nature and need of true heartfelt penitence; a loving, direct, plain-spoken, and heart-searching warning against formality, and an encouragement to faith out of a penitent heart. The hymns, lessons, and prayers should all be in harmony with this.

Nature of  
Preparatory  
Service.

The formula for confession and absolution should be read slowly, solemnly, feelingly. There should be a marked difference of tone between the declaration of God's pardon or the absolution, and the retention. The former should be full of confidence, breathing out peace and joy. The latter should express the deepest sadness and the most earnest solicitude. Yet they are often slurred over in the same hasty, heartless, and perfunctory manner.

To sum up then :

1. Make much of your preparatory service. Lay stress on its importance. Insist on the presence of every communicant, unless there is a real providential hindrance. Instruct your people constantly to this end ; instruct them also that, where it is really impossible to be present at the public service, there

Summary.

must be earnest private prayer and self-examination. Then they also may commune. To this Luther agrees. (See Horn's Ev. Pastor, p. 103f): "Let not those be compelled (provided they have a good report for faith and knowledge of the doctrine of Christ), who wish to confess to God alone, and thereupon take the sacrament. For each then takes it upon his own conscience; as St. Paul says: '*Let a man examine himself.*'"

2. If at all possible, have a separate service. Where the confessional and communion service are combined, it is not possible to instruct, exhort, warn, and encourage, as at a separate service.

Suggestions.

3. Explain the service frequently. You cannot warn too earnestly against a mere formal use.

4. Use it with the utmost solemnity. Make it a solemn convocation.

5. Insist on reconciliation where there has been strife and alienation; speak earnestly and plainly on this; show that a heart full of bitterness cannot appropriate forgiving grace. (See Matt. v. 23, 24; also fifth petition of the Lord's Prayer.) It will be a source of blessing and strength to the church if your communion seasons are seasons of general reconciliation.

6. Get the name of everyone who intends to commune. Copy it carefully, with date, into the church register. Announce beforehand that if

strangers wish to commune they should come to the preparatory service, and make their request known to you personally. Then you can satisfy yourself as to their fitness or unfitness. \*

\* For the position of the older Church Orders on Private Confession, together with a brief history of the rite, see Horn, *Ev. Pastor*, pp. 102-113.

For a defense of our Preparatory Service, see *Way of Salvation in the Lutheran Church*, Chapter XVI.



## CHAPTER XV.

### ADMINISTERING THE HOLY COMMUNION.

AS we noticed above, our doctrine of this sacrament makes its administration and reception a most solemn and responsible act. The pastor needs to exercise the most conscientious care that he may rightly administer the sacrament of the body and blood of our Lord. We have been much impressed by the earnest and searching presentation of J. Paludan Müller's chapter on the Administering of the Sacraments, in the German translation of the Danish work, "*Der evangelische Pfarrer und sein Amt*," pp. 120-148, from which we present a few quotations: "Never should the Evangelical Lutheran pastor have any doubt on this point, that, while he speaks the words of the sacrament and performs the act connected with the words, the Lord Himself acts through him; while therefore the pastor has the intention to administer, he must give over his whole person to his Lord, so that he acts as the Lord's organ. This means that he must speak with such a clear, unshaken, and conscious faith that there is no shadow of doubt but that the Lord Himself now speaks and acts. . . . Verily

Müller on the  
administering  
of the  
Communion.

this demands the straining of all the powers of my soul. With the whole energy of my freedom I must look away from my own person and attend to the command of the Lord alone. It is the extremest obedience and reverence that is demanded of me. I am to forget the imperfectness of my faith, my weakness, and my besetting sin. I am to look upon myself as good enough, strong and clear enough in my faith to take the Lord's place over against other sinners. Thus am I, as it were, to interrupt the course of my life in order to carry out the command of my Lord. For this is what He desires, since He certainly laid the means of grace into our hands and put us into our place to administer them.

Fenelon.

“So it can and should be, and it is a beautiful word which Fenelon puts into the mouth of the Lord: ‘Why do you mistrust me after I have entrusted myself unreservedly to you in my sacraments?’ This is precisely the proper word, which expresses and declares how and why it can take place, and whence the God-fearing boldness to do this springs. It is the deep and heartfelt confidence in the Lord that gives us this boldness. He is present in His church and in us. He brings it to pass according to His own will, and not by virtue of our faith. . . . Confidence in Him makes us strong to take upon ourselves the fear and trembling which

come upon us when we administer His sacraments. Otherwise we could never endure our position, for we take a position in which we are the absolute superiors in the church. Kings and princes must bow before us. But this position can be taken only on the personal condition which is a bitter humiliation of all hierarchical ideas. We administer the mysteries, conscious that in and of ourselves we are the lowliest of the lowly, who must constantly confess to ourselves that of ourselves we can do nothing. . . . Woe unto him for whom these holy acts have been lowered into dead and mechanical forms, and who never at the font or at the altar feels himself more humbled and more exalted than at any other place."

The lowly  
spirit needed.

Müller further speaks most earnest words on the fact that while the means of grace are intended as a savor of life unto life they can and do become, through the resistance and unbelief of the recipient, a savor of death unto death; that here at the altar there begins, with many a one, the division which will be completed when the angels separate the wheat from the tares. He reminds the pastor that at the altar he stands in the Lord's place; that he has no right to narrow or change the Lord's conditions, which are repentance and faith; that the Lord could stretch His grace to embrace a Mary Magdalene and the thief on the cross, but would

not yield an inch to high-priest and Pharisee. He insists that it is a prime obligation and responsibility of the minister's activity to guard most strictly the proper use of the sacraments. "Here," he says, "lies the pastor's heaviest burden. What truly evangelical pastor can refrain from a holy fear, as he reminds himself that he must do everything in his power that that which should bring heaven's richest blessing bring not condemnation?"

With all this we most heartily agree. With what care and prayer should we not then prepare for and fill up our communion days!

Three things are necessary to a proper celebration of the holy communion, viz., consecration, distribution, and reception of the elements.

The elements are bread and wine. Our Saviour undoubtedly used unleavened bread. Our Church has never insisted on this as necessary to a valid communion. Where it can conveniently be had, in convenient form, it is well to have it. Neither does our Church consider the breaking of the bread as essential. Our Saviour broke the bread in order to distribute it. He could not have distributed the passover-bread without first breaking it. To insist on such an incident, as necessary to a valid communion, strikes us as the height of formalism and ceremonialism.

The most convenient form of unleavened bread

is the wafer. Where the people are properly instructed they will rarely object to it. Where, however, there is serious objection, it is wrong to force its use; and so to interfere with the spirit of harmony and devotion that ought to pervade the celebration, is also formalism. It is un-Lutheran to make an essential out of an adiaphoron. Where it is inexpedient to use the wafer, any kind of bread may be used. Better have common light bread than the soggy, heavy, sweetened stuff often sold or prepared as communion bread.

But, whatever kind of bread it is, see that it is in convenient form for breaking off small pieces. Narrow square strips are good. It may be well to have it cut into small pieces beforehand, or to break it into morsels while each table of communicants comes forward.

As to the wine, it should be *οἶνος*, not *γλεύκος*.\* Our Church has never paid any serious attention to the extreme, baseless, and unscriptural arguments of the advocates of unfermented grape-juice. She does not believe that this is wine, such as our Saviour used. The assertion that the taking of a sip of communion wine a few times in a year might lead anyone to become a drunkard seems to her to border on the blasphemous. That a means of grace, in-

The wine.

\* For an exhaustive and a conclusive discussion of the "Two Wine Theory," see pamphlet by the late Dr. Howard Crosby.

stituted for the nourishing and strengthening of the weak, when rightly received, could become an occasion or a cause of one's fall or ruin seems too preposterous and irreverent to be named among Lutheran Christians.

The proper element is real wine, the fermented juice of the grape. But see that it is pure. The alcoholic mixtures sometimes used are a disgrace. We have heard of ministers procuring their communion wine in saloons. Shame on them!

Having procured the proper earthly elements, how shall they be consecrated? Horn (p. 123) quotes Chemnitz as follows: "The consecration of the Eucharist consists in the words of the institution spoken by the Son of God, through which institution He Himself consecrates and sanctifies bread and wine, so that by divine grace and power they get a name which they had not before, and are His Body and Blood." This is followed by a longer quotation from Gerhard to the same effect.

The  
consecration.

The Communion Service of our Common Service provides a proper form, with the necessary rubrical directions. Let the minister familiarize himself with this, not overlooking the rubrics. It is important that a sufficient supply of both elements be on the altar. Should the supply of either or of both run short, it will be necessary to consecrate the new

supply, using only the Lord's Prayer and the words of Institution as found in the service. In fact, the latter alone would suffice.

It ought to be understood before the communion service begins in what order the communicants are to come forward, so that there may be no unbecoming delay, haste, or crowding. A few quiet words will preclude embarrassment. We favor the custom of families sitting together in the pew and coming forward and communing together, though this is not essential. We also greatly prefer kneeling to standing by the communicants, as more reverent and becoming for this holy act. But neither is this to be suddenly forced on a congregation. Instruction and persuasion must precede. Where customary, let the minister put the bread in the mouth of the communicant. This also is not essential. To insist on it as essential is formalism. If the recipient is fit to commune, he is not unfit to touch the elements with his fingers.

The order of  
communing.

Have the cup full, but not so full as to be in danger of running over. Refill between tables. Have a clean napkin at hand. If flies are very bad, keep a napkin or a pall on the cup while you distribute the bread. Have a perforated spoon. Keep turning the cup as you pass from one communicant to another. Wipe the rim carefully before refilling.

Let the communicant help guide and tip the cup with his hand.\*

Use the words of the Common Service in the distribution. Speak them deliberately, distinctly, and reverently. Do not forget that it is at the reception that the heavenly joins itself to the earthly element.

Those who cannot, on account of bodily infirmity, come to the Lord's house, should not be deprived of the holy communion. They need it even more than those who are well and strong. They should all be visited beforehand and informed of the time when they also may partake of the heavenly feast. They should be admonished and instructed as to proper preparation, and encouraged to trust in the dear Saviour. At the appointed time the pastor should carry the elements to them. If possible, have a private communion set. If the communicant is weak, shorten the service. Use

Private  
communion.

\* The individual cup has never seriously commended itself among true Lutherans. Thinking people are not affected by the senseless microbe scare. What we said above as to danger in a means of grace applies here also. The individual cup is unhistorical and unscriptural. It militates against the idea of a communion. "For we are all one bread and one body, even as we are all partakers of this one bread and drink of this one cup."

Cleanliness, on the part of the communicant, should, however, be insisted on. To come with unriused mouths, with unwashed and even tobacco-soaked moustaches, is an irreverent abomination. A few plain, kind words after the preparatory address will generally cure the evil.



the Service for the Communion of the Sick, p. 399, Church Book. The second rubric says: "If the sick person be so weak, or in such peril of death, that the order here given cannot be fully observed, it shall suffice to use the most essential parts, to wit: the confession and absolution, the words of institution, and the giving of the bread and wine." To this we add: In case of great nervousness or exhaustion, if the person is known to be a devout Christian, even the form of confession and absolution may be omitted. A Scripture passage assuring of forgiveness to the penitent and believing, with a word on the intent and blessing of the sacrament, will suffice; then the words of consecration and the distribution. Let the prayers be very brief, free, tender, and distinct. Depart with a cheerful word of hope and blessing. Never weary the weak and nervous.

How to  
administer.

As to elements left over, wafers may be preserved for communion of the sick or for the next regular communion. This is one argument in their favor. If common bread is used, what remains should be burned. Thus were the remains of the Old Testament sacrifices disposed of because they had been separated to a holy use. Wine left over in the flagon may be used, like wafers, for the sick, or poured out, or preserved.

As to the frequency of communing, we know

that in the apostolic and ancient Church some communed on certain days of the week and some every Lord's day.

There are those among us who argue from this beautiful custom of the Early Church for a frequent celebration of the communion among us. For an ideal Church, made up of ideal Christians, it would no doubt be meet, right, and proper. Such was the Early Church in the fervency and fervor of her first love. It was the martyr Church. In such a Church, at such a time, there would prevail such a tone of spiritual life that there would be constant readiness and fitness to come to the Lord's table.

Frequency of  
communion.

But we do not live in such a time. The tone of the Church's life is sadly different. Amid the rush and the crush for pleasure and for gain; amid the cares of this life, the deceitfulness of riches, and the lusts of other things, there is not a constant fitness for communion. We are living on too low a plane. It is hard enough to be lifted up and keyed up every few months to a proper appreciation and a worthy reception of the heavenly feast. Special preparation and special effort are necessary. In this age of irreverence holy things easily become familiar and common. We have warning examples enough around us. Among High Church Anglicans the daily communion becomes largely a spectacular offering of the mass without communicants. Among

the so-called Disciples or Campbellites the weekly communion is often little better than a farce that is not even solemn. It is hurried through and slurred over without reverence or meaning. We, too, are human. We are thankful if we can get our people into the proper frame and spirit at our present communion seasons. In the present state of the church we do not favor a too frequent communion.

One question more. May or should a pastor administer the communion to himself? We agree with Dr. Horn, who says (p. 134): "It is not wrong for the pastor to give the Holy Supper to himself *at the communion of his congregation*; and this is necessary in this country, where ministers are few and live far apart. Yet it would be a great benefit to every pastor to have his *Beichtvater* [*i. e.*, his special spiritual adviser], from whom he could at right times receive the absolution and the Holy Supper." On page 135 Dr. Horn quotes from Hartmann and Chemnitz in favor of the practice. Let the pastor then, when all the rest have communed, kneel at the altar and reverently administer to himself, and so commune with the congregation of which he also is a member. If, however, he can have the assistance of a neighboring pastor, of his own faith and confession, so much the better.

Administering  
to one's-self.

## CHAPTER XVI.

### PERFORMING THE MARRIAGE CEREMONY.

“MARRIAGE is a holy estate, instituted of God, and to be held in honor by all. It is well-pleasing to God and has His blessing.”

Importance of  
marriage.

We have two remnants of Eden left to us. One is a sacred seventh day, fraught with rest and refreshment for body and soul. The other is marriage, with its Christian home. These are relics of Paradise. The beauty and blessing of Eden ought to be allied with matrimony. But, in our fallen world, it is only too often the antipode of this. It has been truly and forcibly said that the bonds of matrimony may be the golden cords to draw us to heaven or the iron chains to drag us to hell. What momentous issues hang on the choosing and accepting of a life-companion. It is the making or the marring of peace and blessedness for the life that now is, and often also for that which is to come. How carefully this plant from the garden of Eden should be fostered and guarded. The pastor has a solemn duty here. Of this we have spoken above. He is to do all he possibly can to prevent hasty and dangerous engagements. It is the doctrine of our

Church, based on the Divine Word, that the essence of marriage is in the consent of the parties. This consent is given in a proper engagement or betrothal. It is here therefore where the fatal mistakes are made ; and it is here where the safeguards must be applied.

