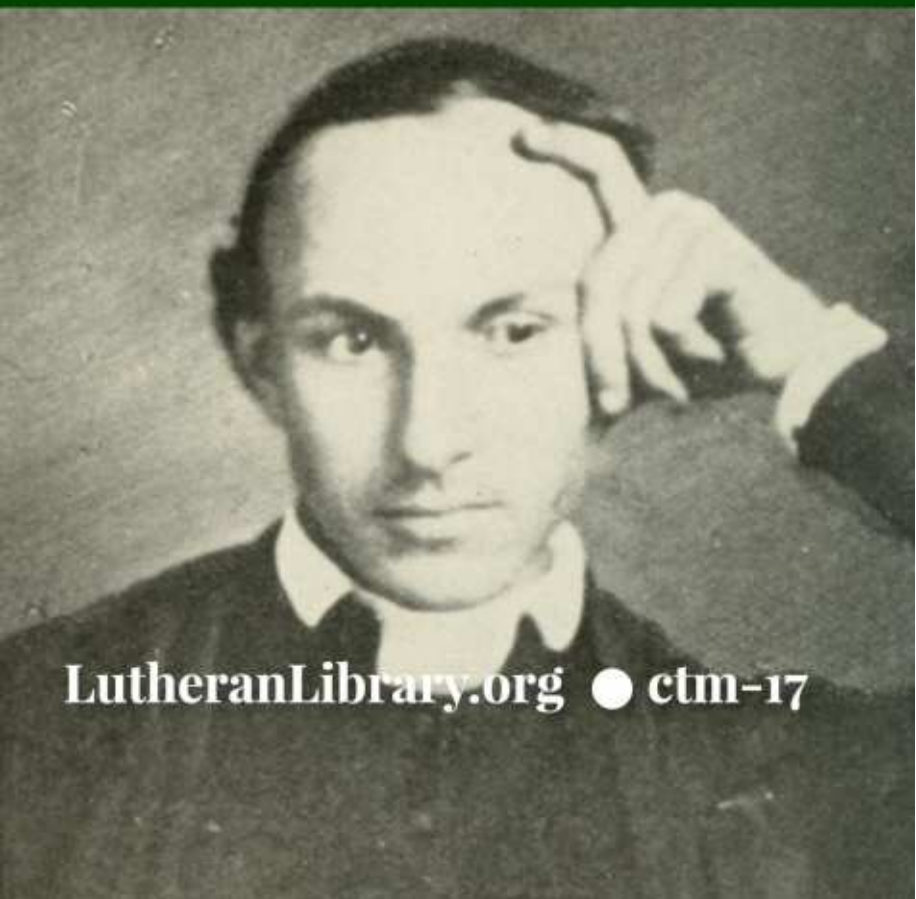


Matthias Loy, editor

**The Columbus Theological
Magazine, Volume 17**



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"The history of the Church confirms and illustrates the teachings of the Bible, that yielding little by little leads to yielding more and more, until all is in danger; and the tempter is never satisfied until all is lost. – Matthias Loy, *The Story of My Life*

Matthias Loy was a zealous supporter of the Lutheran Confessions, and to that end founded and edited the *Columbus Theological Magazine*. Dr. Loy was Professor of Theology at Capital University (1865-1902), President of Capital University (1881-90), Editor of the *Lutheran Standard* (1864-91), and President of the Ohio Joint Synod (1860-78, 1880-94). Under his direction, the Ohio Joint Synod grew to have a national influence. In 1881 he withdrew the Joint Synod from the Synodical Conference in reaction to Walther's teaching about predestination.

"There is not an article in our creed that is not an offense to somebody; there is scarcely an article that is not a stumbling block to some who still profess to be Christians. It seems but a small concession that we are asked to make when an article of our confession is represented as a stumbling block to many Christians which ought therefore in charity to be removed, but surrendering that article would only lead to the surrender of another on the same ground, and that is the beginning of the end; the authority of the inspired Word of our Lord is gradually undermined.

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COLUMBUS

THEOLOGICAL MAGAZINE

A BI-MONTHLY JOURNAL DEVOTED TO THE INTERESTS OF
THE EV. LUTHERAN CHURCH.

EDITED BY THE THEOLOGICAL FACULTY OF CAPITAL UNIVERSITY.

VOLUME XVII.



COLUMBUS, OHIO:
LUTHERAN BOOK CONCERN OF THE OHIO SYNOD.
1897.

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COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XVII.

FEBRUARY, 1897.

No. 1.

INTRODUCTORY.

This **MAGAZINE** is an exponent of conservative and confessional Lutheran theology. It aims to elucidate and defend the system of theology which by historic right is entitled to the name of Lutheran, because it is the theology taught in the officially accepted and recognized confessional writings of the Lutheran Church. It does so because it maintains that this system is the correct expression and formulation of the teachings of the Scriptures themselves; and thus it seeks to defend and to maintain old and tried Bible and confessional truths by ways old and new. In taking this position and in accepting the historic confessional teachings of the church it does not then build upon man's word but upon God's. The confessional positions are accepted only *because* they are the exposition of Scriptural revelation, and this and only this is accepted as the real source and fountain head of theology. But this periodical does maintain most emphatically, that the eternal principles of God's revealed Word have been laid down with truth and correctness in no human writings as they have been in the Confessional Books of the Lutheran Church. This **MAGAZINE** is therefore and in this sense an organ of old and confessional theology, and is such in pronounced antagonism to what is generally termed New Theology. It does not believe that a position is necessarily correct because it is old or a view incorrect because it is new. It accepts the old simply because the "old is better."

In taking this position the **MAGAZINE** is swimming

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against the current and is taking anything but a popular position. New Theology has become such a factor and force in modern thought that its presence and pretensions must be taken into consideration. It would be folly to attempt to ignore it, and, ostrich like, hide our heads in the sand when the enemy is at hand. New and radical religious thoughts are in the air and pastors and people come into contact with it at all times. It is in fact the popular trend and tendency, and Christian people have in recent decades familiarized themselves with teachings and ideas that would formerly have been spurned by all except the rationalists or semi-rationalists as heretical. In popular pulpits we hear preachers maintain that the written Word contains historical blunders and other mistakes, and is therefore only in part reliable and trustworthy. Both theological and religious journals are advocating such views with a persistency worthy of a better cause, and systematic efforts are being made to popularize what is called the "sure" results of modern Biblical criticism.

In consequence of this there has been created, what the veteran Delitzsch shortly before his death in one of his characteristic pamphlets called, a "deep chasm" between the old and the new types of theological thought. This chasm does not run between denomination and denomination, as was the case formerly when the Unitarians and Universalists alone were "liberal" people, while all the other denominations, as a rule, were "orthodox"; but in each and every denomination there is now a division between the conservatives and the advanced thinkers. Fortunately for the Lutheran Church of this country, there have been seen in her midst but few signs or indications of the radical infection. In fact the contrary is the case, and the Lutheran Church in this land stands therefore in marked contrast to the other denominations. In our church the tendency has been toward the establishment of the confessional principle and the introduction of the old and tried Lutheran ways and doctrines. The whole church, with the exception of fragmentary elements in the General Synod, is becoming more and more conservative. Movements, such as the compilation and acceptance of the Common Service, speak volumes in this direction. In other denominations this is not

the case. The unionistic tendencies that characterize them and have led them to ignore distinctive doctrines are producing their legitimate fruit in the shape of a rejection of the cardinal principles of Christianity by a large portion of their membership. And why should this not be the case? If for the sake of co-operation with another denomination, such distinctive doctrines as the Lord's Supper may be cast aside as a matter of indifference, why not then too the doctrine of the inspiration and authority of the Sacred Scriptures? The fact that in the Lutheran Church of this country Higher Criticism and its concomitant evils practically found no entrance whatever is largely to be attributed to the fact that in the larger portion of our churches the false unionism of the day was antagonized and our pastors and people were taught the importance of each and every doctrine of God's revealed truth.

In Germany matters are unfortunately not in such a favorable condition. There too the Lutheran Church, in part at least, is under the spell of modern neological thought. It is a fact not to be denied that in all the Protestant faculties of the German universities, there is not a single Old Testament professor who teaches that Moses was the author of the Pentateuch and that Isaiah wrote the entire book that bears his name or that Daniel wrote his book at the time when it claims to have been written. In the dogmatical field the *kenosis* view of Christ is quite current, according to which during His days on earth He was not absolutely almighty, omnipresent or omniscient. The chief defender of this error, which saps the life out of the work of the Lord, was Thomasius, otherwise an excellent Lutheran theologian of Erlangen and a fine theological writer. The Ritschl school, the new liberal school of Germany, has or had its headquarters in Göttingen, the university of Lutheran Hanover, and these people actually claim to be the modern representatives of the genuine Luther as opposed to the "scholastic" Lutheranism of the confessional books.

In view of facts of this kind it is a timely inquiry to ask whether the teachings and tenets of modern theology are of such a character as to justify a modification of old views. If the new is better than the old, it would be foolish to retain the old; if the new is not as good as the old, then our

adherence to the latter should be all the more determined. It is worth while to look at the profit and loss balance sheet of modern theology and to ask in what it has profited and in what it has harmed the church. In the case of modern theology *versus* the old, what are the benefits and what are the losses of New Theology?