The pastor is not to marry indiscriminately all who apply to him.

I. The State has an interest in the matter. Self-preservation demands that the State guard this institution. If left without any restrictions, the State knows that it would soon have on hand a large constituency of physical, mental, and moral degenerates. The State therefore has not merely the right but the most sacred duty to hedge about and regulate the marriage of its subjects. Every State therefore has its own laws on the subject. Some of these laws are sadly defective and bad. The laws of different States in our land differ from one another. This is the most serious drawback of all. We need a national code on marriage and divorce. For this every pastor ought to labor and use his influence in every proper way and at every possible opportunity.

The State  
interested.

Meanwhile, every pastor must know and obey the laws and regulations of the State whercin he resides or officiates. He must be subject to the powers that be. Ignorance is no excuse for trans-

gression. He has a right to decline to perform the ceremony where the State allows it. But he dare not perform the ceremony where the State forbids it.

Whom to  
refuse.

2. He should refuse to marry those who are too young, especially if they do not have the consent of their parents. Parental authority and desire ought always to be recognized and honored, except where it conflicts with the principles of the Gospel. No parent has a right to force a marriage where there is no love, or for pecuniary and society reasons alone.

3. As already remarked, the pastor should discourage attachments and engagements between those who differ in their faith and church connection. If they cannot agree to worship the same God, in the same faith, in the same way, and in the same church, they ought not to become engaged. Their religion ought to be the most sacred bond of their union, and in this there should be a hearty agreement. But—Cupid never studied theology, and the pastor cannot always forbid or prevent. But where a believer desires to marry an outspoken and positive unbeliever, the pastor must be bound by the clear declarations of the Divine Word, “Be ye not unequally yoked together with unbelievers” (2 Cor. vi. 14); “She is at liberty to be married to whom she will, *only in the Lord*” (1 Cor. vii. 39).

If the pastor is persuaded that the one party is such an unbeliever as is meant by Paul, he must refuse to perform the ceremony.

4. If the pastor knows the one party to be heartlessly cruel, dangerously intemperate, or affected with disease from lewdness, he should also refuse to become a party to plunging the innocent into a life of suffering.

Difficult  
counsels.

5. He should also do all he can to prevent a union with one who has a hereditary taint of mental or seriously physical disease.

6. He should positively refuse to marry one who has been divorced on other than Scriptural grounds; as also the guilty party divorced on Scriptural grounds. We believe that the ground given by our Saviour, viz., adultery, is the only Scriptural ground for divorce. On this point, however, Lutheran theologians differ. Let everyone be fully persuaded in his own mind.

7. He should refuse to marry those related to each other within the degrees forbidden by God. (See Lev. xviii. 1-20 : xx. 10-23; Deut. xxvii. 20-23; Matt. xxii. 23-31; 1 Cor. v. 1-7.) We do not believe that Lev. xviii. 18 refers to a deceased wife's sister, but to a living wife's sister.

Here are a few suggestions :

Suggestions.

1. It is the bride's privilege to select the pastor to perform the ceremony. If, for special reasons, she

selects another pastor than her own, that pastor should consult the pastor of the bride before he officiates.

2. Encourage church weddings as much as possible. There is a peculiar fitness in this. The taking of this most serious earthly step of life at the church's altar throws around it a solemnity, a circle of associations, and a divine halo not easily forgotten. It also gives opportunity for inviting the whole congregation and all the friends. It avoids the difficult and delicate matter of special invitations, and the slights and hurts that are sure to follow. It is also the easiest way of avoiding the work and worry and expense of a wedding feast for the friends.

Church  
weddings.

3. In all this counsel simplicity. Caution against the vulgar effort at display.

4. Make the ceremony brief and impressive. Use the Church Service,\* allowing yourself such variations as do not touch the essential part and for which you have good reasons. Offer a heart-felt free prayer for the couple.

An address is not essential, as the formula covers all the important instruction, direction, and promise of the Divine Word. Where, however, an address is desired, let it be brief, befitting, and full of en-

\* We do not like to repeat the words, "Be fruitful and multiply and replenish the earth." We, therefore, leave them out.



couragement to a Christian home-life. It is our experience that such counsel and encouragement are far more effective in a quiet and earnest pastoral talk in the new home. The nervous couple at the altar is not in the fittest frame to give heed to public admonition.

5. If there is a wedding feast, and you are invited, be careful of your deportment. Be cheerful, and and do all you can to make everybody feel at ease. Avoid intemperance in eating. We have already given our advice as to drinking. It is better not to drink wine in a promiscuous crowd. Do not allow yourself to be loud and boisterous. Guard the dignity of your office. Discountenance anything that is contrary to the Gospel of Christ. If questionable amusements are started, leave quietly for home.

Pastor's  
deportment.

6. Show no greediness for a fee. Give a good certificate, worthy of a good frame.

7. Watch over all the couples that you marry as far as you can. Do all you can to help them establish and maintain a Christian home, and to have them faithful members of your Church. The very fact that you married them gives you access to their heart and home.

8. Your advice and consent will sometimes be sought for obtaining a divorce. Where the bond has already been broken by adultery, you can freely

Separation or  
divorce.

advise a legal separation. But set yourself firmly against a divorce on account of incompatibility, an incurable disease or insanity. These are crosses that the married must bear when they are laid upon **them**. In such sad cases there should positively be no begetting of children. In case the husband has become a willful and hopeless drunkard, in case of brutality and cruelty, you can advise separation, but not divorce. We do not believe that God demands that a Christian woman should live with a heartless brute, who endangers the life of herself and of her children. But he is still her husband and she is still his wife as long as they both live.

## CHAPTER XVII.

### MINISTERING TO THE BEREAVED—BURYING THE DEAD.

WE consider now the most delicate, difficult and dangerous of all the pastor's public offices.

He is called upon to minister to the bereaved. He is to be the counselor and comforter in broken homes, to breaking hearts.

Need of true sympathy.

He is to go, as a messenger from God, to stand between the living and the dead. As a man of tender sympathy, he deeply feels for and with the sorrowing. He loves them with a compassionate love. His heart yearns for them in their anguish. He would mingle his tears with theirs and weep with them that weep.

If, in the house of death, he has the well-grounded conviction that the departed died in the Lord, then it is easy. Then, with all his sympathy and compassion, he carries a grateful joy that he is permitted to go and bear comfort to God's people, to speak to the heart of Jerusalem's children, to comfort them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. It is indeed a high, a holy, and

a heavenly privilege to go to the house of mourning, in the name and with the message of the God of all comfort who comforteth us in our affliction, that we may be able to comfort them which are in any trouble, by the comfort wherewith he himself is comforted of God. To know and to feel that the comfort which he brings is the only comfort in the world, without which all the money, friendship, and the kindly offices of the world are at such times a hollow mockery, that there is no other balm in Gilead, no other physician there, this is indeed a privilege that an angel might covet.

But, alas, for only too many it is not true that for them to live is Christ, and to die is gain. They have not lived in Christ, and Christ has not been in them the hope of glory. They have not died in the Lord.

Difficult cases.

To the bereft homes and funerals of these the pastor is also called. For the sake of the living he is ever ready to go. Even if the day be bitterly cold, the distance great, the roads bad, and the storm-king abroad, the true pastor goes. He must go. He could have no peace of conscience, could not sleep, if, from selfish motives, he refused to go.

But what shall he say? What service shall he hold? There is a conflict within him. His heart prompts him to spare the living, to give them every comfort that words can give, to please them in

their sore distress. We do not like even to speak of such pastors as endeavor to please and to flatter and to give hope, where they have no Scriptural ground, especially to the influential, the rich, and those from whom they expect a fat fee. These are traitors to their conscience and to their God. They bring the ministry and the church into contempt; they are the Judases among the Lord's apostles. We have met with a number of shocking cases of this kind. A rich man committed suicide, where there was no reason for believing that he was not in his right mind. The funeral service was conducted in the church to which he had belonged—not a Lutheran church. The pastor announced the hymn, "Asleep in Jesus, blessed sleep." The sermon was in the same key.

Betraying  
one's trust

Another case. A young man, of a prominent family, was converted, or claimed that he was, at a revival and became at once a leader of young men's prayer meetings, etc. He married an exemplary lady of a prominent family in the same church. He soon went back to his old ways, going rapidly from bad to worse, and was finally murdered in a brothel. His pastor, a high Mason, preached him into heaven, and among other extravagant phrases said, "I expect some day to range the plains of glory with Brother Edgar on my arm."

One more, though we might multiply cases that have come under our observation.

A young man of a prominent Lutheran family died. He was an Odd Fellow ; a wild and wayward youth, who did not belong to church. We were invited to speak in English at the funeral, while his pastor spoke in a foreign tongue. The Odd Fellows were present, but took no part in the service. We met the pastor before the service and told him that God gave us an opportunity to speak some plain and needed truth. He said, "Yes, yes," but when his turn came he preached the dead straight into heaven, saying : "I not only hope, but I know that he is in heaven." Well, we should not like to render the account of these men in the day of judgment. It is a fearful thing to preach one Gospel to the living and another over the dead. Whoever does it thereby rocks the godless and worldly to sleep in their sin. We have heard such people say : "Well, if that person is saved, I need not worry, for I am surely not as bad as he." We verily believe that multitudes have been confirmed in their worldliness by funeral sermons.

Another  
example.

On account of this shocking and criminal abuse, many earnest men have advocated the abolishment of all funeral sermons. But we do not agree with them. For the true pastor, the funeral service is a God-given opportunity for doing much good. In the country and small towns, especially, multitudes go to church at a funeral who rarely go

at other times. If they are ever serious, if they ever think of the uncertainty of this life and the certainty of a future, it is now. Unbelief and skepticism cannot look death in the face. They break down at the coffin and the grave. Now preach the truth, tenderly, but earnestly and plainly. Set clearly before them life and death. Show them plainly that there is only one way of salvation, what it is, and that there is no escape for them that neglect it.

Shall funeral sermons be abolished?

As said above, even the true pastor is tried; his sympathies urge him one way, his conscience another. What shall he do? What about the burial service? Where the pastor does not have good ground for believing that the departed died in Christ, he dare not give the impression that he believes it is well with him. Bear in mind the first rubric of our "Service for the Burial of the Dead," which says: "The Order of Service here following is provided only for the burial of members of the church, or those who depart this life in Christian faith." Only for such can the full service be used. For others a service must be improvised. The hymns, the lessons, and the prayers must then refer to the living alone. Above all must the commitment of the body at the grave with its hope of a glorious resurrection be omitted. The same principles apply to the sermon. It must be for the

What service to use.

living. It may comfort the mourners by directing them to the source of strength and healing for their own broken hearts.

Civil virtues of the dead may be mentioned, but nothing of the welfare of his soul. Of course it is neither necessary nor advisable to inform the bereaved beforehand that you will use such a service.

There are three specially difficult classes of funerals at which the pastor may be asked to officiate. They are lodge funerals, those of suicides, and cremations. We have no commandment, but give our own conviction and counsel.

First. As to the lodge. We have already given our opinion of the lodge and of its false religion. We have also given what we consider the best method of dealing with the evil.

A lodge member dies. His family desires the church's burial and sends for you. The lodge desires to be present and to hold its service. What is the minister to do? Some say that he is bluntly to refuse to have anything to do with the funeral, regardless of the feelings of the sorrowing or of the effect of his conduct on them and on the members of the lodge. He is to retreat with the truth and let error have the whole field. Is this right and proper?

Without doubt or question the minister of Christ can in no wise countenance the false religion of the lodge, nor recognize its right to conduct what has

Where the  
lodge is  
present.



ever been and should ever be a Christian service. Neither dare he compromise the religion of his Lord and of His Bride, the Church, by putting it on an equality with the heathenism of the lodge. He dare not have a union service, divided between himself and the lodge chaplain.

What then can and should he do?

First. Let him explain his position gently, kindly, and firmly to the family. Then let either the family or himself explain it to the officers of the lodge, showing that he cannot consistently either recognize or mix with their ceremony. Let him show to both that, if Christian burial or the service of a minister is desired, the church must have the right of way. He cannot say who may come or who may not come to the service. He cannot dictate how those who come are to dress. If the lodge desires to come, togged out in regalia, he must suffer it. But he will utterly ignore their presence, will preach most plainly and earnestly on the only way of salvation, and the only institution founded by Christ for mediating this salvation. He must tell them plainly that no system of morals and of charity, no man-devised system of religion, no human institution, can save lost humanity. All this without attacking or railing at persons, speaking kindly indeed of them and to them, but firmly opposing their false and pernicious principles. When

Advice to  
pastor.

through with the service, preceding the start for the grave, let the minister say that this ends the service at the church or at the house, as the case may be, and that the service will be concluded at the grave. If the lodge with the chaplain go to the grave, let the pastor begin, at once, when the coffin has been lowered, go through with his service, and pronounce the benediction. Then let him withdraw. If now the chaplain has another service, or if half a dozen other services are held, the minister has nothing to do with that, and is not responsible. The church, through him, has done her part, without mixture or connivance. If all this is explained and arranged with tact and kindness, there will be no offense or alienation. This has been our custom, and we cannot recall a single instance where the family took offense. This seems to us a more excellent way.

Suicides.

Second. As to the burial of suicides. Here also, even in our own Church, opinions divide. There are those who firmly assert that the minister should never be present, unless it was a clear case of mental unsoundness and irresponsibility.

Now, we agree that, except in the latter case, a suicide cannot be entitled to a Christian burial. But, as we have seen above, the minister's presence and service is not necessarily a Christian burial. He can go and give a needed message to the living, and pray for the living. But if he goes, he

must be scrupulously careful that his presence or words may not be interpreted as condoning the act, giving hope for the deceased, or deeming him worthy of Christian burial. The whole service must be a most solemn warning to the living. It must show that the Giver of life alone has a right to take it, and that suicide, by a rational being, is a fearful sin, for which there is no forgiveness, because there can be no repentance. All this must be understood before consenting to go. And all that is said must be said so earnestly and so tenderly that all must feel that the minister seeks the good of the living. Even in cases of doubt as to the mental responsibility of the suicide, it must be clearly stated that, *if* he was responsible, he is not saved. All this we do not lay down as law, but as personal conviction.

Third. As to cremation. This is not a Biblical or Christian mode of disposing of the dead. The Old and New Testament agree and take for granted that as the body was taken originally from the earth, so it is to return to the earth again. Burial is the natural and Christian mode. There is a beautiful symbolism in it. The whole terminology of eschatology presupposes it.

Cremation is purely heathenish. It was the practice among the Greeks and Romans, The mass of the Hindoos thus dispose of their dead. It

Cremation

is dishonoring to the body, intended for a temple of the Holy Ghost and to bear the image of God. It is an insidious denial of the doctrine of the resurrection.

A Christian consciousness shrinks from it, and can only shudder at the thought. And yet, in this age of materialistic heathenism, it is rapidly gaining ground. The Christian minister must warn and protest against it. He cannot in any way give it countenance. He cannot officiate at a cremation. This, at least, is our present conviction.

Suggestions.

We add a few suggestions as to funerals and funeral customs in general :

1. Keep your people instructed that they must consult you before they arrange for a funeral. Show them that you might have another engagement at the hour they fix without you.

2. Discourage Sunday funerals. They are generally desired to save time for labor, to get a larger crowd, and to make a greater display. Show that Sunday is your busy day ; but that in case of necessity you will serve them if they will settle with you on the most suitable hour.

3. Be ready and willing always to serve your people, regardless of your own ease or comfort. If at all possible, go with them to the grave. If impossible, have a little earth at hand, and use the full service for the grave in the house or church.

4. Be ever ready and willing to serve all who need and desire your service. As we have remarked before, the pastor gains in influence in proportion as he is known as an unselfish man, ready to serve and to sacrifice wherever he can do good. If asked to conduct a funeral or to perform any pastoral act for one who belongs to another church, show that his own pastor should be called. If there is a special and valid reason for desiring you, be sure to have an understanding with the other pastor. Always observe the rules of professional etiquette and churchly comity.

5. Discourage unnecessary expense and display. In the city encourage private interment; that is, let all be invited to the church or house, but let only the pall-bearers and immediate relatives go to the cemetery. To hire a long line of costly carriages for the promiscuous crowd is unnecessary, unbecoming, and no longer practiced by people of good taste.

Discourage  
display.

6. Encourage church funerals, especially for church members. To these everybody can be invited. They avoid the crowding, the discomfort, and the standing out of doors necessitated by the house funeral. In the church there is every convenience for music, singing, and speaking. All can hear and take part. See that the front seats are reserved for the mourners. Discourage the

foolish custom, in vogue in some country places, of the men keeping on their hats during the service.

7. Discourage the old-fashioned and disreputable wake, still popular in some out-of-the-way places. If two of the neighbors or friends will sit up, while the body is in the house and may need attention, this will suffice. The family should go to bed.

8. Discourage the ugly custom of making a public show of the dead in church. It ought to be understood that all who desire to take a last look should go to the house before the funeral. Advise the mourners especially to take their last leave alone, before the funeral. This grief is too sacred to be exhibited before a curious crowd. Here the heart knows its own bitterness, and a stranger intermeddleth not therewith. It has seemed to us repulsive that the family should go through this ordeal before a promiscuous crowd, staring and commenting, and saying, "How did Mary take it?" "Why John didn't take on at all!" Because forsooth his grief was too deep for tears or loud lamentations. These things can generally be made clear to the family, and they will gladly take their pastor's advice. If the coffin must be opened in church, announce that the family has already taken its last leave.

Discourage  
show of the  
body.

10. If the weather be very cold, let the pastor keep on his hat and overcoat at the grave. The

good Lord does not want you to contract catarrh or pneumonia for the sake of liturgical form. On such occasions shorten the service, and use only the essentials. Where it is customary for the people to remain till the grave is filled up, kindly advise them to disperse immediately after the benediction. Or, better still, advise the women not to go into the deep snow or driving sleet and biting wind at the grave. Be thoughtful of the life and health of the women and children, unless you want other funerals soon to follow. It is cruelty to have nervous and worn-out women and children, often not properly clothed or shod, to stand for fifteen or twenty minutes in the snow and piercing cold.

In cold or storm.

11. In some places the after-funeral feasts, with Shakespeare's "funeral-baked meats," are still in vogue. This also is an abomination. This is not the time for feasting. Besides it is expensive. We know a case where a poor widow had her only hog butchered for the funeral feasters, and her winter's meat was gone. Set your face against it. It is a relic of heathenism.

But here again a word of caution is necessary. As we have said of other objectionable manners and customs, you cannot sweep them out with a broom. Speak of the abominations in the pulpit and in the homes of your people; show them the objectionable features, show them a more excellent way.

Visit  
the bereaved.

12. And, finally, do not fail to visit the bereaved soon after the funeral, and visit them frequently for a while. When the strain and excitement of the funeral are over, when they are sitting alone in their broken circle, in the bitterness of their grief, then they will appreciate the comfort and strength which the pastor alone can bring. Encourage them out of the Divine Word. Read and pray with them. It will do them good. It will do you good.



# PART V.

THE PASTOR'S PRIVATE WORK—SPECIAL OR  
PRIVATE SEELSORGE.



## CHAPTER XVIII.

### SIGNIFICANCE—PRINCIPLES AND IMPORTANCE OF PRIVATE SEELSORGE.

WE now begin a new department of Pastoral Theology. We have studied the pastor in relation to his office and call, in his personal, intellectual, and devotional life, his position in society and his relation to Synod. We have looked upon him as the builder, leader, and guardian of his church as a whole, and have seen him as he ministers in the sanctuary, attends to his public functions, and performs ministerial acts. All this has to do more especially with his general position and work in and for the church. It all has to do also with seelsorge. His office, call, private and public life all look to seelsorge. His gathering, building, moulding, and guarding his church is seelsorge. His work and acts in the house of God are seelsorge. But it all looks to and is more or less seelsorge in general, seelsorge in regard to his parish as a whole. Even those acts that have to do more directly with the individual still pertain to the general work. When he baptizes a babe, by the act and by his words he instructs and admonishes all who are present ; so

General  
seelsorge.

when he confirms a catechumen and administers the Lord's Supper. Even when he unites a couple in marriage it ought to be seelsorge, not only for those who stand at the altar, and for whose souls he will afterward care, but the ceremony itself is an object lesson and a sermon for all. And so with all his ministerial acts. They are blessings to those on and for whom they are administered, and solemn lessons for all who are present.

Seelsorge! What a beautiful and expressive term. We have nothing to correspond with it in English. \*

It means the cure and care of souls. Souls are sick, sin-sick. They need to be cured and cared for. This is what a pastor is for. He is a seelsorger. What an honor! what a privilege! what a responsibility!

But there is not only a general, but a special and private seelsorge, *i. e.*, a care for the individual soul. It is this seelsorge in its narrower sense, this individual soul-cure, that we shall now consider. The pastor is not only the shepherd of the flock as a whole, but also of every individual sheep and lamb

Special  
seelsorge.

\* The nearest to it is the noun "cure," derived from the Latin *curare*, to care. A curate is one who cures or cares for souls. Unfortunately the term, as in vogue in the Episcopal Church, is there applied to a lower order of the ministry, as to an assistant of a vicar.

in it, and to some extent of everyone that ought to be in it.

This individual soul-cure has its foundation and warrant in the Scripture. Not only that, but it is there laid down as the minister's special and solemn duty. As we have elsewhere written: "The pastor as a fisher must go out to catch men (Matt. iv. 19; Mark i. 17; Luke v. 10). As a servant he must go wherever he can reach outsiders and compel them to come in (Luke xiv. 23). As a shepherd he must know his sheep, feed them, and seek the lost (John x. 3, 4, 14, 16, and xxi. 15-17; Luke xv. 4; Acts xx. 28; 1 Pet. v. 2). As a watchman he must warn all who are in danger (Ez. iii. 17-21: xxxiii. 7-16; Heb. xiii. 17). All this requires personal effort in interviewing all who need his ministrations, have no other pastor, and are in his reach. In this he must follow the footsteps of Christ (Isa. xl. 11; John iv. 6ff: x. 3, 4, 14, 16; Luke x. 38-42 and xxii. 31; Matt. xxvi. 6). Thus also did Paul (Acts xx. 20, 26, 31: 1 Thes. ii. 11).

Its Scripture  
basis.

"The spirit and method of soul-cure will be influenced and determined by doctrinal views. What and for whom is the church? What is the office and function of the ministry? Is the Word the organ of the Holy Spirit? Are the sacraments channels of grace? What is the relation of baptized

children to the church? What is the relation of conversion to regeneration, and how is conversion brought about? What is the nature of justification, and what is its relation to sanctification? The peculiar, primitive, and Biblical doctrines of the Lutheran Church on these and other subjects make the seelsorge of the Lutheran pastor differ from that of a Reformed pastor. The Lutheran cannot, therefore, learn his pastoral theology, or even his seelsorge, from a Reformed author. But the Lutheran pastor should be all the more earnest and diligent."

Burger.

Dr. Horn quotes from Burger in Herzog (Ev. Pastor, p. 159f): "The type of the pastor (seelsorger) first appears in Jesus Christ, the Good Shepherd, who had been promised in Isa. xl. 11; Jer. xxxi. 10; Ez. xxxvii. 24; who made Himself known in this His office (John x.); who always exercised a spiritual care upon those whose bodies He healed (Matt. ix. 35, 36); and who in the training and preparation of His disciples (for instance, of Simon Peter) was the model of a wise and patient guide of souls, going to the roots of natural character and keeping before Him the highest aim." He made John xxi. 15-17 the basis of His pastoral commission.

Beck.

Dr. Horn then quotes Beck on John x. thus: "It is such an application of the Word as shall be

the means of producing a knowledge and following of Christ ; then a leading or guiding, which, however, is joined with service and with self-sacrifice." He then quotes Deyling (in Walther) thus : "An evangelical pastor is bound not only to instruct his hearers in public, but he must instruct them privately whenever he has an opportunity ; he must bear each upon his heart, and, according to the disposition of each and the different circumstances, apply to everyone entrusted to him what will further his salvation. For the teachers of the Word are called pastors, shepherds (Eph. iv. 11). Therefore, they must take care not only of the whole flock, but also of every sheep in it. If, then, one of these has wandered, the shepherd seeks it without delay, brings it back to the fold, strengthens it and heals it. The minister of the Word is stationed by God to be a watchman for the church, after the pattern of Ezekiel, Isaiah, and Jeremiah (Isa. lii. 8 ; Jer. vi. 17 ; Heb. xiii. 17). How could he be said to watch if he did not keep an eye on every part, on every member of the congregation ? Further, a minister must give an account of the whole congregation entrusted to him. He must carefully inquire into the life of everyone, and instruct everyone, both publicly and privately. Pastors again are called bishops, *i. e.*, overseers, and are commanded to oversee the flock, as well singly as col-

Deyling.

lectively (Acts xx. 28; I Pet. v. 2). They are also called workers together with God. As now God is concerned not only for our salvation in general, but for the salvation of every particular man, so His co-worker, the minister of the Word, is bound to the same. Cowherds and shepherds know everyone of their beasts and are interested in each; why should not the shepherd of souls bear on his heart the souls bought with the precious blood of Christ? So Paul did not cease to admonish everyone not only publicly, but specially from house to house (Acts xx. 20, 31; I Thes. ii. 10). Such visitation from house to house and such admonition is part of the duty of a minister. John Chrysostom, in his Thirty-fourth Homily on the Epistle to the Hebrews, emphasizes this, saying, 'Thou must give an account of everyone entrusted to thee, men, women, and children. Think in what peril thou art! It is a thing to be wondered at, if one priest be saved.'"

Chrysostom.

Now we find that this special and private soul-cure has not always been favored in the Lutheran Church. Though Luther did not write any specific and systematic treatise on this subject, he was yet, in his spirit and practice, a model seelsorger.\*

Bugenhagen.

Bugenhagen, in his *Braunschweiger K. O.*

\* Every Lutheran pastor ought to have and to study the excellent little manual, "Luther as a Spiritual Adviser."



(1528), restricts private soul-cure to the sick and the imprisoned, but advises against visiting the sick unless called by them. In the first Wittenberg K. O. (of 1533), it is positively forbidden the pastor to visit the sick uncalled. In the Bremer K. O. (of 1534), it is advised that the sick who despised the Word of God in their health shall now be left without it, unless the pastor is requested to come. The Hessian order also advises against visiting the sick uncalled.\*

K. O. O.

Paul Tarnov, on the Sacred Ministry, knows no special seelsorge outside of *privat Beichte*. The same is true of Joh. Gerhard, and recently of Steinmeier. Loehe and Paludan Müller also favor the practice that the pastor go only where he is called. Both speak slightly of general pastoral visitation. This will suffice to show that the Lutheran Church has not always favored private soul-cure—unless it were at private confession. This explains also why it has been and still is so largely neglected.

Theologians  
who do not  
favor special  
seelsorge.

There are some special reasons for this unfortunate position among Lutherans.

Without question one cause is found in the large parishes in Germany and Scandinavia. Where several thousands of souls belong to one parish, it is out of the question to carry on regular and system-

\* See Achelis' *Practische Theologie*, Vol. II., p. 183ff.

Reasons for  
this position.

atic pastoral work. Another hindering cause is the State Church. This has a tendency always to make the whole church life official and perfunctory. Its influence on the pastoral idea and work is demoralizing. Religious duties of the people are largely regulated by the State, whose paid official the pastor is. He must carry out and see that his people carry out the State's mandates. How natural to quiet the conscience and be satisfied when this is done. How easy to say, "If the people need me and the church, they know where we are. If they don't send for me, I shall not run after them." And so they are left to live and die in their sins. What becomes of the true shepherd knowing his sheep and seeking the lost?