In the first place, it is a gain, that a valuable principle of interpretation is emphasized as never before, namely the historical. Yet this gain is only of a relative kind, as this principle was not entirely overlooked by older theology. It is, however, the distinctive characteristic of newer theology, the greatest evils of which consist, not in the use, but in the abuse of this principle, correct in itself. The Holy Scriptures are not a collection of dogmatical and ethical teachings, but are the record of the unfolding of the kingdom of God on earth in a historical shape and form. They are the accounts of the doings and teachings of God, gradually manifesting His will and plan, first in Israel and then in the early church. And this manifestation was not ordinarily in the shape of abstract instructions, but of teachings in connection with the dealings of God and His guidance of His people on earth. The occasions for the teachings of the revealed truths of the Scriptures will quite naturally contribute much toward understanding the shape and manner in which these truths are presented. While it must be ever most emphatically maintained that the contents of the Scriptures are a revelation and that the great spiritual, religious and theological truths there given could never have been discovered by man or developed from his consciousness, but could become known to him only through a revelation from on high, it nevertheless is true that the shape and form in which these truths are presented were largely influenced by historic circumstances. Just as in the act of inspiration itself, the Holy Spirit, while supplying the material of thought, accommodated himself to the language and forms of thought natural to the human writer, thus too in the form of revelation in general the mould of shape was largely determined by historic forces and circumstances.

Again, it is not accidental that in the New Testament the central doctrine of justification is presented as a rule

more negatively in the shape of opposition to the doctrine of righteousness by the deeds of the Law. Not primarily as an abstract theological truth but as the correction of a gross error is the great doctrine ordinarily developed, especially by St. Paul. The historical forces at work in Israel in the New Testament period amply explain this phenomenon. It was characteristic of the Jewish theology of the day to regard the Law as the basis of the Old Testament covenant and accordingly obedience to that Law as the principle and source of salvation. The opposition to this fundamental heresy gave shape and form to the great truths which the Apostles had received by revelation and which they were commissioned to teach and to preach. Just as in later church history, in the mighty theological, Christological and anthropological controversies of the first six centuries, it was the spread of heretical teachings on these central truths that brought to the consciousness of the Christian Church the full details of the pure doctrines on these subjects and to the present day yet we have in the Apostles' Creed and elsewhere the forms of true doctrine as shaped in opposition to those fundamental errors, thus in the Scriptures too the forms of revelation are determined to a greater or less extent by historic forces and factors.

The application of this principle, which seeks for the historical background of the Scriptures, to individual prophecies and the like is apparent at a glance. The discovery of the Mesha stone has put into a new light the relation of Israel to Moab in the period of the kings. The discovery of an inscription in Egypt in recent months—the first among thousands that contains the name of Israel—gives us important data for the appreciation of the circumstances surrounding Israel's sojourn in Egypt and the passage through the Red Sea. The study of the Logos idea in the writings of Philo, the Jewish philosopher of Alexander, helps us at least to understand how the Apostle John could select this mode of expressing the relation of the second person of the Godhead to the first, and why it was that this form of expression could be understood. There is no denying of the fact that the prominence given to the historical principle in interpretation has furnished valuable aid in understanding phases and modes of the expression of New

Testament teachings. A thorough knowledge of the Jewish history of the New Testament, of the theological thought current in that time, aids considerably in appreciating at their full weight some of the New Testament teachings.

But while grateful for these gains, a corresponding and much greater loss has been sustained by the prominence given to the historical principle of interpretation. While it is a correct principle in itself, it is by no means the highest and most potent principle in Hermeneutics. This latter must always be the rule, that Scriptures interpret themselves, and that there is in these interpretations no higher court of appeals than their own words and teachings. If revelation and inspiration mean anything, and the books of Holy Writ are not an accidental collection of interesting religious writings after the manner of other "Sacred books of the East," such as the Vedas and the Avesta, but if the Bible is the *one* truth of God given by the *one* Spirit of truth, then the highest canon of interpretation must be the self interpretation of the Scriptures. In modern theology the subordinate principle has usurped authority over the superior and leading principle and caused corresponding havoc. It is radically wrong as applied particularly in advanced thought, is being made, not the agency that determined the *form* of thought in Revelation, but as having been the *source* of that thought itself. In other words, the historic principle is abused in the interests of the Naturalistic tendencies of the day to eradicate practically the divine element not only out of the work of inspiration, but out of the revelation given in the Scriptures themselves; so that these are not the truths from on high given by the Lord through the mouths of the Apostles and Prophets, but the natural development of thought in a Semitic people particularly endowed with gifts and talents for religious thoughts, feelings and sentiments. Just in this feature consists the great "chasm" of which Delitzsch speaks. The new theology, to a greater or less degree, denies the supernatural in revelation and its contents; makes the religious development there portrayed a natural development and phenomenon. Its aim is, to use another word of Delitzsch, to establish "a religion of the era of Darwin," in which not revelation but natural development is the highest principle of truth. It is accordingly

but consistent when newer theology denies miracles and prophecies and is compelled to misinterpret Scriptures in conformity with this canon. The essential and divine character of the Scriptures is accordingly lost, and they are also lost as the entirely reliable and sole source of truth and faith. Even in conservative circles it is maintained, not that the Bible *is* the Word of God, but merely that it *contains* the Word of God, a distinction being made between that which the authors could determine through means ordinarily accessible to writers and that which they could secure only by revelation. Only the latter is regarded as inspired and thus only this can be accepted as reliable, the human portion being capable of blunders and errors such as are common to other human writings. In this way the church loses a portion of the Scriptures; and to make matters worse, it is left to each one to determine what portion of the Scriptures he regards as human and what portion he considers divine. The principle then of the reliability of the Scriptures and the certainty of knowledge in things divine is lost through the teaching of new theology. The Scriptures can no longer remain what they were, the sole source of truth and the sure basis of faith. It is accordingly only natural that in newer theology a different basis for faith should be sought than the Scriptures. New theology glories in the fact that it is emancipated from the Scriptures, and by virtue of its "scientific character" can sit in judgment even on these writings themselves. In the Ritschl school of Germany, the most popular and consistent liberal school of to-day, the principle is openly accepted, that the church can now walk "without the crutches of the Scriptures," and that Christian consciousness supplies all the support that is needed, this consciousness in turn being based on the "historic Christ," who is nothing more or less than the greatest of men, the model of virtue and goodness, but not the God-Man. All the fundamentals of orthodox faith have been lost, to a greater or less degree, just in proportion as men make the historic principle and the naturalistic philosophy connected with it the sole and supreme principle of theology.

It is undeniable that in the application of the historical principle theology has in recent decades been wonderfully

enriched with a wealth of archæological data that is simply phenomenal. Pick and spade, in Egypt, Assyria, Babylonia and throughout the Bible lands, have been wonderful helps to Bible interpretation from the side of history and archæology. These data are all the most valuable for the Scriptures, as these are interwoven with the country, the time and the place of their origin as probably no other book on the earth. In a certain sense Renan was correct when he called Palestine "the fifth gospel," and the land is such a commentary on the Book, that "Oriental Sidelights" must ever be a part and portion of the Bible student's equipments. Aids of this sort are more important for the Bible than for even such works as Homer or Vergil. And these sources have contributed valuable data in our day and generation. We draw attention here only to the Tel-El-Amorna finds, where the discovery of several thousands of correspondence tablets in Upper Egypt has demonstrated the fact that even before the period of the Exodus letters and literature were spread extensively throughout Western Asia, and that it would be an historical miracle, not that Israel *did* have a legislative book like the Pentateuch at that time, but if it would not have had such a volume. Archæology has accordingly undermined and overthrown one of the leading arguments of subjective criticism, namely that it was an historical impossibility for a book like the Pentateuch to have been written at so early a stage as the Mosaic period. In fact it is generally supposed now that the new critical school will eventually be overthrown largely through the archæological finds in the Euphrates, Tigris and Nile valleys. Bible students have reasons to be thankful for this store-house of good things which the investigator's and explorer's zeal in our day has placed at their disposal.

But he must be careful to put the proper estimate on these aids. Archæology as a Bible aid is usually overestimated. Especially is this done at present. At best it can be only a subordinate help. It can aid only in the production of a *fides humana* in the Scriptures, not of a *fides divina*. The latter can be the work only of the Holy Spirit. Archæology is valuable in the removal of historic doubts, in answering objections, in refuting opponents of the Scrip-

tures; but it can never arouse a confidence in the Scriptures any greater than is the confidence we can have in any human work of history, such as Tacitus or Herodotus. It can never awaken an apodictic certainty; its results are always only relative and not absolutely certain. No one could dream of accepting the truths of the Scriptures as the way to salvation because they have been historically or archæologically demonstrated to have been correct, as far as this can be done by these processes. It is an inferior and subordinate grade of assurance that is secured in this way, and the gain must be accordingly estimated as of a valuable though secondary character.

And it is certain that this gain has been more than overbalanced by a loss. The centre of interest in Scripture study now are not the doctrines and the eternal verities of salvation, but the facts of history, chronology, archæology; ethnology and the like. A find of a new inscription is hailed throughout the Christian world as an all important event, while but little interest is shown in what is really the sum and substance of revelation. The point of interest has been transferred from the centre to the periphery. Compare our average commentaries and Bible helps, and it will be found that a more than due proportion of space and concern is given to the externals of the Scriptures, to the detriment of its heart and kernel, which are the truths that make wise unto salvation. This must distinctly be put down as a loss of modern theology, and it is more than doubtful if in our days, with all our Bible helps and aids, the Scriptures are as well understood by the majority of people, teachers and taught, as they were in former days. People may know more *about* the Bible than they formerly did, but they do not know the Bible itself as well.