Again, the Lutheran view of the means of grace may be made an excuse. Salvation is to come through these, and it is enough if the Word is rightly preached and the sacraments rightly administered. This is theoretically correct. If people are to be saved at all, it must be by using these means. But the practice of depending on the public ministrations of the church overlooks the very important fact that these will not help the people who are not there, that man naturally and easily becomes engrossed with the cares, the riches, and the pleasures of this world and is prone to forget and neglect these means. This theory overlooks the sad but stubborn fact that these careless

ones need to be gone after, admonished, wooed, and drawn to the church. And, further, even if the above theory and practice would answer in a land where everyone is born in the church, must be baptized, instructed in the Word, be confirmed and commune in connection with his confirmation, where all thus regard themselves as in the church, look up to the minister as a public official who must look after them when they need and notify him, it would still never answer in our land where there is no State Church. That it does not answer even in a State Church we know to our sorrow. These Lutherans come to this free land. Here there is no authority that can command them as to their religious duty toward themselves or to their children. They feel themselves free and unrestrained. They have come here not, like the Pilgrim Fathers, to better their religious condition. With the exception of the Lutherans from the Baltic provinces and from Finland, our people come here to better their worldly condition. This is their great all-absorbing interest. How natural and how easy to forget their higher interests. How natural that their children should be imbued with the idea and spirit that the one great aim and object of life is to get worldly comforts and possessions. Shall they be left alone to degenerate more and more and become a final prey to the world, the flesh, and the devil?

Special  
seelsorge  
needed in our  
land.

And still further. This land is full of evangelistic, zealous, missionating, and proselyting sects and denominations. They look after the newcomers. They meet and greet and befriend them on the incoming ship. They visit and show kindness to them in their loneliness in a strange land. The strangers are impressed with this unaccustomed, warm-hearted, and seemingly earnest solicitude for their temporal and eternal welfare. The best of them fall an easy prey, are drawn away from their mother-church and become bitter against her, when they contrast her indifference with the interest, earnestness, and zeal of these people. Our Lutherans do not always stop to consider doctrinal differences, and soon feel at home among their warm-hearted new friends. Why should their own Church not be even more solicitous, interested, and helpful as to her own people? What of the responsibility and accountability of the Lutheran Church and ministry? If our ministers had been and were as much interested, as attentive, and as kind to these Lutherans of the diaspora and to their children, who live around our churches, as these proselyters of another faith and another spirit are, we should not constantly have to bewail our losses. As long as we as a church do not do our duty, it will help us naught to scold about others for doing what we neglect to do. A far more effective method would be for all of our ministers to realize their responsibility, and do

Lutheran  
pastors less  
zealous than  
others.

their duty by those of the household of faith. All this applies also to those careless ones, nominally in our churches, who become an easy prey to the more evangelistic though less evangelical churches. Why should not a Lutheran pastor be as diligent, as warm-hearted, and as attentive to the families, children, and individuals in his reach as these others are? There is absolutely no ground and no excuse for the difference in zeal for the individual. It is high time that all our theological seminaries lay more stress on a Biblical seelsorge, adapted to our land and our mixed and endangered people. We repeat what we have said before, give us a generation of ministers as apt, earnest, zealous, and active in private soul-cure, as they are sound in faith and orthodox in the pulpit, and nothing will be able to stand against our Church. No church needs such active seelsorgers so much as the church that has such a large diaspora. To assist in this immense work we need parish deaconesses, New Testament deacons, and all the machinery of the German Evangelical Inner Mission work. To this we have referred before.

As to the qualifications needed by the true seelsorger, they are, in general, those that we have enumerated as important for the minister.

Needed  
qualifications

A few of these, however, need to be emphasized for the seelsorger :

1. He needs that calm, cool, comprehensive judg-

ment that can take in every situation, and the relation of the seemingly simple to the important and high. He needs a large measure of sanctified common sense.

2. He needs a warm, sympathetic heart, patience, perseverance and a charity that "believeth all things, hopeth all things, endureth all things." He needs that true optimism that comes from an unbounded faith in his Lord, in the Word, and in the divinity of his own call.

Know human  
nature.

3. He needs to understand human nature in all its diversified forms and phases. And here a wide field of research opens to him. What is the influence of the body on the soul, of the physical on the psychological? What is the influence of the soul on the body? What is the mutual influence of the one on the other? Of a strong mind on a weak one? What untrodden fields, what unsounded depths, what unscaled heights are here! After thousands of years of study man does not yet know himself. How much allowance, if any, must be made for heredity? How much for environment? For temperament? For sex? Truly, as far as this world and life are concerned, "The proper study of mankind is man."

The seelsorger needs to be a lover of this study and an adept in it. We once had a needed lesson from a wise old retired pastor. Complaining to

him of the apathy, stolidity, and lethargy of a certain man in the church, named Penny, the old pastor laughed and said: "You are unreasonable; you can only get a penny's worth from a penny. But you are looking for a dollar's worth." A young pastor in his zeal wanted to put a seemingly worthless and troublesome man out of the church. He consulted an aged brother in the ministry, who said: "Be patient, my brother; the good Lord can get along with a great many people with whom you and I cannot get along." The seelsorger needs an inexhaustible fund of gentle tact, unwearied love, and undying hope.

4. He needs to know his Bible so well that he can at once apply its teachings to the case in hand, and answer every question on the principles there laid down.

Apply the  
Word.

5. He needs to know not only the natural psychology, but also the spiritual psychology of man. He needs to understand something of the workings of grace in the human soul, its permanent and its variable phases, its modifications by constitutional, hereditary, temperamental, and local peculiarities. As a spiritual physician he must understand how much law and how much Gospel to apply in each given case. Right therapeutic treatment can follow only where there has been a correct diagnosis.

6. For all this he needs to pray constantly for

'that wisdom which, if any man lack, he must ask of God, who giveth liberally and upbraideth not. His laboratory must be his closet, and from his knees he should ever go forth to cure his sin-sick patients.

Importance of  
seelsorge. Much more might be said of the vital importance of this part of a minister's work. It has been most signally recognized and blessed by the Great Shepherd and Bishop of Souls. Model pastorates, like those of Baxter in Kidderminster ; Oberlin, in the Steinthal ; Ludwig Harms, in Hermannsburg ; Dr. Cuyler, in Brooklyn ; Dr. John Hall, in New York ; our own Dr. Greenwald, in Lancaster,\* and of numbers of others known to God, were not built up without diligent, constant, faithful individual soul-cure. It is the face-to-face and hand-to-hand work of the pastor that is the greatest help to his pulpit ministrations. Dr. Doddridge once remarked : " My heart does not upbraid me for having kept back anything that might be profitable to my people. But I fear that I have not followed them sufficiently with domestic and personal exhortations."

The godly Leighton said in his last retirement :  
" Were I again to be a parish minister I must fol-

\* Dr. Greenwald once went to synod, and on his arrival was asked to join a pleasure party before synod would open. He excused himself and said that he must hunt up a servant girl, lately removed from his parish.



low sinners to their homes and even to their ale-houses."

Osterwald (Lectures on the Sacred Office, p. 242f) expresses his surprise that a Christian minister can satisfy his own conscience without a diligent parochial ministration. Matthew Henry advises young ministers: "Acquaint yourselves with the state of your people's souls, their temptations, their infirmities. You will then know the better how to preach to them." Again: "Rely on it, he who hopes to discharge the duties of the pulpit ably, appropriately, seasonably, and to the greatest advantage of his flock, without being much with them, entertains a hope which is perfectly unreasonable and will certainly be disappointed." Philip Henry observes, "That the true learning of a Gospel minister consists not in being able to talk Latin fluently or to dispute in philosophy, but in being able to speak a word in season to weary souls."

Eminent  
examples.

We have culled a number of these examples from Bridges on the Christian Ministry, a mine of information and inspiration. Many more might be quoted, but these will suffice to show how men owned and blest of God in winning and feeding souls have estimated seelsorge.

But we must hasten on to consider the proper methods of practicing this blessed function of the holy office.

## CHAPTER XIX.

### THE PASTOR VISITING.

WHAT is a pastoral visit? It is not a social visit. Many pastors make only social visits, and try to make themselves believe that they are making pastoral visits. They love to go into good society. They go where it is most congenial to their taste, where they are generously and interestingly entertained. They strive to become fine conversationalists, good story-tellers, full of wit and worldly wisdom. They are good on the croquet ground, the tennis court, and at the golf links. They spend happy afternoons and evenings, and go home without having said one earnest word or started one serious thought. They have certainly not made a pastoral visit. True, a pastor may allow himself an occasional social visit on a "blue Monday," or on some special occasion. He cannot afford to do much of it. His time is too precious. He needs to be about his Father's business. He is also shorn of his power and influence in the community if he appears to be a gentleman of leisure, who delights in games, in good company and good dinners.

Neither is a pastoral visit an inquisitorial visit,  
(386)

What a  
pastoral visit  
is not.

in which he comes to make an official investigation into the family and private life. Such visits some of the stern old Calvinists and Puritans used to make. They came with a stereotyped set of questions and with the Shorter Catechism. Their face and their mien were like a funeral. No wonder that the children used to run and hide, and the timid women were glad when the parson was gone. They were formalists, and practiced formal private confession and absolution, though they hated these words as marks of the popish beast and of the scarlet woman. It is not necessary that we warn against such visits.

Common mistakes.

But, again, neither is a pastoral visit a cold perfunctory official call. Many such are made. The pastor's conscience drives him out. He must perform the hated task. The quicker he can make the round the better. He calls, inquires after the health of the family, and asks, perhaps, why they are not more regular at church. He gives a cold reprimand, if he thinks it deserved, and after a few commonplace remarks departs, to the great relief of the family. Sometimes it is worse than this. He has heard that the family is not living right, that some member of the household is reported as guilty of some misdeed, or that someone has talked about himself. He is angry, and shows it. He scolds roundly and soundly, and hastily leaves. What is

the impression of such a visit? Ought not common sense to teach that it has done more harm than good, has perhaps alienated a family or a youth forever from the church? We hope it is not necessary to warn against such visits.

Aim of  
pastoral visits.

A true pastoral call has a pastoral aim. Its first aim is to win the confidence and love of everyone visited, of the whole family, including servants, or of the individual, if the visit is to him. The pastor knows that, without the confiding love of those whom he desires to benefit, he can do nothing. Neither can he know his people before he has won their confidence. His further aim is to do good to everyone thus visited. With kindly, tactful treatment he should lead them to open their hearts and their manner of life to him. He should know their spiritual estate, their personal relation to the Saviour. He does not expect all this at the first call. It may require many interviews: with some more, with others less. He would give instruction, counsel, encouragement, or warning as each case may require. Every such visit ought to leave behind inspiration, courage, and resolution for a better life. After each pastoral visit the impression left should be that a man of God has been in the house.

Such a visit need not, unless it be a special case, take much time. If the family or person

called on is busy, the wise pastor will say a kind, encouraging pastoral word, wishing God's blessing, or repeating a suitable Scripture verse, and go on. But even if there is no haste on the part of those visited, the pastor need not spend hours at such a visit, unless, again, it be a special occasion. It is much easier to give a pastoral character to a short call than to a long one. Long visits should be the exception ; short calls the rule.

Let every call have a specific aim. Along what line does this family or person need a pastoral word? If a family, get them together as soon as you can. If the man or the men and boys are out in the barn or in the field, go out and see them there. Show all of them that you are interested in their interests. Have a few encouraging words with the women about their work, their interests, and their children. A wise pastor once came upon a woman at the wash-tub. She was embarrassed. He said he was glad to find her engaged in such a good work, reminded her of the value of the service she was rendering her people, said he would leave her a word to think while she made the soiled garments clean : "Wash me, and I shall be whiter than snow," he said, and, without taking a seat, left her, happy and edified. Have a word with the men about their live stock, their work, their fields, and their crops. It is a good thing if the country

Tact needed.

pastor can talk intelligently about these things ; can show them how their work is serving not only the family, but humanity ; how good the Lord is ; and how their vocation should daily teach them patience, trust, and gratitude. Give them an apt passage of Scripture, and leave them.

Dr. Cuyler. Dr. Cuyler, in his *How to Be a Pastor*, p. 34, gives two instances of tactful treatment. He tells how he once spent an evening in a vain endeavor to bring a man to a decision for Christ. "Before I left," he says, "he took me upstairs to the nursery to show me his beautiful children in their cribs. 'Do you mean that these sweet children shall never have any help from their father to get to heaven?' I said to him tenderly. He was deeply moved, and in a month became an active member of my church. For twenty-five years that man has been glued to me ; infinitely better, he has glorified his Saviour."

Another instance : "On a cold winter evening I made my first call on a rich merchant in New York. As I left his door and the piercing gale swept in, I said, 'What an awful night for the poor.' He went back, and, bringing me a roll of bank-bills, said, 'Please hand these for me to the poorest people you know.' After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added : 'How is it that a man who is so kind to his fellow-creatures has always been so

unkind to his Saviour as to refuse Him his heart?' That sentence touched him in the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since."

Never allow yourself to be burdensome. Do not take anyone's time when work is pressing. You may thus be hindered from carrying out your specific aim, but you will prepare the way for a more opportune time, and you will do much to win confidence and esteem. If you can get the family together, it is a blessed help to your work if you can read a suitable passage of Scripture and kneel with them in a short prayer for their temporal and spiritual welfare. But do not insist on this at an inopportune time. We have known of legalistic pastors who have called the family in to worship when perhaps the woman had her hands in the dough or bread in the oven that needed attention, or when the children were hurrying to get ready for school, or the men were at some work that ought not to be interrupted. It is needless to say that such worship was not unto edification. But where the opportunity is favorable, let it be understood that you take pleasure in ministering, as a pastor, at the family altar. Your passage of Scripture should be determined on before you come, and suit the needs and wants of the family. Happy are you

Where to read  
and pray.

if you can make such brief, running, and direct applications as will reach your specific aim. You can thus let the Word give the needed counsels, encouragements, comforts, or warnings as are needed. This is a true pastoral visit. It brings the church into the house. Where discreetly and kindly conducted, such a visit binds those visited to the pastor and to the church as with hooks of steel. Such visits are more difficult in the city than in the country, because in the city the family is not generally together in the daytime. There you will have to adapt yourself and do the best you can. You can still leave a word from God with the women, children, and servants. You will have to see the whole family in the evening, and then you can have a real pastoral visit. You will have to hunt up many a man in his office or shop. Do not intrude if you see that he is specially engaged. Give him a warm hand-grasp, say that you will call again when he is not so busy, and go. In the city your calls will be even shorter than in the country. Here you ought to average ten or more calls in an afternoon and still leave a word fitly spoken, an incitement for good, and a gleam of sunshine behind. In the country you should average six or more in an afternoon, and carry the same good into every visit. Even a visit with worship need not take more than twenty minutes or half an hour.

Hunt up all.