Then even at best, all the aids secured in our days go only toward the explanation of the *forms* of Biblical truth, scarcely at these truths themselves. It would be impossible to point to a single fundamental teaching of God's word, such as justification by faith, the person and work of Christ, etc., which have been materially, or even to a noteworthy degree, explained any better by modern aids than they were in former days. Indeed, rather the opposite is the case; and in many or most instances the basal

teachings of the Scriptures are better elucidated and elaborated in older works of theology than they are in those of our times. While it would be folly to close our eyes to the real good that has been accomplished, it is greater foolishness to overestimate this good or to ignore the great losses.

Nor does this exhaust the list of losses to be charged to newer theology. Quite naturally and necessarily the unity of the Scriptures is also lost. Not the oneness, but the diversity of the Scriptures is not only emphasized, but made even to remove the unity of spirit of teaching in the Word. The Biblical Theology of the day is largely an expression of this spirit. Then, too, the leading doctrines of the Scriptures are lost, such as the person of Christ, etc. This is but a natural result. The loss of the Scriptures as the sole and sufficient and absolutely reliable source of revealed truth, and accordingly as the only norm of faith and life, must not only affect the fundamental doctrines but must really overthrow them. Consistency of thought can lead to nothing else.

To sum up: Modern theology has helped us to understand of what kind the shell of revelation is, and in that way helped to explain why the kernel has its peculiar shape, but in doing so it has taken from the kernel its divine character, its strength and living power. The gain is real, but is very small; the loss is more than great, as it is a rejection of practically both the formal and the material principle of the Reformation and of Evangelical truth.

This brief survey shows that at bottom the question of the hour is really "What think ye of the Scriptures; whose words are they?" Old theology says they are the Word of God, the inspired revelation from on high, and accordingly that their teachings are to be accepted as they stand and read. New theology, notwithstanding its good sides, fundamentally errs in making the Scriptures, either in part or altogether, the word of man and accordingly modifies or rejects to a greater or less extent the teachings of this Word. As in the days of Luther, it is now a battle for the Word.

There is no doubt that this phase of naturalistic and rationalistic thought too will pass away as did other schools

of the same kind, and the church will in the dispensation of Providence have profited by the schooling. But this, nevertheless, does not justify a failure to point out the errors in the current theological thought of the age and to show wherein at heart these errors have their root. With Luther, again, the Church can in our days sing:

“The Word of God they shall let stand
And not a thank have for it.”

G. H. S.

FUNERAL SERMON.

BY REV. E. L. S. TRESSEL, A. M., BALTIMORE, MD.

TEXT: PSALM 90, 12.

Dear Mourning Friends.—Many do not like to think of death as something near at hand. They view it only as an event in the distance. Especially is this true of the worldly young. It is uncomfortable to be disturbed in the race for wealth, honor or pleasure. Nothing like the serious thought of death causes the soul wrapped up in these things such unrest. How near it may be to them and what consequences it may have for them they will not consider. The parable respecting the rich fool (St. Luke 12) presents a striking example and is strongly admonitory to us. This day thy soul shall be required of thee.

Some again look upon death in a stoical kind of manner. Death is a matter of course. All go the same way. It is a natural occurrence which happens to men. People are born and people die according to an inevitable fate. There is no good reason for making much ado about it. Let us eat and drink, for to-morrow we die. Bury the dead in a decent and becoming manner, then go on with business, pleasures and sins, as though nothing unusual had transpired.

With others death is a horrible thing. The lifeless and cold body, the dark and narrow home in the earth, the decaying and putrid flesh, the devouring worms, the separa-

tion from loved ones, the doubtful eternity, how they make one shudder!

Even Christians have at times among their earthly experiences and in their hours of trial such terrible emotions.

“ Deep horrors fill my quaking heart
My lips in speech refuse to part.”

If we turn to our text and dwell upon it in the divine light we shall learn to overcome gradually all these uncomfortable, stolid and distressing considerations, and

TO CONTEMPLATE DEATH WITH PROFIT AND PLEASURE.

This will be done

- I. *When we correctly number our days, and*
- II. *Apply our hearts unto wisdom.*

I.

As we stand sobered and saddened around this casket let it sink down deep into our hearts that this may be our last day upon earth. And if spared may each new day witness a deepening sense of our frailty and of the shortness of human life and imminence of death. “In the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth.” Be ye therefore ready also, for the Son of man cometh at an hour when ye think not. (Luke 12, 40.) Job says: His days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass. All the days of my appointed time will I wait, till my change come (chapter 14). In Him we live and move and have our being (Acts 17). My times are in thy hand (Ps. 31).

But we do not know the time appointed by God for our death. This He has bound up in His own unerring omniscience. This, as far as we know, may be the day. Health, labors, business, profession, prospects, hopes or anticipations are no infallible guarantee that to-day's setting sun shall still find us pilgrims on earth.,

This thought should find a prominent place in all our plans, arrangements, deliberations and aspirations. Thus we number our days correctly:

“ I know full well death must befall me;
I know not when, or where or how:
It may be that my God will call me
To-day, to-morrow, even now;
Ere yet this present hour is fled,
This living body may be dead.”

With this thought of fleeting life is associated that of trouble and distress. Moses speaking of those who arrive at old age says: Yet is their strength labor and sorrow, for it is soon cut off and we fly away. The patriarch Jacob, who lived a hundred and thirty years, says: Few and evil have the days of the years of my life been (Gen. 49). For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fall-eth away (1 Pet. 1). But in numbering our days it is pertinent to inquire why it has become necessary to number them at all. Why this debility of age, this disease which affects all people, which brings death, which takes away the infant, the youth, the man in full vigor of life, the enfeebled with years?

St. Paul answers this question briefly and clearly: Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Rom. 5, 12). The guilty and effective cause of death is sin. The wages of sin is death. I and you have sinned. Our nature is permeated with the seeds of sin. As a consequence death courses through all our veins, and ends in natural death.

The just or righteous cause of death is the wrath of God. Our sin displeased God and in His holy jealousy He punished us with death. For we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For all our days, are passed away in Thy wrath. We spend our years as a tale that is told. Who

knoweth the power of Thine anger? Even according to Thy fear so is Thy wrath (Ps. 90, 7, 8, 9, 11).

As a further and clearly relevant thought we ask, whither does death lead us? What can we expect as a result of death? Nothing less than eternal death or punishment. It is a separation from God; from all association with the good; from all opportunities for happiness. It brings us into fullest association with the archfiend and his fellows who even now feel the just retribution for their unpardonable sins. Art Thou come to torment us before the time, they cried out in the presence of the Holy One during His ministry here on earth.

This is the way to number our days: There is a possibility of my living to the age of three score years and ten or even four score years. I may not live an hour. Uncertainty rules supreme. The causes of death are sin and the wrath of God. The wages of sin is death, temporal, eternal. The thought sobers and staggers me. There is no pleasure and no apparent profit in this naked thought, but they will come. It paves the way for the application of the heart unto wisdom.

II.

A wise one has said wisdom is to know how to choose the good and to reject the evil. This is the wisdom needed here. Choice must be made of the means which bring the ability to draw out the sting of death with its poison and to rob the grave of its victory. It is folly to try to keep from dying, but it is wisdom to turn death into life. It is idle to plan to cheat the grave of its victim, but it is the climax of wisdom to turn the grave into a downy bed over which bright angels watch the saints in their slumbers and from which the Master will call their ashes on that morn when the material sun which has lighted the earth for thousands of years will have arisen for the last time, and the Master Himself shall arise and shine over all His own forever and ever unobstructed by veil of sin or flesh.

The beginning of this wisdom, saith the eternal Wisdom, is the fear of the Lord. It is not that fear which seizes the soul at the contemplation of the naked thought of death, of sin the cause of death, of the wrath of God which makes

death doubly dreadful, of the eternal horrors which hang round death. However needful and salutary this fear or dread is it is not the fear which is the beginning of wisdom.

Such fear of God is that whose roots grow out of the confidence or trust of the soul in God. And this confidence rests upon the divine assurance to the soul that all is well betwixt the soul and God, that sin no longer separates the soul and its God. This divine assurance was given upon the strength of a full atonement for sin by the unspotted Lamb of God, and this atoning Lamb was furnished by the boundless mercy of the offended God.

This was not a foreign thought to the old covenant. It is the star that shines in our text. It is the base upon which it rests. It is the spirit that animates it.

If this were the meaning and spirit which moved Moses when he penned this psalm, how much clearer should the meaning be to us who live in New Testament times, and how much deeper our souls should be imbued with this spirit. And who will dispute that this was the meaning and spirit of the Psalmist. Immediately following the text he cries out: Return, O Lord, how long? and let it repent Thee concerning Thy servants. O satisfy us early with Thy mercy; that we may rejoice and be glad all our days.

And who would dispute our advantages over our brethren of the first covenant. A son of the later and complete revelation in his shout of victory exclaims: O death where is thy sting? O grave where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ (1 Cor. 15). Again he speaks in strains of sweetest heavenly music: For to me to live is Christ and to die is gain (Phil. 1). I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day (1 Tim. 1).