Whom should you visit? You are to give heed to *all* the flock over which the Holy Ghost has made you overseer. The good shepherd knows every sheep and calleth it by name and leadeth it out. Every sheep knows his voice and follows him. You need not visit all alike. Some families and individuals need you more than others. What sinful mistakes and neglects are made here! How many pastors visit chiefly if not solely the good, the well-to-do, and the cultured. They go where it is a pleasure and a relaxation to go. The poor, the weak, the wandering, the sad, and the erring are left to themselves. How often have we not heard such people say: "Our pastor was never in our house; or, he was only here when we sent for him, in sickness—and then he only came once for each request—or at a funeral!" How often have we not heard the wayward and the wandering, or those who had been gathered into a strange fold, say, "He never said a word to me about my soul!" What if such an one be suddenly cut off and the pastor be sent for to bury him? With what a fearful shock will the question come, "Did I do my duty as his pastor? Might it not have been different if I had? Is he lost? Lost through my neglect?" God pity the pastor whose conscience will thus justly lash him and will not spare. Better heed a pastorally trained conscience in time. What of the account in the

Whom to  
visit.

Fearful  
responsibility.

day of judgment? What of those whom he did not warn, who died in their sins, and will then face him and say: "If you had spoken to me, warned, and tried to win me, I might have been saved?" The Lord says: "His blood will I require at thy hands." "They watch for your souls as they that must give account." The true pastor will spend most of his effort and time with those who need him most. If he really have not time to visit all, the good will readily excuse him if they know that he is going about where pastoral encouragement, comfort, or warning are most needed. We have already spoken of his duty to help the poor out of their poverty. We here speak of their need of a spiritual adviser and comforter. Of the sick we shall speak more specifically hereafter.

Hunt up all  
outsiders.

But, as has before been shown, the pastor has a duty also to outsiders, who have no pastor. He is to sow his seed beside all waters. To be instant in season, out of season, reproving, rebuking, exhorting, with all long-suffering and doctrine. He is to visit all the outsiders in his reach as long as he is permitted. In the country the line is easily drawn. He ought to know every family within the bounds of his parish, and all the unchurched ought to be sought out, and, if possible, gathered in. This work faithfully pursued will bring the faithful pastor some of his greatest joys. He is to watch

for special opportunities, when there is trouble, sorrow, sickness, or death. Then he will be doubly welcome, and find promising soil for the seed of the Word.

It was our privilege during a summer vacation from the seminary to assist the sainted Dr. Passavant in looking after a neglected vacant country parish, and to work with him also in hewing out a new parish in a religiously neglected township, where there were no Lutherans, but many neglected and degenerated sinners. We never passed a house unless we knew that it belonged to another parish. On the previous Sunday the Doctor had announced that on a certain day he would be in a certain district and preach in the evening in the school-house ; on the next day in another corner, and so on until the community was covered. This was his custom before every communion. Those visited would nearly always come to the school-house in the evening, and so the Word was doubly carried to those who rarely came to church. In nearly every family the Doctor would have worship. We shall never forget his earnest personal talks to all sorts and conditions of people, and his prayers of faith as we knelt on broken floors and in cabins, where probably the voice of prayer was never heard before. We were learning Pastoral Theology. There are prosperous country charges now in these regions.

Dr. Passavant.

We know of other Lutheran Churches and charges thus started. How many neglected township and school districts could thus be visited and reached if our pastors had the spirit of Dr. Passavant, who did such work when burdened with the cares of his many institutions of mercy and with his general church work. His hair was silvery-white when we threaded the ravines, climbed the steep and rugged hills and high fences together, hunting up the out-of-the-way cabins of the mountaineers. A few years after this work was begun Dr. Passavant was once met by a judge of the District Court, who said :

A striking example.

“ Doctor, what has happened at Crow’s Run ? ”

“ Why do you ask me ? ” said the doctor.

“ Well,” said the judge, “ we used to have most of the criminal cases, especially cases of seduction and drunken brawls, from that corner of the county. But for the last few years they have been becoming beautifully less.”

Dr. Passavant answered :

“ Well, judge, we have taken the Word of God in there and built a church.”

Let our brother pastors go and do likewise, and they will have a joy in their ministry which all the wealth and honor of the world could not buy.

In the city such pastoral missionary work cannot be so easily bounded, for the pastor cannot know who all live in the bounds of his parish. But if

he has the missionary scent and zeal he can get on the track of many an outsider, whom he will follow up and often win. In this work, also, where there is a will there is a way.

When is the pastor to do his visiting? In the country he cannot be so systematic. It must be well understood that he is ready to respond to any call, at any season, at any distance, and in any weather. Even where not called, but where he knows that he is needed, he ought to go in season and out of season. When to visit.

But as to his regular and ordinary visitations he should wisely select the best times. He should endeavor to see all, of whom he has reason to believe that they need him, before every communion. Otherwise he should consult the season, the condition of the roads, the moon, and especially the comparative rush or leisure of his people. When the weather and roads are most favorable and his people are not crowded with necessary work, then let him redeem the time and get over as much territory as he can, spending the night among his people and the evenings in preaching in the school-houses. But we repeat it. Let him not fritter away his time by useless small talk or gossip. Make calls that are pastoral, that are planned and prepared for, that all have a direct aim, that are brief. Thus he can cover a large parish in a com-

paratively short time, and leave a trail of blessing behind.

In the city all seasons are about equally good, except the summer vacation season. The general rule is, forenoons for study, afternoons for your people. Be systematic and persistent, and you will accomplish wonders. And do not forget that Dr. Chalmers' saying is true: "A house-going pastor makes a church-going people."

Rewards.

Such seeking soul-cure will always bring its rich rewards. The pastor who is faithful in his closet, in his study, and in his pastoral work, will not preach to empty benches, he will not beat the air and preach over the heads of his people. He will be able to give to each one his portion in his season. His people will love him. They will have confidence in his preaching. They will grow in grace and in the knowledge of Jesus Christ. The congregation will be united and harmonious. The people will be ready to give to every good cause—as every such cause has been explained in public and from house to house. They will have a mind to work, and will follow wherever the beloved pastor leads. Pastor and people will work in harmony and in hope and in happiness together.

Suggestions.

A few closing suggestions and reminders:

1. You cannot learn how to visit from books. A true pastoral spirit, a love for souls, an absence of

laziness, a living in constant communion with the Saviour, and experience will make you a good pastor. You will learn to visit by visiting—that is, if you are that kind of a pastor.

2. Always carry a hopeful heart, a cheerful face and manner, with a kindly tone. But by all means avoid the professional, clerical smile.

3. Pay particular attention to the children, notice them wherever you meet them, and among these make special efforts to win the confidence and love of the boys. Win the boys, and you will have the men. Lose the boys, and your church will become weak and feminine. Pay attention to visitors who may be present. Be attentive and kind to servants. Invite them to church. Like your Master, you should be no respecter of persons. By these little attentions you not only do the servant good, but you teach many a family a needed lesson.

*Slight no one.*

4. Never allow yourself to be in the way, to interfere with the work or plan of anyone. If you see that your call is inopportune, withdraw at once—as advised above.

5. If you happen in at meal-time and your presence is embarrassing, then also withdraw gracefully. If extra preparation for you is proposed, refuse it kindly, but firmly. Agree to stay if permitted to sit down and eat what is on the table.

6. Discourage malicious gossip. If bad tales

about neighbors or other church-members are told, ask the complainer whether he has followed the Bible rule—gone to the offender and in a Christian spirit tried to help him over his fault. Advise this, and counsel prayer for the offender. This is a sure cure for gossip.

7. If you have a special purpose with anyone come to the point at once, unless there be a real hindrance.

8. Never speak to anyone of his faults before others. Let all reproofs and warnings be private. Do not even inquire into anyone's spiritual estate or give him religious counsel before strangers.

9. Never give room for the impression that you like to get something for coming. We have, as already noted, known country pastors who would carry their sacks and jars with them, and would broadly hint for fruit, produce, or almost anything. They are ecclesiastical beggars, and ought to be ashamed of themselves. This, of course, does not mean that you are to accept no gifts of kindness when they are freely offered. To refuse favors is also unkind.

10. If you remain over night, offer to conduct worship before retiring.

11. Remember always that frequent short calls will do far more good than rare long ones. Many pastors cannot get over their parishes without steal-

Begging  
pastors.



ing their own study hours, because they do not know the difference between a social and a pastoral visit, and have never learned how to make a short pastoral call. It ought to be a very rare and important occasion on which a pastor allows himself to "come out and spend a day" or "an afternoon" with a family.

12. It is well to keep a record of your visits and to look over it frequently as a monitor. Then you will not forget the chronic invalid, the lonely grandmother, that poor family in the cabin, that recently disappointed, afflicted, or bereaved one.

Bengel says, on *The Exercise of the Christian Ministry*: "In many the work of grace can be fully accomplished only by means of individual treatment; hence great importance should be attached to private labors. The pastor often obtains more fruit from his visits than from his preaching. He should always show himself equally well disposed to go wherever he is called, and those whose spiritual necessities draw them to him should, by his hearty welcome, feel themselves encouraged to open themselves to him with perfect freedom."

Bengel.

## CHAPTER XX.

### VISITING SPECIAL CLASSES.

WE have spoken of the pastor's general visiting, which he is to do regularly and systematically.

Where the  
pastor is  
needed.

But besides these there are many special visits which are also very important. We are not yet speaking of visits to the sick. There are many others for which a pastor is not to wait till called, but which his interest and love for his people is to drive him to make in season and out of season. He cannot know everything. He ought to be notified when needed. But the fact always is that many of those who need him most will not send for him. They are not on that account to be left to themselves. The wide-awake overseer of his flock will think out many ways of finding out who these are and when they need him. In his regular rounds he will meet them and know that they need a series of special visits, or he will learn it from others. At the church services and on the street he inquires about this one and that one. His deacons and other helpful members will be instructed to inform him if they know of anyone who may need him. And thus he will find out who belong to the fol-

lowing or other classes that need special attention. We cannot name every special class that may require such attention. Some Pastoral Theologies have long lists of them. It is impossible to draw a definite line between those for whom the ordinary visits will suffice and those who need more. As we have seen, every visit ought to be special, according to the nature, age, sex, temperament, character, history, surroundings, and condition of each home or individual. The wise pastor studies and adapts himself to each case. But there are still special classes. We mention a few of the more important :

1. We mention first those who have been impressed, made thoughtful and serious by the Word. It may have been a sermon. It may have been a warning from a friend, or a startling providence, or an affliction that has made them think of the Word. The soul is brought to the parting of the ways. Two kingdoms are contending for that soul. Satan and his agents are busy. Now the good shepherd ought to know of that critical condition and be on hand to enlighten, lead, and win for Christ. One visit may decide the destiny of that soul for good. It may require more. One neglect may decide for eternal woe. Watch these crisis points. Where the Word has taken hold, follow it up with the needed private instruction, application, and prayer.

Those made  
serious.

New  
members.

2. A second class that needs special attention is those recently received into the communion of the congregation. Of the newly confirmed we have already spoken. They need and ought to have special visits and special attention from their pastor. Others recently admitted also need encouragement and strengthening. Give them special attention until they have grown into the life of the congregation.

The tempted.

3. There are those who are in danger of falling into special sin. They are in bad company, are being tempted, and know not the danger they are in. Now if the pastor is on hand in time he may save them. If not, it may be too late. This is especially true when a thoughtless, inexperienced young woman is in danger of falling or of throwing herself away on a worthless man. Let the pastor see the danger, give the earnest warning, and do all in his power to avert the impending ruin. Happy is the pastor who has the confidence of his youth to such an extent that he can talk plainly and warn and chide as a father without giving offense.

The doubting

4. Others are in danger of falling into unbelief or error. The former need to be taken in time, before they become confirmed and willful skeptics. There is not often any gain in arguing with doubters. Appeal directly to their heart and con-

science. Set before them the law and the Gospel, death and life. If they want to argue, turn aggressor. Show them that their ideas are utterly groundless; that they leave the deepest questions and the most pressing problems without an answer; whereas the Old Book, which they want to discard, has an answer for every question that can trouble an earnest and an anxious heart. That the various systems of agnosticism, and of unbelief, have not one ground of comfort for disappointed, saddened lives, for breaking hearts and broken homes, no hope beyond. Show them what they are giving up, what a cheerless and empty existence they are getting in exchange, and that, if they persist, they are the most pitiable objects on the face of the earth.

5. But there may be danger from a false faith. The proselyter may be around. His oily unction and smooth, earnest words may have almost persuaded one of your flock that there is more life and more love in some revivalistic, baptistic, or holiness sect than in the old Lutheran Church. The pastor must keep a special watch in times of danger. He needs to know those who might fall a prey to the error. It will require careful procedure. Happy is the pastor if his preaching and private intercourse have always been warm and winning; unhappy if the preaching has been cold and intellectual and the private

Those in  
danger from  
false teachers.

intercourse austere and forbidding. If the latter is the case, he is now almost helpless. We must fight fire with fire, and be even more earnest, zealous and loving than the proselyters. Then it will be easy to show the wavering that they would lose much by leaving the mother-church; that whatever good there may be in the other system they can get, in much clearer and purer form, in the old church. The true shepherd will seldom lose a lamb.

More difficult are the cases where persons want to go into another church for the sake of social standing, influence, patronage, or marriage. In these cases, too often there is no love of Christ, and, therefore, no true love of the church. The church has not become a spiritual mother. There is nothing there to appeal to, and only too often we must let such people go. Still every effort ought to be made, and made in time, to retain them.

6. In our day there are new forms of error abroad, most subtle, insidious, persistent, and dangerous. The devil is about in the garb of an angel of light. He comes under a bishop's robe, with a Bible under his arm. He builds churches and preaches and draws. He has his emissaries going about, creeping into houses, leading captive silly women and men often laden with divers lusts. He has his printing presses, tracts, and "leaves of healing."

Special  
heresies.

It is a startling sign of the times to see how easily and how fearfully men and women are duped and doomed, how blandly they give up the very foundations of all Christian truth, faith, and life, and still make themselves believe that they are getting a better religion. We cannot here enter into a discussion of Christian Science, Theosophy, Dowicium, and what not. The first and last are most widespread. All have enlisted numbers, talent, and wealth. We meet some of them everywhere. No home and no individual but what is in danger from them. Every true pastor must study, know, and be able to refute these antichrists.

Pastor must  
know and  
meet them.

On Christian Science we recommend from among a library of books, pamphlets, and tracts, especially, "A Way That Seemeth Right—An Examination of Christian Science," by Dean Hart; "Christian Science and Other Superstitions," by Dr. J. M. Buckley; "Faith Healing," by A. T. Schofield, M. D.