The awakening of this fear which is the beginning of wisdom is the sobering and cleansing of the soul before God, so that it humbly appears in His presence and seeks instruction from Him. This is the broad road. It is inviting, but it leads to destruction. Turn away from it. This is the straight gate and narrow way. They lead to heaven. Take that way. There are only a few on it. Be not discouraged, I am with you to the end of it. Here are my

Word and sacraments. Use them. Deny yourself and take up your cross and follow me.

Thus the soul is set to work to choose the good and reject the evil. It chooses the way pointed out as the narrow road that leads to heaven. It chooses the means appointed for use on the way. This is its daily exercise. It keeps the eye of hope fixed upon the goal up there. The eye of faith rests steadily upon the written instructions of the Master. With all the energies of life sanctified by grace the believer struggles on through temptations, in trials, under crosses until the end comes. Death to him is not something dreadful, but he sighs for it and rejoices for the blessings which it promises.

“Arrayed in glorious grace
Shall these vile bodies shine;
And every shape, and ev’ry face,
Look heav’nly and divine.”

Has not the dear one whom you lay to-day in her bed to rest already experienced some of the glory expressed in these lines? Your hope has a good foundation. She numbered her days. She applied her heart unto wisdom.

Our lives should be so ordered that we can contemplate the subject of death with pleasure and profit and pray with Moses: So teach us to number our days that we may apply our hearts unto wisdom. Amen.

THE EPISTLES OF THOMASIIUS.

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SEPTUAGESIMA.—2 PETER 1, 3-11.

Introductory Note—This text will puzzle the preacher when he first takes it up and glances at the superscription: “Backsliding,” in German “Rückfall.” But the puzzle will vanish, when he discovers that Thomasius does not stop the Epiphany series with the sixth Sunday after Epiphany, but goes on and includes in this series Septuagesima and Sex-

agesima. Here he draws the dividing line and begins the passion-series with Quinquagesima or Estomihi. Furthermore, the heading of the present text cannot mean to present the controlling thought for the entire text and its entire treatment. That would make an abrupt break in the line of thought as carried out by the preceding texts and brought to a fine close by the Sexagesima text. The heading for the present text points only to one thought which Thomasius desires us not to overlook. — The light of Christmas and of Epiphany streams through all these texts following the two great festivals, as the shadow of the cross and of Calvary extends through all the Lenten texts of this series. On Christmas this series showed us the Divine Gift at Bethlehem, the promised Savior, the eternal Son, the allmerciful Redeemer, the heavenly King; on Epiphany we heard the wonderful and glorious announcement: "We are called the sons of God." In the light of these two texts the Epiphany Sundays, after speaking of the Word and of our justification, dwelt upon our walk in light, in love, in holiness. The darker parts of the Christian's life, his battles, temptations, afflictions, griefs and pains are reserved for another time; the echoes of joy and light and love still form the stronger note. — The text for the sixth Sunday after Epiphany with its theme: "Be ye holy!" does not form a proper conclusion; the chain of thought goes on, and in our present text we find a beautiful summary of the fruits which our faith as sons of God should bring Him who as the Son of God became our gift at Bethlehem. This, surely, is the chief element in the text. In its setting the possibility, the danger, the mode of backsliding must be taken into account; and there are still other important thoughts in the text which likewise call for recognition, notably the contents of verses 3 and 4.

Introduction — God "hath given unto us all things that pertain unto life and godliness" (verse 3), and this giving still continues, "are given unto us" (verse 4). This giving on God's part must of necessity produce a giving on our part, of which something has already been said the preceding Sundays, and still more is to be said to-day; "giving all diligence," we must "add to our faith," or give, the

full measure of the fruit of our faith. And this will lead us to a still more glorious giving of God, even the end of our faith, eternal salvation: "for so an entrance shall be ministered unto you," given unto you, "abundantly" (verse 11). Therefore our theme:

THE FRUITFUL ADDITIONS OF DILIGENT FAITH.

I. *What calls for these additions?*

- a) The faith which God has given us. — Peter writes to such as "have obtained like precious faith" with him (verse 1). — The nature of this faith is like that of a fruitful tree (v. 8); Luther's well-known dictum on living faith. — God constantly feeds and nourishes this faith with "all things that pertain unto life and godliness," as a fruit-tree is nourished by rain and sunshine and the strength in the earth. Therefore the fruitful additions of diligent faith must follow.
- b) The knowledge which God hath given us. — A "knowledge of God and of Jesus our Lord" (v. 2), "of Him that hath called," etc., the knowledge of the Word, especially concerning Christ's work, example, virtue, exaltation. — This knowledge a quickening power in the soul, dare not leave us barren and unfruitful (v. 8), must work in the soul and out in life by producing the fruitful additions of diligent faith.
- c) The exceeding great and precious promises God has given us. — These are, that we shall escape "the corruption that is in the world through lust," by world-overcoming faith; that we shall be "partakers of the divine nature," Christ in us destroying all evil, implanting and nourishing all good. These promises demand and produce the fruitful additions of diligent faith.

II. *In what do these additions consist?*

- a) In the golden graces of diligent faith. — Virtue; knowledge; temperance; patience; godliness; brotherly kindness; charity — one following the

other, linked to the other, and all flowing from faith. (See the commentators for the description of each of these graces.)

- b) In the glorious victory over the sloth of the flesh. — If these fruits abound in fulness and richness, we shall conquer deadly sloth, which is first “blindness,” the opposite of the “knowledge of Christ,” then a closing of the eyes to the things “afar off,” our glorious goal, and furthermore “forgetfulness” of what God has done for us. — And we shall conquer the results that would otherwise follow, the decrease and death of faith, barrenness and unfruitfulness, return to corruption and lust (v. 4), and the sum of all this or the end of it, the fall (v. 10).

The further we are removed from this decline, decay, and death through the fruitful additions of diligent faith, the more fully and completely we will be led up to what our text presents in its closing verses.

III. *To what do these additions lead?*

- a) A living, fruitful faith makes our calling and election sure. — The condition of the certainty of election is faith, true faith, which is fruitful faith. — We praise God and rejoice in His constant “giving unto us”; we are comforted by every development of faith and its fruits under this “giving”, resting upon the promise that thus we are written among the number of the elect.
- b) And so “an entrance shall be ministered unto us abundantly,” etc. — Some are barely saved, and some miss salvation by very little. — We, however, shall enter the haven not like a shipwrecked mariner clinging to a plank and almost drowned, but like a vessel with all its sails gloriously spread. (Paul and his joy to depart and be with Christ.)

SEXAGESIMA.—2 PETER 1, 16-21.

Introductory Note—This text is taken to conclude the Epiphany series. Thomasius has superscribed it: "The transfiguration of Jesus"; possibly this is again to indicate a point in the text which might be forgotten or slighted in the usual treatment it is liable to receive. For there will certainly be few preachers who, amid the experiences they pass through almost daily, will not be drawn irresistibly to take a theme something like this: "We have also a more sure word of prophecy." Some might preach on the Transfiguration from this text. As a text on this subject alone, however, it would not fit the long line of thought which this text and Sunday, according to Thomasius, is now to conclude. The Transfiguration, and above all the testimony from heaven connected with it, can indeed be utilized when this text is taken as the closing link of the preceding chain. But the main theme will always remain the WORD. And this so much the more, since Thomasius gives no other text on this theme in his entire series of Epistles. And we must have at least one text of this kind.—A text, like the present one, on the sure Word of God, fits in well as the cap-stone to the tower we have been building. Our sonship, justification, and sanctification all point to the Word and to Him who is its soul and center, concerning whom the Father declared from heaven: "This is my beloved Son, in whom I am well pleased."

Intro.—There is no heresy which does not seek to base itself on the Word. How is this possible? And how is our faith and life to escape the contamination and find a sure foundation and guide in the inerrant Word? Mark: unbelief reads and answers with the contradiction: No; doubt and misbelief reads and answers with the quibble of reason: Yea, but; faith reads and answers with the Spirit's assurance: Yea and amen. Therefore, in spite of lying unbelief and quibbling doubt and misbelief we declare:

OUR FAITH RESTS ON THE WORD.

I. *On the Word, which shows us Christ.*

- a) The Word of the O. T., "the sure word of prophecy."—Its soul and center is Christ, the promised

Savior (a line of the chief prophecies concerning Christ.)— It is even “more sure” now, for Christ has come, His glory has been revealed, the Father has given His testimony from heaven.— And therefore we do well to take heed to this Word, and to believe in Him whom it proclaims; for this is the light, and there is none other, and Christ is the Savior and there is none other to save, His “power and coming” is our help and hope.

- b) The Word of the N. T., in which the chosen apostles “made known unto you the power and coming,” etc.— They followed no cunningly devised fables, as do they now who reject the Word (science and creation, God as the soft-hearted father, Christ as the mere teacher and model, heaven as a grand-lodge, etc.)— The N. T. Christ and His fulfillment of the O. T. promises, the divine story of His mediation, etc.— And this by Inspiration; as the prophets so the apostles spake as they were moved by the Holy Ghost (God’s Word; inerrancy).— And again, ye do well, etc.

II. *On the Word, which is interpreted by the Holy Ghost.*

- a) God who gave the Word by His Spirit did not leave us and our faith to the blind and helpless devices of reason in its interpretation.— The Word would then be forever locked against us, as we see by the efforts of those who seek to interpret it by mere reason (examples from science and the sects).— It is well for us to know this thoroughly (v. 20), as regards ourselves, as regards others, that we be not troubled, that we may know how to meet their follies.
- b) The Holy Spirit alone is able to interpret His Word.— He gave it and He knows its sense.— The Word interpreted in the Word.— The Spirit given us and thus our eyes enlightened.— In so far as we let this Spirit lead us we will be led into the truth.— And this we must know, and our faith will stand sure, and the Word will bring us endless joy.

QUINQUAGESIMA (ESTOMIHI).—1 COR. 1, 18-25.

Introductory Note—This text ushers in the Passion-series. The shadow of the cross that stood on Calvary falls darkly upon this and all the succeeding texts in Lent. This one bears the signature: "The preaching of the cross," which is the beginning of the first verse. The title fits well. We are at liberty here to take a general view of the gospel and proclamation whose center is the cross, setting it in bold contradiction to the false wisdom and might of men.

Intro. — Lent — the cross — the preaching of the cross — the cross, which we always preach, now more than ever our theme.

Many reject it; measure it by the false standards of men, blind reason, impure hearts, and lo, it does not fit; submit it to their false calculations, and the account comes wrong; approach it with their perverted taste, and it seems bitter to their tongues. But we will not be deceived, we will prize it more highly than ever.

THE PREACHING OF THE CROSS, DESPISED YET PRICELESS.

- I. *It is wiser in its seeming foolishness than all the wisdom of the wise.*
 - a) In regard to the disease of sin.
 1. The preaching of the cross seems foolish when it levels all men without distinction, robs them of everything they rely on, and shows them up as sinners, naked and nigh unto death, like him who went from Jerusalem to Jericho.
 2. The wisdom of the wise seems wise indeed when it boasts of man's goodness, and morality, and virtue, and paints and patches up his filthy rags to look like a true wedding-garment.
 3. But right here the seeming foolishness of the preaching of the cross is clearly wiser than all the philosophic wisdom of foolish men. Which is wiser? to hide or to lay bare disease?

to consider it superficially or to probe it to the bottom? to pass lightly by the wailing and moaning and dying and dust of millions, or to seek and find the true and adequate cause for this awful fact?

b) In regard to the preparation of a remedy.

1. The preaching of the cross erects the cross, and on it the Son of God Himself, made man and our substitute, with healing and help in His wounds.
2. The wisdom of the world, knowing no deadly disease, knows no adequate remedy; dreams of God's passing sin by, of man's saving himself, of everything coming out right in the end, etc. — always however rejecting the cross as folly, Pilate and Herod against Christ.
3. Here again the preaching of the cross wiser. It shows the heavenly Physician, the heavenly Healer and Helper, an incomparable sacrifice, an all-inclusive remedy — nothing doubtful or uncertain, but all signed and sealed by God Himself.

c) In regard to the application of the remedy.

1. The preaching of the cross demands faith (v. 21), a reception in the heart of the gift of justification, a beginning in the heart of newness of life.
2. The wisdom of the wise seeks a sign and would marvel thereat, or philosophy and would overload itself with weight of knowledge (Jews, Greeks, v. 22), but would make no change in the heart's relation to God and in its old condition.
3. Here again the preaching of the cross wiser. What if I could transfer mountains, heal all diseases, bring up all spirits, etc., while sin retained its accursed hold of the soul? What if I knew all the mysteries of heaven and earth and hell, and yet lay bound in sin? This is wisdom to

free the soul of the curse and put it on the way of life.

II. *It is stronger in its seeming weakness than all the strength of the strong.*

a) What has the strength of the strong wrought?

1. In Jewry, when it went its own way—the condition of Jerusalem—of Paul while still a Pharisee—of Caiaphas, the head of the nation.
2. Among the Gentiles—Athens and the unknown God—Corinth and its vices—Nero.
3. In the dominion of the papacy in Luther's day, how did the church look without the preaching of the cross?—Monks, nuns, corrupt clergy, abominations of Rome, indulgences, purgatory, Luther's soul groaning beneath its load of sin.

b) What has the seeming weakness of the cross and its preaching accomplished?

1. It brought a living church of saved souls out of the wreck of the Jewish and pagan world, and once more out of the wreck of popery.
2. It has given and continues to give true salvation; what it did for Paul, for Luther, for you, etc.

INVOCAVIT.—HEBREWS 13, 14-17.

Introductory Note—This and the following texts extending through Lent are all taken from Hebrews and undoubtedly constitute the most difficult section in the entire year. The one before us is by no means easy. Caspari informs us that this text was chosen with a view to *Invocavit* as the day set apart in the Bavarian church for united prayer and repentance. Thomasius, therefore, heads it: "Room for repentance." As a text setting forth our sin and our need of true repentance it certainly fits beneath the cross. Christ died for sinners, the fruit of Christ's death sinners receive by repentance. Yet these general truths do not appear in their simple form in the text. It speaks to a Christian congregation, where repentance

should long have filled every heart, where the battle against sin should be in the full flush of victory. The text aims at a searching of hearts beneath the shadow of the cross, for some may yet be in the gall of bitterness, some may have missed or lost again the grace of God, and if they pass by this day of grace they may weep in vain forever. And must we not all repent?

Intro.—Twelve disciples and one Judas; the little family of Isaac and one Esau who esteemed lightly the covenant promises. Every congregation has its traitor Judas or its worldly-minded Esau. And most of all, the germs of sin slumber in us all. But during these Sundays we have come to stand beneath the cross. Looking up to Him who hung there for Judas also and for Esau and for all who have sinned and have the root of sin within them, let us begin

PENITENT HEART-SEARCHING BENEATH THE CROSS.

I. *We look for holiness* (v. 14).

- a) Do we find that we are wholly given to God?—That our hearts are wholly His (separated from sin and devoted to Him)?—That our lives are wholly His (separated and devoted in the same way)?—O how much of this is sought in vain!
- b) Do we find that we have wholly followed the way of peace toward our neighbor (holiness in our relation to others)?—Has peace always dwelt among us as brethren?—Have we followed peace with all men as much as lay in us?—O how much of this is sought in vain!

II. *We look for sin.*

- a) Has any man failed of the grace of God?—Has any failed to prize grace?—to use the means of grace?—to appropriate grace fully?—Ah, this we find and it explains much.
- b) Has any root of bitterness sprung up?—Has some sin or vice grown fast in any heart to defile it?—and spread its fibers in other hearts to defile them?—and have any of us seen such prevailing sin or vice and failed to rebuke it and root out its

poison?—Ah, beneath the very shadow of the altar Satan sows his seed and often secures his harvest of death.

- c) Has anything of worldliness spread in our midst?—Esau's worldly and profane spirit in the holy home of Isaac.—Worldly thought, notions, habits, practices among those even who frequent the holy house of God.—Ah, some have thus lost their divine birthright and have never found it again.

III. *We look for repentance.*

- a) The holiness we fail to find and the sin we do find should drive us to repentance.
- b) This is the day of grace, and he who passes it by heedlessly may lose the external blessing of forgiving grace beneath the cross, as Esau lost his father's blessing.
- c) There was a "too late" for Esau, and there will be a "too late" for those who fail to repent.
- d) But we will kneel beneath the cross now and hold fast the blessing of Jesus' blood forever.

REMINISCERE.—HEBREWS 2, 10-15.

Introductory Note—In preaching on these Lenten texts there is danger of repetition, or of handling a text so as to infringe upon another. "Stick to your text" must therefore be the rule. The text is meant for Jewish Christians especially, demonstrating to them the necessity of Christ's suffering. Thomasius heads it: "The path of suffering." It would hardly be proper to apply this text directly as though we had before us hearers filled with ancient Jewish notion regarding the Messiah. Nevertheless the necessity of Christ's passion is always a proper and highly necessary Lenten theme.—There are, however, in these passion texts from Hebrews two distinct elements closely interwoven, the one is Christ and His passion-work for us, the other is our relation to Him in its different phases. In the treatment of these texts the one or the other element may predominate. In the foregoing text there was no mention of Christ

at all, and the second element mentioned will control the entire discourse. After considerable study we preached the following from the present text:

Intro.—By nature we are related to the devil: “He that committeth sin is of the devil”; “Ye are of your father the devil.” By grace we are related to God, become His children, His sons, His heirs, brethren and co-heirs of Christ, the Son of God.

BRETHREN OF CHRIST CRUCIFIED.

I. *How did we come to this brotherhood?*

- a) God—men: how can they be brethren?—The mighty contrast set forth.—The Son became partaker of our flesh and blood; His humiliation in all its depth.
- b) God—servants of Satan and subject to the fear and bondage of death: how can they be brethren?—The contrast emphasized.—The Son, made man, was crucified and through death destroyed him that had the power of death, the devil.
- c) God—sinners, defiled through and through: how can they be brethren?—The contrast shown.—The Son sanctifies us, i. e. regenerates and renews us; He could not descend to our sin, but He can uplift us from sin into sanctification (v. 11).