The last will cover Dowieism also. It seems as if this coarse, greedy, grasping money-king, John Alexander Dowie, must soon end his course. His vulgarity, blasphemy, and comedy in the pulpit; his unblushing demands for the money of his dupes; his latest sensational proclamation, that he is the prophet Elijah come back to earth, ought to suffice. Get a copy of Leaves of Healing.

Any one number will suffice to expose the scurrility, pretentiousness, and absurdity of the man and his system.

Watch your people ; watch their reading. Be in time to warn them when in danger. Make no polemical attacks. Admit any truth that may be in the false system. Show that it was a truth ages before these people exploited it. Show that on this truth they have built a vast structure of fundamental error. Save from their clutches all you can.

The troubled  
and  
sorrowing.

7. Another class that needs special attention is the troubled and sorrowing. Life is full of bitter disappointments, crushing losses, and heart-breaking bereavements. They come into the lives and homes of your people. You ought to know when and where they come. At such times, as we have already shown, the pastor is needed as a comforter sent by God. Do not fail to visit the troubled, and visit them often. It will be a blessing to you and to them.

A few helpful hints as to this class :

Do not belittle their trouble. Do not tell them that they must not weep. Tears are their safety-valve, and keep the heart from running over or breaking. Sometimes, when you yourself are moved to tears, let them flow freely. The best comfort you then can give is to mingle your tears with theirs, and weep with them that weep. Read to



them Heb. xii. or the end of Rom. viii., or some similar passage, and apply it tenderly to their case.

Dr. Cuyler says (Young Pastor, p. 50): "Two things are chiefly to be aimed at in the treatment of desponding or bereaved Christians. The first is to get them out of themselves, and the other is to get them into active service for their Master. The tides of inward feeling are in danger of stagnating into a fen of bitter waters. Sluice them off, and turn them into streams of beneficence to others. A sorely bereaved lady once said to me, 'If I could not keep my mind occupied in Christian labor for the poor and elsewhere, I should go crazy with grief.' Useful occupation is both a tonic to faith and a sedative to sorrow. If troubles drive us to toils for our Master, then the useful toils will in turn drive away many of the troubles."

8. A difficult but needy class is made up of persons diseased in mind. This may result from bodily ailment or from such afflictions as we considered above. It often takes the form of religious melancholy, or hopeless brooding. Happy is the pastor if, as we have advised, he has obtained a fair knowledge of psychology, and knows the sufferer. As long as it is not real insanity, he can often do much to relieve the distress. His very presence is assuring. A few kind, cheerful words, a passage of Scripture, and a brief prayer will often bring a

The diseased  
in mind.

gleam of sunshine. Sometimes the telling of a short, apt story will be helpful. Get the sufferer out of himself, if at all possible. Lead him to quit thinking of self and to think of others, to give up the subjective for the objective. Do not belittle or contradict and reprimand, but lead and direct into other channels. If it be a case of delirium, do not at once conclude that you can do no good. You may soothe, if you cannot cure.

Vinet. Vinet says (p. 293): "We should be sorry to think that to a person in whom mental disease has become a complete insanity the spiritual aids of the ministry must be useless. Reasoning would doubtless be useless. But I think, with Harms, that, even when discussion is impossible, it may sometimes be useful to speak. . . . Let us indulge the hope that, in some lucid or less perturbed moment, we may introduce into the poor wanderer's spirit some peace, perhaps some light, or may excite some favorable emotion which God may regard.

"The very names of the Heavenly Father and the Divine Mediator are very powerful, and often have effect when discourse can do nothing. A certain authority, a certain daringness, is necessary; we should be conscious of feeling strong; to use an expression of Harms', 'There is a kind of magic in authority which faith imparts.'"

But even if no real good could be done to the

afflicted one, the family also suffers, and the pastor should be on hand to strengthen, encourage, and comfort them.

9. We mention another class: those who are at strife and enmity with one another. The pastor knows that the Spirit of God is a spirit of peace, and that He will not stay in a heart full of bitterness and strife. Blessed are the peacemakers. The pastor is to be a peacemaker. He must go, often over and over again, to make peace where there is strife and contention and every evil work. He must use every endeavor, first, to make those at variance willing to meet each other. He must show them in what spirit they are to meet each other. When he has prepared them, he must bring them together, be present at the peace conference, and lend his prayers and counsels.

The  
quarreling.

Of this general duty or rather privilege of the pastor to be a peacemaker, we have spoken in connection with the preparatory service. But it is well to watch for every opportunity. Quarrels are often easily healed in their beginnings; but, like ugly sores, they fester and grow into feuds. One visit may prevent sore neighborhood feuds and serious division in the church. Let the parties understand that to err is human, to forgive divine; that the better Christian is the one who makes the advances and concessions.

Probably the most delicate of all are quarrels between husband and wife. These need to be handled with care. Never listen against the one by the other. Never try to mend matters by advising one party alone. Get them together, see them together, and counsel each one in the presence of the other. Be impartial in all efforts at peace-making, and proceed on the clear principles and directions of the Divine Word. See that you are a man of peace yourself.

10. We must not forget the most difficult and unattractive class of all, *viz.*, the imprisoned.

Prisoners.

The very name frightens us. What! shall we do pastoral work among outcasts, criminals, and those so abandoned and sunken that they must be caged, walled, and barred in like wild beasts, lest they injure or slay their fellow-men? Do they not deserve all they suffer? Is not their only use for the pastor that he may hold them up as warning examples to others? So speaks the self-righteous Pharisee. But hold! Who are they? What brought them there?

Wagner (*Ueber das Gefaengniszwesen*, p. 37) says: "Great multitudes grow up, live, and die in an atmosphere of wickedness, lewdness, and such abject wretchedness that thousands of good people who live in comparative comfort can have no conception of their sad lot. When we know that in whole,

large sections of humanity the whole life is worm-eaten with lies, slander, foul words, unchastity, fraud, theft, and violence, then we must confess that the majority of our prisoners are largely the victims of circumstances and environment. Their society, home—if such it may be called—the church, the community, the whole social organism, indeed, is *particeps criminis*, with its abounding godlessness and lax morality.”

Put yourself in their place. What would you have been if born and bred as they were? Who made thee to differ? The Rev. John Newton once pointed to a ragged drunkard and said: “There goes John Newton, but for the grace of God.” Yes, if I am better, then “by the grace of God I am what I am.”

Shall we then merely pity the poor law-breakers as unfortunates, carry bouquets and sweetmeats to our criminals, and gush over them with that maudlin sentimentality that makes them feel that they are worthy of special favor and are unrighteously persecuted? By no means. Sin is still sin. Its wages is still death, and the way of transgressors must still be hard, even though it pass through our worst city slums. We dare not make light of sin. But we should show compassion for the sinner and do all we can to help him out of sin’s cruel clutches.

He has been taught that the church is his

enemy. Now, when he is helpless in prison, the church can show that she is his best friend. Let the church's minister go, in the name of Him who said: "Neither do I condemn thee. Go, and sin no more."

Bible teaches  
this duty.

That it is the pastor's duty to visit the prisoner is clearly taught in Scripture. (See Matt. xxv. 39 and 45; Jas. v. 19, 20.) These poor sinners belong to the weak and sick members of the body (1 Cor. xii. 25, 26; Rom. xv. 1; Gal. vi. 1), and therefore need nursing, guiding, and help. We have no right to say that they are hopeless. Passages like Isa. lv. 11; Heb. iv. 12; 1 Cor. xv. 58, are true of them also.

Let the pastor then cheerfully go to every penal institution within his reach. Let him labor there with that same Word of power and life which he uses elsewhere in his soul-cure. Sometimes he may have the opportunity to preach; again to see the shut-in one in his cell. Not all are hopeless cases. Some may be innocently condemned; others may be better than those who brought them there. The pastor comes, in the Master's name, to bring the Word of salvation, to bring him to see that the Good Shepherd is seeking him, that the Saviour is knocking at the door of his heart, in order to bring him to true repentance and faith. He must be careful not to become too sentimental

over the prodigal son. Rather let him hold before the transgressor Jesus as his only help and hope, who has compassion for the fallen (Heb. ii. 18 and iv. 15; Matt. vi. 13; Mark xiv. 38). Through the Word the pastor may awaken, in those who have had a good home, memories of the past that may be an occasion for the Word's entrance. The sinner must be brought to acknowledge his sin and the righteousness of God. He must see his own guilt and helplessness. He must realize that in Christ he has a Saviour mighty to save, as He is willing to save.

The Word the means.

In all this the pastor comes in the spirit of kindness and manliness combined. He must awaken a realizing sense that there is hope. But he must make it plain that there can be no hope without a true repentance and conversion. What this means must be made so plain that it cannot be misunderstood. Here also it is true. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, this or that, or whether both shall be alike good."

As a matter of course, the pastor and his congregation are to do all they can for the temporal and spiritual good of those whom he reached in prison after their release. Encourage and help them now to make a new beginning, and to be new men for this world and for the next.

## CHAPTER XXI

### VISITING THE SICK.

AMONG the most delicate and sometimes the most difficult of the seelsorger's office is that of visiting the sick. To the true pastor it ought to be also among the most welcome.

Bridges says (p. 343): "This divinely appointed work (Jas.v. 14)—often the only kind office we can do for some people—is a ministry of special responsibility. God Himself is the preacher, speaking through the sickness more loudly and directly to the conscience than the mere voice of man. Our work, therefore, is to call attention to the speaking voice of this divine rod (Micah vi. 9). Again, in the sinner's contact with 'Death—that terrible and thundering preacher'—a deeper impression is sometimes made in the sick-chamber than in the pulpit. Most of all at this crisis the conscience is more or less awakened—the need of a refuge is acknowledged—the prospect of eternity without it is dreaded. How golden the opportunity to set forth our Saviour, in every office suitable—in every offer of His grace, so free, so encouraging!"

The pastor must know the general purpose of  
(416)

Sickness  
gives  
opportunity.



God in afflicting. He must also distinguish between the sickness that God sends and that which is brought upon the sufferer by his own special sin. Sickness that is brought on by needless exposure, by intemperance in eating or in drinking, by indulging in any way the sinful desires of the flesh, is not to be attributed to the mysterious dispensation of Providence. The laws of nature—including, of course, the laws of health—are the laws of God. They cannot be broken with impunity. Nature knows neither mercy nor forgiveness. She collects her debts to the last penny. Let these fundamental, fearful, and far-reaching truths be faithfully preached and taught, and a vast amount of sickness will be avoided. But even these self-inflicted sufferings are to be used to bring the sufferer to true repentance and reformation.

Explain God's  
Providences.

But we speak here more especially of that affliction that cometh not forth of the dust, of that trouble that springeth not out of the ground, of the sickness that God sends. (See Job v. 17 ; Prov. iii. 12 ; Isa. xxvi. 16 : xlviii. 10 : lv. 8, 9 ; 2 Cor. iv. 17, 18 ; Rev. iii. 19.)

Köstlin says (*Lehre von der Seelsorge*, p. 299) : “Every serious chastening which comes upon the Christian is a Word addressed to him by the Father, an exhortation to be still, to look within himself, an essential means of divine pedagogy

(Rom. viii. 28; cf. Job xxxiii. 16ff; Matt. ix. 1-8; John xi. 4). We have a right to speak of a 'school of sickness.' That Christian whom God thus takes apart by himself has something to learn." In Heb. xii. 5-13, God's purpose in afflicting is probably more clearly set forth than anywhere else. This passage has no meaning for the Christian Scientist or the Dowieite.

God's  
purpose.

God has a purpose also in afflicting the impenitent. He would thereby bring them to themselves, and make them think. When a worldly person can be brought to sober, serious thought on his life and his relation to God, a very hopeful step has been taken. The old plaint of God still has its force: "My people doth not consider."

The first thing that the impenitent needs to realize is the seriousness and guilt of sin. For this God sends affliction. (See Jer. xxx. 12-15; Lam. iii. 37-40; Ez. xviii. 20-21.) He must realize that his guilt deserves punishment (Dan. ix. 4-19; Luke xiii. 6-9). This is to bring about godly sorrow, true repentance (Isa. lxiv. 6-9; Jer. ii. 19 and iii. 12; Joel ii. 12, 13).

Duty to visit.

That it is a duty of the pastor faithfully to visit those whom God has thus specially taken in hand should need no argument or urging. Theo. Har- nack says (*Praktische Theologie*, Vol. II., p. 530): "The sick are entitled to special care on the part

of the pastor, partly because the loss of the sanctuary service is to be made good for them and to those who wait on them ; and partly because even with advanced Christians this is often the time of temptation, and, with those not yet Christians, it may become the turning point of their spiritual life ; and finally because there is no more favorable point of contact for real soul-cure than sickness. From the sick-bed, especially if death seems to threaten, life appears in a far different light than heretofore. In the day of judgment the Lord will say to the faithful pastors, ' I was sick and ye visited me.'

" The whole church at all times has regarded pastoral care of the sick as a special duty. The Lord Himself healed and absolved the sick (Matt. ix. iff). All Christians are admonished : ' Is any sick among you, let him call for the elders, and let them pray over him.' So the Apostolic Constitutions, VIII. 9, recommend public prayers for the sick. The *Sacramentarium Gregorianum* contains six prayers for those visiting the sick. So especially with our KOO. of the sixteenth century."

Sanction of all  
ages.

Augustine calls those pastors who neglect to visit the sick *desolators* instead of *consolators*.

Uralsperger calls the days of sickness the days of seeding for the pastor, and says that many a pastor would have found a better harvest in eternity if he had made better use of these hopeful days for seeding.

The pastor then comes to the sick-bed as the minister of the Word, to bring the church into the house. Even the best of believers will often be perplexed with doubts and fears. The pastor is so to unfold and apply the Word that the sick one may see and rest in the comforting truth that his case is a part of the counsel of love, intended for his good, to yield peaceable fruit, even the fruit of righteousness.

Aim of sick  
visits.

The pastor, says K $\ddot{o}$ stlin, p. 301, is to "bring the Lord's day with all its holy service into the sick-room. What is lacking of organ and song and solemn surroundings, the pastor's personal presence is to make up. He must therefore come with that charity that believeth all things, hopeth all things, endureth all things, and sees in the sufferer one made in the image of God."

Harnack says in essence (p. 533) that the object of the pastor is to show the divine purpose that the sickness of the body may redound to the health of the soul. He should try and acquaint himself somewhat with the previous life and circumstances of the sick, and, speaking the truth in love, urge the one thing needful.