II. *How must we regard this brotherhood?*

- a) As an incomparable honor.—The Son of the Highest “is not ashamed” to call us brethren and to come before God saying: “Behold, I and the children which God hath given me.” (How we despise poor relations.)
- b) As a priceless treasure.—The cost of mere human exaltation.—The cost of our exaltation as brethren of Christ; it cost His deepest humiliation and death.—The value of mere human exaltation.—The value of our exaltation; in life, death and eternity.

III. *How must we conduct ourselves in this brotherhood?*

- a) We must not be ashamed of Christ crucified and of confessing Him before men; we must be ashamed of the world, of sin, etc.

- b) We must permit Christ to sanctify us, to separate us inwardly and outwardly from every false relationship and tie (the lodge) that we may be completely His brethren.
- c) We must join ourselves to those who are Christ's brethren, we must stand among "the many sons", "the church", "the children", "the brethren", however lowly they may be.

IV. *What dare we expect in this brotherhood?*

- a) That here below we shall not be above Him who is the Firstborn.—As He was made perfect through suffering, so we.—As He bore the infirmities of "flesh and blood," so we.—As He was hated of men, so we for His sake.
- b) That we on yonder day shall stand at His side.—As sons we shall be brought "unto glory."—We shall be like Him who is our brother.

OCULI.—HEBREWS 5, 7-10.

Introductory Note—This text places us in the midst of Christ's passion. Verse 7 is taken to refer to Gethsemane. There is a brief reference to us, "all them that obey Him." Thomasius heads the text: "Battle and obedience."

Intro.—Reminiscere. The story of Gethsemane. Christ's tears wells of peace; His strong crying the source of our joyful songs.

OUR HIGH PRIEST IN GETHSEMANE.

- I. *The bitter obedience of our great Highpriest.*
 - a) The awful burden of our sin resting on the shoulders of Him who was at once priest and lamb.
 - b) The Father's will, that the Son should bear this load of sin away.
 - c) The Son "in the days of His flesh", endowed with our weak human nature, weak for the mighty task imposed.
 - d) The agony as depicted by the evangelists.

- e) Christ's tears and supplications and strong crying (the three prayers in Gethsemane).
 - f) The answer Christ received, He "was heard"; the angel, the inward strength, the strong peace, firmness, determination, that went on unflinching till the end.
- II. *The sweet fruit of our Highpriest's obedience.*
- a) He was made perfect, i. e. reached the goal set, concluded the task imposed.
 - b) He became the author of eternal salvation by His perfect obedience and suffering till the end; the complete cancellation of our guilt, the perfect righteousness of His obedience for us.
 - c) He is called of God a Highpriest after the order of Mechisedec, our highpriest forever before God.
 - d) Unto all them that obey (believe on) Him; they appropriate the merit and fruit of His bitter agony and perfect obedience.
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LÆTARE.-- HEBREWS 10, 1-14.

Introductory Note—Here again the preacher will feel that he has to deal with people who are not converted Jews, who are filled not with perverted O. T. thoughts, but with the vain, hollow, pitiable thoughts of the world and its wisdom. To meet these thoughts as they speak in open unbelief or in foolish notions tinged with the color of Christianity, the preacher will touch upon the lie which declares no offering is necessary for sin, or which imagines that we can bring some other offering besides the one Christ has brought. Thomasius labels this text: "The one offering."

Intro. — Sinners take their sins lightly or seriously; they either deny the guilt, punishment, or damnation of sin, or they seek an offering for sin and sometimes fall into despair. Formerly the first number small, now the second.

Behold the business and social world honey-combed with sins which all the world passes lightly (lies, shams, cheating; fornication, child-murder, etc.). The Germans

once brought animal sacrifices, the ancient Mexicans human. They were at least in earnest.

The Gospel's work is to arouse this earnestness where lost, and to enlighten and direct it aright where still found.

THE ONE OFFERING FOR OUR SIN.

- I. *It is not the animal offering of the Old Testament.*
 - a) The O. T. offering of lambs', bulls', and goats' blood. Leviticus 16; the lambs slain for the Passover.
 - b) The efficacy of this O. T. offering. It could not take sin away, verses 4 and 8; its constant repetition showed that the atonement was not made, v. 11 and 1; no animal could take man's place; O. and N. Testaments always speak of another offering, v. 7 and 9.
 - c) The signification of this O. T. offering. It taught the doctrine of substitution, the laying of man's sin upon another; it taught the doctrine of blood-atonement; it kept alive the conscience of sin and constant need of atonement, v. 2; and especially did it constitute a type of the one offering that would be made in the fulness of time and would render atonement complete and abolish all further offering.
- II. *It is not man's self-invented offering without a testament.*
 - a) The offering of man's work for the atonement of his sin (The Romish satisfactio).
 - b) The offering of temporal suffering to atone for past sin. Suffering and sin chained together; examples; but never does the former atone for the latter, it is the curse of the latter and a foretaste of hell for the godless and Christless sinner.
 - c) The offering of a reformed life; subsequent civil morality erases no blot of past vice, it is itself a state of sin.
 - d) The false offering of Christ in the Romish mass, which is a human invention and abuse; mass for the dead.

- e) The offering of death; it is no oblation for sin, but a result of sin.

All these are without testament, a contradiction of what the O. T. offerings taught, a rejection of the one offering of Christ.

III. *It is the one and only divine offering of the New Testament.*

- a) Christ alone could be and was our substitute; God laid upon Him the chastisement of us all, He the Lamb that taketh away the sins of the world.
- b) He offered His own body by blood and death on the cross; the God-man offering Himself as the sacrifice for the whole world; this offering rendered complete atonement.
- c) The finality of Christ's offering — "once for all" — v. 12 and 14. There could be no higher sacrifice; if this needed repetition it would be insufficient; but it was perfect, of infinite atoning power, everlastingly final.
- d) Christ's offering accepted by God, verse 12.
- e) Christ's offering with all its atoning power ours through faith, removing the "conscience of sins" forever, opening the door of eternal life.

JUDICA.— HEBREWS 7, 24-27.

Introductory Note—The present text treats according to Thomasius "Christ's highpriestly intercession," and this will be the theme for the day. It will be noted that the text refers only to the *intercessio specialis pro renatis et electis*, and makes no mention of the *intercessio generalis pro omnibus hominibus*. Nevertheless, while we urge those who "come unto God by Him" to keep on in faith that they may taste the consolation of Christ's intercession, let us appeal also to the wayward, the erring, and the lost, whom Christ has not forgotten, for whom His intercession has secured this hour with its once more gracious offer.

Intro.—The parable of the gardener pleading for the fig-tree. Christ praying for the people who crucified Him

and the 40 years of grace added unto them. Christ's intercession for Peter. His pleading for us.

THE POWERFUL INTERCESSION OF OUR HEAVENLY
HIGHPRIEST.

- I. *For whom is this intercession made?*
 - a) For all men, Christ's love, sacrifice for all, and His loving efforts now for all.
 - b) Among all men also for those who have forgotten, forsaken, and sinned greatly against Him and His love. He has not forgotten them.
 - c) For all who "come unto God by Him," the entire church, every believer.
 - d) Among believers especially for those who have gone astray, who are tempted, persecuted, suffering, battling against evil habits, environment, heredity, etc. He knows the case of each and intercedes for each.
- II. *By whom is this intercession made?*
 - a) The Highpriest who has "an unchangeable priesthood."—Greater than Abraham who once interceded for Sodom, or Moses who interceded for Israel.—He continues forever, His love, office as interceding Highpriest unchangeable.
 - b) The Highpriest who is "holy, harmless, undefiled"—who needs no sacrifice for Himself like other intercessors—whom God cannot turn away.
 - c) The Highpriest who is "separate from sinners and made higher than the heavens"—who is not on a plane with us, but far above us, at God's right hand, whose intercession is so much higher and effective.
- III. *Whereon is this intercession based?*
 - a) Not on mere favoritism, as so often among men; the thought would deny God's righteousness.
 - b) Not on any weak softheartedness of God or effeminate pity.
 - c) Much less on any merit of our own, for we have none, or upon the hope of our growing better, for we will sin daily.

- d) But altogether on the sacrifice of Himself offered up once for all; and this God can accept and on the strength of it continue His goodness and grant us room for repentance, etc.
- IV. *What does this intercession produce?*
- a) It restrains the angry righteousness of God and gives us time and room for repentance.
- b) It produces a renewal of the work of grace upon our souls.
- c) It shields our souls that we may not fall in the evil hour, that we may not perish if we stumble. (When we are so broken that we cannot pray, His prayer goes out for us.)
- d) It opens the door of salvation for us, verse 25.

PALMARUM.—HEBREWS 12, 1-6.

Introductory Note.—This text bears the inscription: "The following and reproach of Christ." It is well suited for the day which is generally the confirmation festival.

Intro.—Waving palm-branches ushered in the crucifixion; Palm Sunday with beautiful service ushers the young confessors of Christ into the life beneath the cross. But forget not, the crucifixion was followed by the resurrection, ascension, and exaltation; and so the life beneath the cross is followed by the triumph and the crown. We all need to learn it anew.

"LOOKING UNTO JESUS."

- I. *The author and finisher of our faith.*
- a) He became the author of our faith, when He endured the cross for our sins and laid the foundation for our faith.
- b) He became the finisher of our faith in that He is set down at the right hand of the throne of God, with power to shield and guide His church and

every single soul in it, and bring it to the end of faith, everlasting salvation.