Bridges says (p. 348): "It is of infinite moment to make Christ the sum of our instructions to the sick. . . . Unlike the physician, we have but only one remedy, of diversified application, but

equally adapted to all, for conviction, life, consolation, holiness. We use, indeed, the law—not as ministers of the law, but as a schoolmaster to bring to Christ—not, however, keeping back the Gospel till the law has fully done its work ; but setting out the Divine Physician, in order to show the sinner his desperate disease, and to excite his desires and soften his heart for an immediate application for healing. Thus we proclaim an open door under the most desponding circumstances—invitation to all—discouragement to none—security to the people of God. All instruction is essentially defective that is not grounded on this full and free display of the Gospel.”

What we have said above of God’s purpose with the impenitent will direct us as to our object with them.

The spirit in which the pastor comes is of great importance. Let him not come as an inquisitor, neither as a mere friend to express sympathy ; but let him come as the friend and sympathizer of the highest interests. He should always be cheerful, calm, and quiet. Should kindly inquire of the bodily condition and comfort. Assure them of his interest, sympathy, and desire to bring good. He should not talk down to them from a superior elevation, but as a fellow-pilgrim, encouraging and helping another over a hard place, and as himself a

In what spirit  
to come.

sinner in need of grace, desirous of serving another sinner. He should show patience, forbearance, and, above all, as already shown, that love that never faileth. There should be manifest in him that tender sympathy and love that shone forth from the Master when He stopped the bier at the gate of Nain and wept at the grave of Lazarus. He is to weep with them and show that he is a brother born for adversity. Thus his very presence is to soothe, to calm, and to call forth that confidence so necessary for soul-cure.

Prepare for  
these visits.

Köstlin says as to the pastor's preparations for his visits to the sick (p. 308): "When the pastor is to go to the sick let him impress upon himself what he owes to the sick whose case the Lord has laid upon him. Let him study Matt. xxv. 36, 39, 43, 44, and remind himself whom he is serving in the sick. Let him learn from Matt. ix. 36 and xi. 28-30; John xxi. 15f; 1 Cor. xiii. 4, what the mind, the ethical spirit, and the inner force must be in order to be a true servant, messenger, and advocate of the Saviour and a right exponent of the holiest and highest interests of the sick. George Conrad Rieger, when he was putting on his coat to visit the sick, used to repeat aloud to himself Col. iii. 12-15."

Then the pastor is to show to the sick what his bodily condition is meant to teach him. Show

that God is calling, halting, admonishing, and, as a good shepherd, is paying special attention to a needy sheep. That thus the good Lord, not willing that any should perish, is sending this affliction as a fatherly chastening to build up and make more perfect the spiritual life. The Word must be rightly divided. The sick must be led into the loving and healing thought of God (Rom. ii. 4 and viii. 28). He is to learn more fully the significance of this earthly life, the influence and power of sin, the nature of true repentance, the restfulness of true faith. Of every believer's sick-bed it should be true what Jesus said to the sisters of Lazarus (John xi. 4).

Köstlin says further: "Not the pastor is to convert the sick, but the sick must, if unconverted, turn himself to the Lord. It is for him to determine to accept or to reject the Word. The spirit of Christ does not permit the pastor to drive, to press, to frighten, and to attempt to force his conversion. The results of all true seelsorge we must leave to God; we, as workers together with God (1 Cor. iii. 1-9), are to beseech and to admonish (2 Cor. v. 20). Yet not so as if all depended on us and as if we must do the pressing and crowding. But with all quietness, soberness, and tenderness, we must leave room for Him who worketh both to will and to do (Phil. ii. 13; 1 Cor. iii. 6, 9)."

The true  
method.

Dr. Walther sums up the directions for visiting the sick so excellently that we cannot do better than to quote his eight rules given in Horn, p. 183f :

Walther's  
directions.

“ 1. The minister may begin with such a text as Matt. x. 30 (that all the hairs of our heads are numbered, etc.), and then remind the sick man that his affliction is not without God's knowledge, nor can it be contrary to His will, and therefore, if he will take it rightly, it cannot but be for the best, whether he recover or die of it. He may then proceed to show why God lets us suffer sickness and the like.

“ 2. The visitor must then inquire with all the tact he may possess into the cause and nature of the sickness, but especially must he seek to discover the condition of the patient's soul. Mark the following from Olearius : ‘ Let him find out (1) whether the sick man has obtained a sufficient knowledge of the way of salvation ; (2) whether his life has accorded with that way, or has been spent in open and impenitent sin up to the time of his sickness and danger ; or whether, while his outward life was not blameworthy, it is uncertain whether it was in a true sanctification based on faith ; (3) what was the particular calling and what his peculiar temptations were ; and also what divine providence, either of grace or of wrath, he may



have experienced ; (4) how he bears his sickness ; whether he is inclined to conversation ; whether death seems near, or he may have time for preparation ; whether his head is at all times clear, and whether his words and gestures may not often be merely an outcome of his disease ; (5) the natural temperament and degree of intellectual power of the sick man are also to be regarded ; (6) also, whether he is afraid of death.'

" 3. The pastor has to attend to that which is most necessary first. 'For example,' says Olearius, 'if the sick man is impatient and inconsiderate, the minister ought to bring him to silence, submissiveness, and attention, for without this all talking and preaching will do no good. If it is clear that the man does not know what belongs to penitence, to faith, and to holiness, instruct him in this. If he doubts any essential points in religion, endeavor to remove them. If for any reason he doubts the grace of God in Jesus Christ, this must be the prime matter of consideration.'

Olearius.

" 4. The pastor is not to *preach* at the sick, but to instruct him, in gentle conversation, and, if he be very ill, by means of short passages of Holy Scripture. He should not merely admonish him to prayer, but utter such a prayer as the sick man may pray with him. He should not be offended if the sick man is found too weak to bear a lengthy

interview. (Books are published which contain selections from Holy Scripture, suitable for the sick-room.)

“5. If a pastor notices that the sick man can find no comfort in all he has to offer, it may be that some secret weight lies upon the man’s conscience, and he ought to invite him to tell it, and for this purpose he should seek to be left alone with him.

Be cheerful.

“6. A pastor should avoid words or acts which may lead a sick person to despair of recovery, but rather should try to inspire him with cheerfulness and courage, while he uses every opportunity to prepare him either to live or to die. For this reason the pastor ought not to be offended if occasionally the physician may think it better for him not to see the patient.

“7. The pastor should not stop his visits just as soon as the sick man begins to improve ; because during his convalescence opportunity may be found to instruct him, and to fix those good resolutions which may have been formed when death seemed near.

“8. Each of a pastor’s prayers in a sick-room should be based on a clear and comfortable promise of the Word of God.”\*

\* In “Luther as a Spiritual Adviser” read carefully the chapter on “How He Cared for the Sick.”

We add a few practical suggestions :

1. Instruct your people frequently to notify you when you are needed. But you will not always be notified. Some are too careless and some too backward to send for a minister. Some have not been living as they should and are ashamed to face the minister. These often need him most of all. Therefore do not depend entirely on calls and notifications, but find out in your pastoral calls, on the street, and on Sunday, who is sick. Your people will cheerfully help you to do this if they see that you want to know.

Suggestions.

2. Be ready and willing at all times to go, regardless of your work, the hour, the weather, the roads, or the distance. It counts, it pays, it increases the pastor's influence and power for good if it is known that he is always ready to serve all whom he can. Visit kindly and diligently all the outsiders in your reach. You may save many a soul and gather in many a family. Do not visit those belonging to another parish without an understanding with their pastor. Should you visit such a sick neighbor, tell him plainly that you call not as a pastor, but as a neighbor, and advise him to send for his own pastor. Do not hesitate to visit even those afflicted with contagious disease. Why should a pastor be more afraid than a doctor? It

belittles a pastor to appear afraid. Take the proper precautions, commit yourself and yours into the hands of God, and then go fearlessly forth in His name. Visit sick children, even babies. If the children cannot be benefited, the anxious parents need a word of encouragement and comfort. The writer knows of a case where a Lutheran Church started from such a visit. If the children are old enough give them a word of good cheer and hope, and tell them a suitable story. You may thus win a boy or a girl for life.

Sick children.

3. Always be cheerful and hopeful. Come like a sunbeam into the sick-room. Make the sick feel that you are their best friend and sincerely seek their good. Win their confidence before you expect them to open their hearts and lives to you.

4. Banish the idea that the pastor's visits *per se* will make all right. The formalistic old Adam likes to comfort himself with the thought that it must be well with him, because the pastor came and read and prayed with him. Make it plain that you cannot be a vicarious priest or proxy, but that you can only direct and help him to secure for himself the one thing needful.

5. Let your visits be short. Remember that sickness is weakness; that rest and quiet are two of the most needful things in the sick-room. Sometimes you ought not to be in the room more than

two minutes. Never weary the sick. A suitable verse of Scripture slowly and distinctly repeated, a few fitting petitions for God's blessing on the sick, another warm hand-grasp, and word of benediction—this will suffice in such cases, and do more good than a protracted visit which leaves the patient exhausted, the doctor angry, and the friends anxious.

6. Let your aim be to benefit not merely the sick one, but the whole household. If the sick can bear it, it is well to have all the family present while you read and pray. If there are good reasons for being alone with the patient, kindly tell the family so before you go into the sick-room. Deal honestly with his soul. Give no false hopes. Encourage the full confession of secret sin or crime. Keep the confession religiously to yourself.

Benefit the  
family.

7. Choose the best hour for your visit. Consult the family and the doctor.

8. Carefully select such lessons as are needed before you go. In the orders for Ministerial Acts, the one for the visitation of the sick will prove very helpful, in selecting proper lessons and verses. Make yourself familiar with them all. Always have a free prayer, suited to the individual case before you.

9. How often should you go? No rule can be given. It depends entirely upon circumstances.

Where the patient's soul is in danger go every day ; otherwise you need not go so often. The chronic invalid who cannot get to church ought to have the church in the house once a week, if possible. Time thus spent is not lost. It blesses the sick, the family, and the pastor.

10. It needs no reminder that the pastor is to visit his sick members in hospitals. This belongs to his duty as their pastor. But he should do more than this. He should visit the hospitals within his reach regularly. The authorities will generally welcome him, and the nurses will give him information as to the patients. At many a cot he will be welcomed as an angel of God. He can carry his heavenly blessings into hearts that are open and hungry for them. Where there is no chaplain and no regular religious service, he should hold regular services in the wards—always consulting the matron and nurses about the condition of the sick, and the advisability of a quiet service. We once received a merited reproof from the sainted Dr. Passavant. He inquired about the county hospital in our town. We did not know much about it. He went with us and visited the wards and knelt by the cots and prayed. Then he admonished us to visit there regularly and frequently.

Visit  
hospitals.

The same advice holds good for other charitable

and penal institutions. The Spirit and the Gospel of the blessed Christ are needed there and often meet a surprising welcome. Sow the seed beside all waters.

11. The pastor is not to play the physician or to interfere with him. But he can aid him by giving a few hygienic directions. In the country, for example, well-meaning people often visit the sick and almost talk them to death. We have often been sorely vexed to find the sick-room full from morning till night. Job's comforters were generally on hand. Now this is an abomination, and it is a wonder that anyone lives through it.

Job's  
comforters.

Let the pastor get the doctor's support and speak plainly to the family, and do his best to secure privacy and quiet for the sick.

In some places people are still afraid of fresh water and fresh air. Poor fever patients must endure the burning thirst for weeks and never get a cooling drink. The room must be almost hermetically sealed lest a breath of fresh air kill the patient! Again we wonder that anyone lives through such treatment. Let pastor and doctor work together against these sinful and cruel superstitions. And so also as to the proper diet for the sick-room. The pastor ought to know what it is. But in all these matters have an understanding

with the doctor. We have come in contact with many unbelieving physicians. But when they understood our ways and ideas, they never once objected to our methods. Though they did, and not without good reason, strongly object to the lengthy and wearisome pastor, as well as to the exciting exhorter.

12. Should a pastor give advice as to making a will? Yes, emphatically yes, to his own people while they are well. He should preach on it and speak of it in private. He should show his people that the Lord gave them all they have, that they hold it in trust, that the Lord hath need of it, and that the church's institutions and Boards should be remembered by all whom the Lord has blessed with means. Sometimes, when the conditions are favorable, it is well to urge it even at the sick-bed. We hope it is not necessary to warn against the shameful sin of a pastor requesting a legacy for himself. We know of such cases. Discourage legacies to a local church, unless it be an important and needy mission in a large city.

**Making a will.**

13. Finally, do not forget or neglect the convalescent. Here you have a blessed opportunity to deepen the impressions of the sick-room, to strengthen the resolutions there formed, and to build up a permanent and strong pillar of the church.



On this whole subject always bear in mind that Jesus will say, "I was sick and ye visited me;" "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."



# PART VI.

THE PASTOR'S RELATION TO SYNOD AND  
CONFERENCE—HIS VACATION—  
CONCLUSION.



## CHAPTER XXII.

### THE PASTOR'S RELATION TO SYNOD AND CONFERENCE.

THE pastor is a part of every congregation which he serves, for "a congregation in its normal state is neither the pastor without the people, nor the people without the pastor, but the pastor and the people." \*

Synods are associations of congregations holding the same faith and co-operating in the various activities of the church. Synods are needed for the guarding of the faith and of the public teachers of that faith.

Synods  
needed.

Common wants, common dangers, and common interests led the congregations of the Early Church to form such voluntary associations. To these synods they looked for mutual protection and assistance. In them they found needed safeguards against incompetent, unsound, impure, and intriguing ministers. In and through them they found that they could do what independently and standing alone they could not do. We can scarcely conceive how the

\* Fundamental Principles of Faith and Church Polity of the General Council.

general work of the church could be carried on without such organizations. Where would be the charity work, the educational work, the missionary work of the church without synods? Surely the local church ought never to forget that it is a constituent part of the representative body, and not an entirely isolated body without any connection with its sister congregations.

Their purpose  
and work.

As synods are now constituted they have the responsibility and duty of examining and ordaining candidates for the ministry. They have a general oversight of the pastors and the congregations belonging to them. They arrange and advise for the collection and distribution of benevolent funds needed for the conserving and extending of the work of the kingdom. The discussion, elucidation, and settling of important doctrinal and practical questions also belong to them. They are also important and helpful training schools for all their members. One convention of synod or conference is often worth weeks of reading and study.