II. *The pattern and example of our life.*

- a) His example: the cross for joy, shame for glory, the contradiction of sinners for angel anthems—all this in love for us.
- b) We must follow His example; it is the only way for those who cling to the author and finisher of their faith; it is the one way of God's love (verses 5 and 6); our affliction and suffering light (v. 4).
- c) We must cast aside every hindrance: every "weight" of anxious care, every "sin which doth so easily beset us," every bit of weariness and faintness in our minds—through the help of Him who went before and knows our difficulties and weakness and has strength and courage and perseverance to impart.

At last we shall sit with Him in His throne.

MAUNDY THURSDAY.—1 Cor. 10, 16. 17.

Intro.—This is the night in which Jesus was betrayed. The story of the events and words of this night.

THE MYSTERY OF THE COMMUNION.

I. *A communion with Christ.*

- a) The holy elements are not empty symbols.
- b) The bread and cup communicate unto us Christ's true body and blood.
- c) The blessed mystery of this our union with Christ, what it declares and promises to the believer.
- d) The holy fruits of this union with Christ in our lives.

II. *A communion with one another.*

- a) The one bread and the one Christ make us one indeed.
- b) Outward differences fall away here and will fall

away forever when we stand at last in the blessed communion above.

- c) All strife and dissension must flee and vanish utterly from the midst of us who are thus united with one another.
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GOOD FRIDAY.—HEBREWS 10, 19-23.

Introductory Note—Caspari thinks that few preachers will want to use this text for the day because the fact of the crucifixion is crowded aside by its fruits. It is very evident that similar objection and even graver ones could be urged against other texts in this series, and indeed against some texts in any series that men propose. For an epistolary text this text, which is headed: "The open entrance," with its statement of the fruits of Christ's death, will be acceptable enough. There is nothing to hinder the preacher from dwelling on the mighty facts of the day as much as he may wish, for the text is built on nothing else.

Intro. — Four great Christian festivals like four great pillars on which rests our salvation: the birth, the death, the resurrection of Christ, and the mission of the Spirit. The saddest this: the shadow of our sin, the Lamb of God slain, etc.

THE BLESSED CROSS OF JESUS CHRIST.

- I. *It opens heaven for us.*
- a) The Crucified Christ consecrated a new and living way for us — new, never established before; living, giving us living power and ability to walk this way.
- b) He consecrated it through the veil, that is to say His flesh—as His body sank into death the veil fell and heaven was open, and the living way unto God prepared.
- c) The living way leads into the holiest—sin removed; God and man united through the blood of Jesus—we may come before the holy face of God with boldness now and in death.

- d) The Highpriest over the house of God, become such through His mediation and death, ever ready to stand by and lead and support us and intercede for us with His blood in the holiest.
- II. *It prepares our souls for heaven.*
- a) By Baptism removing our evil conscience, our guilt (body and soul consecrated to God by Christ's blood; we are baptized into His death).
- b) By the Word of the cross giving us the full assurance of faith (justification; unwavering assurance resting on the promise and the faithfulness of Him that promised).
- c) By gracious admonitions bidding us draw near and take the blessings of the cross, strengthening us to hold fast our profession of faith and the blessings this faith holds, thus to overcome weakness and temptations and afflictions until at last the light of the holiest surrounds us.

EASTER.—1 PETER 1, 3-9.

Intro.—Hymn 79, stanza 1; "Blessed be the God," etc., verse 3 of text.

Easter—Good Friday contrasted: death—life; wounded corpse—the transfigured living hero; dark, sealed sepulchre—open tomb full of light and glory; weeping and woe—joyous angels and disciples; cross—crown; sin, punishment, pain, death—victory and triumph of Him who bore our sin; the blood of the sacrifice flowing from deep wounds—atonement, reconciliation, forgiveness, adoption, consolation, hope, glorification.

The resurrection a triumph after battle and a presentation of the spoils.

OUR RISEN SAVIOR'S GLORIOUS EASTERGIFTS.

- I. *An incomparable hope*: "a lively hope by the resurrection of Jesus Christ from the dead," v. 3.
- a) Christ's resurrection gives us hope.—See, death and the grave vanquished; angels in the tomb,

through the narrow chamber we see the light of heaven; Christ's sacrifice for us sufficient and accepted; our grave the gate to yonder mansions.—O glorious hope!

b) Christ's resurrection gives us an incomparable hope.—Man's hopes for immortality, built on sand, perish in death; our hope "lively", living, resting on the risen Christ, who gives us deathless life, a glorious resurrection, eternal salvation.—O incomparable hope!

II. *An incorruptible inheritance*: "He has begotten us again by the resurrection of Jesus Christ from the dead to an inheritance," etc., v. 4.

a) The inheritance.—Salvation, a place in heaven, glorification. This inheritance purchased by Christ's death, but shown, offered, and sealed to us by His resurrection. (Where were our inheritance, if He had remained in the grave?)—O glorious gift!

b) Incorruptible.—All other inheritances corruptible and perishable; this no moth, rust, or thief can touch.—All others defiled and rendered corruptible through sin; this stainless, perfect, everlasting.—All others fading, under the power of death; this unfolding in deathless bloom.—All others earthly and left behind in death; this reserved in heaven by God Himself, everlastingly certain.

III. *An imperishable consolation*: verses 6-8 still referring to the "resurrection of Jesus Christ from the dead", point out our consolation in tribulation.

a) We are in heaviness for a season.—But all our trials in the hands of the risen Savior.

b) The risen Christ tries our faith with fire, but only to cleanse its preciousness, and that we may be "found unto praise and honor and glory at the appearing of Jesus Christ."

c) We "see" not the risen Lord, but by faith and love we taste His consolation; He comes in His Word, Sacrament, hears our prayer. "I am with you always"—an imperishable consolation.

- IV. *An unspeakable joy*: "Ye greatly rejoice"; "ye rejoice with joy unspeakable," etc., v. 9.
- a) The beginnings of our joy in the hope, the inheritance, the consolation flowing from the resurrection.
 - b) The completion of our joy, when we shall arise "full of glory", when we shall "receive the end of our faith."
 - c) The sum of this joy "unspeakable", no man can utter its fulness and depth, it will take all eternity to express and feel it.

SECOND EASTERDAY.—1 COR. 15, 12-22.

Introductory Note—This text may be treated negatively, bringing out the full force of the apostle's "not", or it may be turned positively, starting from the declaration: "But now is Christ risen from the dead." Here is an outline from Thomasius himself: Jesus lives! This I. Rebukes unbelievers; II. Consoles sinners; III. Gives hope to those who mourn; IV. Brings a renewing power to the entire congregation.

Intro.—Do you know what it means to have a risen Savior? Do you know what you would lose, if His resurrection were cancelled? Follow the apostle's deductions: "If Christ be not risen," and learn to exclaim in fulness of faith: "But now is Christ risen!"

IF NOT — THEN WHAT?

- I. *The Gospel false.*
 - a) The promises of the O. T., the proclamation of the N.; the Bible a fable.
 - b) No Christ, no Savior, no Salvation.
 - c) But now is Christ risen, the promises and proclamation true, a Savior and salvation indeed.
- II. *Our faith vain.*
 - a) Then no atonement from sin and no release from the curse and death.

- b) Then to believe an atonement and release from death, utterly vain; it might rejoice us here for a day, but would plunge us into awful woe when its vanity would appear.
 - c) But now is Christ risen, sin atoned, etc., our faith on a sure and everlasting foundation, and we the most blessed among men.
- III. *The dead perished.*
- a) Then death and the grave still in all their destructive power through sin.
 - b) Then no resurrection unto life.
 - c) But now is Christ risen, death broken, resurrection certain.
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QUASIMODOGENITI.—1 JOHN 4, 1-6.

Introductory Note—This text is chosen with a view to confirmation, although that for Palm Sunday, the day in vogue with us, is entirely suitable, even if not selected as such. Quasimodogeniti is the old Sunday for the important rite, as its name already indicates. If confirmation has already taken place, the text need not be discarded; we still have the newly confirmed before us, and at any rate the sermon is to apply also to those whose confirmation lies behind them, the bulk of the congregation.—The present text comes in well after the preceding two, especially after the latter. It is almost a continuation of Paul's words concerning the denial of the resurrection. And here we would say that it is never satisfactory to drop a text from a series like the present one, even though it be a text for a Sunday that does not come in in the current year, or a text for a second festival day. A link is always lost.

Intro.—Quasimodogeniti and confirmation. The confirmed and the message of our text for them. The rejection of the resurrection and the other rejections and lies of false spirits and prophets. Wavering Simon became an immovable rock, Peter; this to be repeated and completed in us.

THE INVINCIBLE STABILITY OF CHRISTIAN FAITH.

It is won by

- I. *Trying the spirits;*
- II. *Overcoming the world;*
- III. *Living in the Word.*

Or in the following form:—

“LITTLE CHILDREN, YE ARE OF GOD!”