How important for every pastor to realize all this. How sad that there are pastors who take little or no interest in the general work of the church. They care only for themselves. They even seem to fear lest their people give too much or work too hard for away-from-home interests. They have the foolish and utterly baseless idea that such

an interest and such an activity would interfere with their salary and with the development of the home church. Therefore they do not instruct their people as to the work of the synod. They do not make plain the duty of every member to support liberally the general work. They even refuse to have representatives of the boards or institutions present their causes or solicit in their congregations. The resolutions of synod or conference count for nothing with them. They have no conception of the moral responsibility resting on every pastor and congregation to carry out such resolutions. What kind of a conscience such pastors have, we are unable to understand. Their consciences certainly need enlightenment, training, and stirring. We fear that selfishness is the root of their strange conduct.

Disloyal  
pastors.

Such pastors find ready excuses for absence from synod or conference. If they come, they are often late in arriving and early in departing. They make no effort to have lay delegates with them; their congregations really have no understanding of what the general bodies or the general work of the church is. They know not why they should send a delegate.

Let us note a few authorities on the pastor's relation and duty to synod. Dr. Walther says (*Pastorale*, p. 69): "After his ordination every pastor

Walther.

should connect himself with an orthodox synod. To neglect or refuse this would betray a sinful, independent, and schismatical spirit. He would offend against the Divine Word." (See Eph. iv. 3-7 ; 1 Cor. i. 10-13 and xi. 18, 19.)

On page 397 he says : "A pastor who would insist on his liberty to remain independent with his congregation would act against his duty to the church as a whole and show himself as a separatist." (See Smalcald, Art. II. 4 and Art. II., Appendix.)\*

In Horn's *Evangelical Pastor*, p. 222f, we read :  
 "What is a pastor's duty toward other pastors? To keep the unity of the spirit in the bond of peace ; not to neglect his duty in pastoral conferences, or in other relations with them, and to do them brotherly service at all times.

Horn.

"What is his duty in the synod? To be careful in attendance at the synod, to do his part of the business, to discharge thoroughly every office it commits to him, and to try to respond to all its demands on him and his congregations, unless they manifestly are in conflict with the Word of God. He ought to try to make his people feel that they share the responsibility of the synod, and to this end he should see to it that they always send a rep-

\* Dr. Walther then quotes from the Acts of the Hamburg Ministerium, 1614, Hülsemann, John Gerhard, Balthasar Meissner, and Luther. (See *Pastorale*, pp. 397-399.)



representative to the synod, and are informed of all of synod's acts." On page 225: "How, then, shall a pastor go about the collection of money for the use of the church, in the maintenance of the Gospel, and in works of charity, and especially for the use of the synod?"

"First, he must endeavor at all times to cultivate in his people a Christian spirit (Matt. x. 38, 39), and he must give to his people complete information concerning the operations in which their help is desired, or the want which he desires to relieve."

Every true pastor must indeed recognize that in all his official duties he never acts for himself alone. In all that he does, the whole body of Christ has an interest. Surely he will be deeply interested in all that concerns the Redeemer's kingdom. As a watchman on the walls of Zion he is deeply alert in every movement of that general body which has the welfare and oversight of many congregations in charge. It belongs to the very nature of his office to be subject to his brethren in the Lord, and to be faithful in the discharge of all the public as well as the private duties of his office. If the ecclesiastical bodies are to be maintained, then clearly all who belong to them ought to be punctual in their attendance. They ought to be present at the beginning, and remain to the end of every convention. Each one ought to be willing cheerfully to

True pastors.

perform every duty that the body lays upon him. If one has a right to shirk these duties, why has not another? And if all may thus excuse themselves, what will become of the body? How can it thus carry on the work committed to its care? How can the general interests of the church prosper? True, everyone may not always be pleased with all that is done at a convention. It was not all agreeable to all present at the first synod in Jerusalem, neither at the Council of Carthage in 253, nor at Nice in 325, nor at Augsburg in 1530. Yet no one will say that no good was done at these conventions. What indeed would have become of the church without them?

Synods  
important.

Surely, enough has been said to show that every pastor, with the lay delegate of his charge, ought to be promptly and punctually present throughout the whole convention of every synod or conference; and that everyone should take a lively and active interest in all the proceedings; and that everyone should always be ready to perform every duty required of him. So important indeed are these gatherings that everyone should prepare for them by a season of earnest prayer and meditation. When we are about to meet together with our fellow-laborers, to consider and consult as to the promoting of our Redeemer's kingdom, when we deliberate not concerning one congregation only, but

concerning the welfare and prosperity of many congregations, we ought to think and pray earnestly for wisdom and guidance from on high.

It ought indeed to be considered a blessed privilege thus to meet and take counsel together with our brethren in the Lord. And it is not time wasted. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Many a hard and troublesome question has been solved, many serious mistakes have been avoided and corrected, many a discouragement removed, many a grief softened, many a despondent one lifted up by these meetings and counselings together; many a pastor has come, heartsore and weary, and has returned to thank God and take courage. Such a conference has often put new heart, new hope, and new life into a forlorn pastor and congregation. And who will estimate the good it has done to the congregation in whose bounds the body meets? The writer knows of instances where one such convention has been as life from the dead. Why then should anyone need to be urged to promptness and fidelity in these matters? To the young pastor and the young congregation these associations are specially important and helpful.

Blessing of  
meeting  
together.

A few directions and cautions to the members of such an assembly may not be amiss:

Suggestions.

1. Be very careful of your deportment in the

home where you are a guest. "Let your speech be always with grace, seasoned with salt." Be specially careful to abstain from clerical gossip. Speak only well of your brethren, and avoid unkind and harsh criticism. Leave behind you only the odor of sanctity. Let the inmates of the house in which you have been entertained feel that they have been edified by your presence, that a man of God has been among them, and that they have entertained an angel unawares.

2. While sitting in the convention be attentive to all the proceedings. All reading, whispering, talking, and laughing are out of place.

Be attentive.

3. Be more ready to hear than to speak. It is especially out of place for a young man to be constantly on his feet. Many a young minister has lowered himself in the estimation of his brethren by such a course. An aged and experienced minister gives this counsel to his younger brethren: "The art of transacting business wisely, expeditiously, and with suitable temper, in a deliberative assembly, is not to be learned in an hour or a day. To do it well requires close observation; considerable experience; watching the manner, course, and success of the best models; much attention to the discipline of our own feelings, and frequent conning over the lesson, which we are always slow to learn, that other people have knowledge and wisdom as

well as we. . . . All this requires time. The first two sessions that you attend are by no means too much for you to pass as a close, vigilant, silent learner. . . . During the first ten years of your ministry do not, in ordinary cases, rise to express your opinion in church judicatories until you have heard some of the more aged and experienced express theirs." \*

4. Beware of personal, harsh, sarcastical, and unkind language. Here also let your speech be modest. Kind, always with grace, seasoned with salt. Never use language to another that you would not be willing to have directed to yourself. Soft words and hard arguments are best. Be courteous

5. Be specially slow about offering resolutions. It is often exceedingly embarrassing to have a new member of a body make unadvised and ill-digested motions on subjects that he does not understand. The same Dr. Miller, quoted above, says: "When you are about to bring any important plan or measure before a church judicatory, always consult some of the most judicious, prudent, pious, and influential members of the body, beforehand, out of doors." †

By following these directions everyone will do his part to make the conventions of synod pleasant and profitable to himself and to his brethren.

\* Miller on Clerical Manners, pp. 285, 286.

† Miller on Clerical Manners, p. 296.

## CHAPTER XXIII.

### VACATION—CONCLUSION—REWARD.

WE have now outlined a faithful pastor's life and work. Have we made it too hard? Is there to be no change, no relaxation, no rest? Is it to be the constant grind of the tread-mill? Is the minister to wear himself out prematurely, to grow gray before the time, to sacrifice himself on the altar of work?

Pleasure in  
work.

We have heard ministers talk in that strain; and often those who have not wearied their brains with one half-day's real hard study in years groan the loudest. Beware of becoming a croaker. In every calling of life the men who make progress and attain eminence are hard workers. Work is what we are here for. He who finds pleasure in his work, who loves his calling, is restless only when prevented from working.

And who else has a calling so full of attractions as the Christian minister? Who should love his work and find in it his joy and his crown like him?

Look at it again. He has the highest office on earth. He is the commissioned ambassador of heaven among the children of men.

He carries the only solvent for the ills and sorrows of humanity. He continues the work of Him who went about doing good, bearing blessings in His heart, on His lips, and in His hands, who is over all, God blessed forever.

In his closet the pastor holds converse and communion with God. In his study he has the companionship of the royal race of thinkers, the wise and the good of all ages.

As he goes about among his people he meets and talks with the sons and daughters of God, or brings back the wanderer, lifts up the fallen, and ministers heavenly balm to bleeding hearts.

“ To comfort and to bless,  
The lost to God to bring.  
To teach the way of life and peace,  
It is a Christ-like thing.”

Would it not be a shame to pine and whine and groan while permitted to be busy at such work ?

But still the pastor is human, and there is a limit to human endurance. One can overwork himself even in such a high and holy and happy service. Continued overwork is abuse of God-given powers, and this also is sin. Some ministers have sinfully shortened their lives by an unintermitting abuse of their powers. The human frame can endure so much ; strained beyond that it weakens, fails, and

Overwork is  
wrong.

dies. The overworked minister needs and should have a rest. He is entitled to a vacation.

A healthful  
calling.

Not every minister is overworked. The pastor who rightly divides his time, who gives his forenoons to his books and his afternoons to his people, has the most healthful occupation conceivable. If he is careful to observe the laws of health as to eating, drinking, bathing, and breathing, he ought to be a rugged, robust man. This is especially true of the country pastor, with his abundant supply of fresh air, fresh water, fresh fruits and fresh vegetables.

What could be more healthful than spending one-half of one's waking hours in walking, riding, or driving about in all kinds of weather, sustained by such tonics and foods of nature? The country pastor who is true to himself rarely runs down, and does not often really need a vacation.

And yet it would be not only pleasant but profitable if he could have an occasional change. If he could exchange for a time with his brother pastor in the city, it would be a blessing to both, and the people of both would not be left unsupplied.

There are city pastors whose work is so constant and exacting that they really need a vacation. When they are worn out with work and wakefulness, the Master says to them, "Come ye apart into a desert place and rest awhile." But the people



ought never to be left shepherdless. Arrangement ought to be made to have the pulpit supplied and the pastoral care continued. If there are several Lutheran pastors close together they ought not to take their vacations at the same time. While one is away the other should be pastor *pro tem.* of both flocks. And this should be well understood by the people. Even a physician does not go away without leaving his patients in another's care, much less should the physician of souls.

When then the weary pastor has the privilege of a vacation, where should he go? Tastes differ. We give our opinion. He should not go to an expensive resort, where he must pay fancy prices, be in style, and cannot really relax and rest. <sup>Where to go</sup> It seems to us that the useless expense is wrong, and the real rest is wanting. Let the city pastor get himself and family to the country, where he may sit and lounge and wander in negligee, amid meadows, trees, birds, brooks, and flowers. He should not do much reading, but walking, riding, resting, rowing, fishing, hunting—provided he is not cruel, for mere sport.

The country pastor who is not in special need of stillness, nerve and brain-rest, may travel, go to the city, or even to the summer school. If he can travel, we believe that an American ought to know and see his own country before he travels abroad. If he travels in this country he ought to visit our

missions and encourage our missionaries, look in on our institutions, and learn all he can about his own church and people. The lonely missionary on the outpost would also be encouraged and refreshed by such remembrance.

If the pastor can go abroad, there also he should see and learn all he can about his own Church, her eminent men, institutions, and activities. He should especially look into the Inner Mission and deaconess work.

Wherever he is and wherever he goes he should not forget who he is and whom he serves. Let him watch for opportunities to speak a word in season. The city pastor can preach in the country church, or, if there be none, in the school-house. This will not hurt him. It is not work, but pleasure. We know of Lutheran churches started from such vacation work.

And now we close where we began. "This is a true saying, if a man desire the office of a bishop—*i. e.*, a pastor—he desireth a good work."

The Rev. Dr. Harvey (in *The Pastor*, p. 174) says: "Godliness has the promise of the life that now is; and nowhere, perhaps, is that promise more fully realized than in the pastorate in the present age. In social relations, in opportunities for culture, in friendships formed, in means of influence, in popular estimation, and even in temporal sup-

The ministry  
a happy  
vocation.

port, few positions in life have higher advantages or more agreeable surroundings. But, with all this, life, even in a faithful ministry, is, on its earthly side, rarely other than a disappointment, and the pastor who seeks reward in human applause or in any form of earthly hope, not only thereby excludes the Holy Spirit from his life, but is also sure to find unrest and failure as the ultimate result. The rewards of the faithful pastor are from God and are of special magnitude and blessedness. . . . A faithful minister finds his rewards alike in a clear conscience and a sense of the approval of God, and in his work itself, and the blessed results following it. With all its care and toil, the ministry, to the man who knows his call of God to the work and devotes himself to it without reserve, is the happiest work on earth. 'Sorrowful,' he is, 'yet always rejoicing.'\* Dr. Harvey then quotes a few testimonials from great men who have abounded in labors and sacrifices, in this blessed work, as follows :

Its rewards.

Henry Martyn said: "I do not wish for any heaven on earth besides that of preaching the precious Gospel of Jesus Christ to immortal souls. I wish no service but the service of God in laboring for souls on earth and to do His will in heaven."

Testimonials.

\* Read also in Bridges on The Christian Ministry, pp. 437-465, and in Cuyler's How to Be a Pastor, the last chapter.

Dr. Doddridge says, "I esteem the ministry the most desirable employment on earth, and find that delight in it and those advantages from it which I think hardly any other employment on earth could give me." Rutherford: "There is nothing out of heaven, next to Christ, dearer to me than the ministry." Brown: "Now, after forty years' preaching of Christ, I think I would rather beg my bread all the laboring days of the week for an opportunity of publishing the Gospel on the Lord's day than, without such a privilege, to enjoy the richest possessions of earth."

We might multiply such testimonials *ad infinitum*. But enough. The faithful pastor, constrained in all his work by the love of Christ, will find them more than true in his own experience. Only the worldly, loveless, and merely professional pastor can find the ministry a drudgery.

The  
best vocation.

As the true pastor labors on in love, in the field in which God has placed him, and finds his labor not in vain in the Lord; as he sees the souls whom he has been enabled to turn from darkness to light, and from the power of Satan to God, growing in grace and in the knowledge of Christ, maturing in discipleship, abounding more and more in love and good works, he realizes that he is gathering fruit unto life eternal. He can say, with Paul, "What is our hope, our joy, our crown of rejoicing? Are

not even *ye* in the presence of the Lord at his coming?"

Yes, "He that winneth souls is wise." "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever."



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