Therefore

- I. *Try the spirits.*
 - a) The spirits.—A spirit speaks in every teacher, in every man, in us; in the word taught, in the life, in the influence.—The spirit of falsehood, of anti-Christ, of the devil; false prophets, the Pharisees of their father, the devil.—The Spirit of God and Christ: “Ye are of God”; He that hath not Christ’s Spirit is none of His; “O Holy Ghost, descend, we pray.”
 - b) The danger.—Carelessly accepting pleasant words, trusting fair-spoken teachers, following inviting companions.—Foolishly imagining that it is too difficult for us to investigate and probe the questions arising.—The great number still infirm in faith, easily gulled and snared and lost (they are a great burden for pastors).
 - c) The trying.—It is a duty, for self-preservation.—The question: Of God or not of God?—The answer according to the infallible Word and Christ, its center.—The finding in the test made: some grossly false; some painfully false in part; some covertly and secretly false, a hidden virus of lies.—The rejection of all that is false or even dangerous to the soul; the embracing of what is true and wholesome.
 - d) The result.—We escape the danger; we hold more firmly to Christ and the truth; our salvation becomes surer; we help others.

II. *Overcome the world.*

- a) The world.—How it seeks to pervade the church and your heart: would join prayer in Christ's name and prayer without His name; the worship of Christ and pandering to the flesh; Sunday Christianity and week-day service of mammon; saying Lord, Lord and living on in favorite sins; a worldly life and a funeral full of praises; etc.—It would have the church, the preacher, and your heart be still that this may go on.
- b) The danger.—That we fall into the love of the world and keep only the outward form of Christianity.—That we accuse the church when it seriously attacks the world that would ensnare you.—That we put our souls in jeopardy and perhaps lose them.
- c) The overcoming.—The world in us, our flesh and its lusts and lies, giving ourselves wholly to Christ.—The world about us with its allurements, etc., confessing Christ openly, bearing the reproach of Christ.
- d) The result.—Thus we shall "be of God" indeed; shall strengthen and win others; shall attain the eternal triumph.

III. *Live in the Word.*

- a) The Word.—Our element as children: the Catechism, the Bible, the Confessions, etc.—Forgiveness and righteousness; life and light and power and consolation and salvation.
- b) The danger.—Stopping at the beginning (newly confirmed).—Being satisfied with an insufficient measure.—Letting work and pleasure hinder us.—Failing to value the Word because its treasures are still unappropriated.—Weakness, wavering, falling away, perishing.
- c) Living in the Word.—Our atmosphere, food, light, medicine; for every condition and position in life; ever dearer, sweeter, fairer, and more precious.

- d) The result.—Invincible firmness of faith; thoroughness of knowledge; complete preparation for every contingency; aid and support for others.

MISERICORDIAS DOMINI.—REV. 2, 1-5.

Introductory Note—The last text with its special bearing may be considered as the octave to the Easter festival proper. Now, beginning with this one there follow four very notable texts, an excellent choice for these very Sundays lying between Easter with its risen Christ and Ascension with its glorified Lord. He who is risen and ascended and hath the keys of hell and death speaks imperishable words in these letters to the churches. Only four of the seven are here introduced, surely only because there were no more Sundays to fill; but the three remaining letters may be utilized for evening texts with good effect. We have the letters to Ephesus, Sardis, Philadelphia, and Laodicea, the four most striking; in the first praise and blame stand side by side, in the second and fourth the voice of praise and commendation is fearfully absent, and in the third the voice of blame and reproach is hushed. We have here four kinds of Christianity, the first checkered, the second dead, the third perfect, the fourth lukewarm; the first two kinds a contrasted pair, the second likewise, yet all to be found in our own midst. Four peculiar admonitions point these letters each in its own way; the first: Do the first works, return to the first love; the second: Be watchful (awake) and strengthen the things which remain; the third: Enter in at the open door set before you; the fourth: I counsel thee to buy of me. Who will say that all four earnest words are not aptly addressed to us?

Intro.—The seven letters.—The Lord who sent them, v. 1.—Their application: "He that hath an ear, let him hear," etc.

EPHESUS—A CHECKERED CHRISTIANITY.

- I. *The Lord knows and commends what is good.*
- a) I know thy works and thy labor.—Paul's work at Ephesus and its results.—The work of the elders

to whom Paul left the work in his farewell at Miletus, the result is that Ephesus stands first.—The work under St. John.

The application to ourselves.—Our congregation, its position, condition, confessional basis, and the labor that it has required.—The storm it went through recently.—Our school-work, building, synodical contributions.—What could have been done besides.

- b) I know thy patience.—Mentioned twice. Waiting for the seed to grow; bearing quietly the hatred, etc., of men.

The application.—The sowing and waiting, in school, instruction for confirmation, etc. (no new fangled sectarian revival methods, no lax spiritual short-cuts).—The patient bearing of slander, etc., for the position we hold over against the lodge, false Lutheranism, lax practices, etc.—Could not our patience have been more perfect and shared by every heart?

- c) I know thy zeal for purity of doctrine and of life.—Ephesus could not bear “them which are evil”.—Nor those who called themselves apostles and were liars, v. 2, mixing Christian doctrine with Jewish and pagan falsehoods.

The application.—The sacredness of our communion-table, our discipline, our opposition to worldliness. (Do some of us think our position too strict?)—Binding our pastors and teachers to the Confessions; no pulpit fellowship with false teachers. (Do all appreciate this stand aright?)

- d) I know thy perseverance.—Ephesus made not only a good beginning, it bore and had patience and for His name's sake labored and did not faint, persevering all these years.

The application.—Some began well and then stopped; some are displeased and have folded their hands; some are impatient, weary, slack.—Nevertheless as a congregation we have persevered and not fainted.

For all the good the honor is the Lord's; for all that might have been better the blame than is ours.

II. *The Lord knows and condemns what is evil.*

- a) The way in which the Lord calls attention to evils.—He first twines the wreath of praise with all that He can possibly commend, and setting this upon our brows, whispers gently to our hearts: "Nevertheless I have somewhat against thee."—It grieves Him to rebuke.—His loving reproach would win the heart from what is evil.
- b) The evil at Ephesus: "Thou hast left thy first love."—No false doctrine, open vice, etc., only a coldness in the heart.—The seriousness of this condition, the final outcome to which it pointed.

The application.—Single hearts; classes, new members, the newly confirmed; the whole congregation.

- c) How the Lord seeks to remedy the evil.—"Remember," v. 5; "repent"; "do the first works."—The warning: "Or else," etc. "He that hath ears," etc.

JUBILATE.—REV. 3, 1-6.

Intro.—First love growing cold—the deadly sleep that results. God be praised, we are not dead; nevertheless it will serve to stir our hearts to new life to consider

SARDIS—A DEAD CHRISTIANITY.

- I. *The death.*
- a) A name to live.—Empty outward forms of churchliness, inward lack of faith and Christian love.
- b) Works not found perfect.—All but a few had defiled their garments; sin, vice, open worldliness, etc.
- c) Names blotted out.—Rejection of those dead from the book of life, the impending doom therein announced.

- d) The remnant.—A few names even in Sardis, like Lot in Sodom, etc.—Some of these ready to die, v. 2.
- e) An application.—Spiritual dying and death as it occurs among us.

II. *The resurrection.*

- a) The Lord's effort to resurrect the dead at Sardis, the dead heart of Judas, the dead city of Jerusalem, the dead among us and everywhere.
- b) The announcement of the death and the impending doom: "I know," etc., "I will come on thee as a thief." This to stir the dead conscience and heart.
- c) The call to repentance. "Remember"; "hold fast and repent." The hour of grace and the power of grace still ready.
- d) The strengthening of that which is ready to die, by the quickening power of God in the Word.
- e) The glorious promises for renewed repentance and resurrected faith, verses 4 and 5.

CANTATE.—REV. 3, 7-11.

Intro.—Glorious Philadelphia—would that we were like thee! Wherein did its glory consist? Not in the number and greatness of its works; not in the glamour of wonderful and exceptional undertakings and deeds; not in the excellence of its gifts and strength—but in a little strength faithfully employed. Perhaps our gifts greater; our wealth larger; it is certain our position not nearly so difficult—but is our faithfulness so steady and so true?

PHILADELPHIA — A LIVING CHRISTIANITY.

Study it and find—

I. *Great grace.*

- a) Thou hast a little strength.—No Paul and John like Ephesus; we hear of no great names at Phil-

adelphia; simple Christians in a congregation of no renown otherwise.—Our little strength when compared with the great churches and names around us.

- b) A little strength, but God gave it great grace.—The grace of Him that is “holy and true, that hath the key of David that openeth,” etc.—The grace of His Word, and of the open door in it, giving free admission to all the divine gifts and blessings.—Christ and His Word and the open door for us who stand in living faith; an ever increasing bounty of grace for those who go onward and upward in this living faith.

II. *Great faithfulness.*

- a) The hour of trial.—The temptation not to “keep the Word” and to “deny the name,” v. 8.—No learned theologians and powerful apostles to help Philadelphia in that hour; nothing but simple Christians, and a little strength.—Our trials regarding the Word and the name; they come upon us singly, they strike us often with peculiar force; our little strength.
- b) In the hour of trial Philadelphia’s little strength shone forth in great faithfulness.—“Thou hast kept the word of My patience.” “Thou hast kept My Word and hast not denied My name.”—Where is our faithfulness, our living, unwavering, victorious faith? No need of penetration, of learned argumentation, of exceptional wisdom and skill—only simple adherence to Catechism truths in conquering the prevailing temptations of to-day. O for Philadelphia’s faithfulness!

III. *Great success.*

- a) By what means? No Apollos or Stephen, no grand buildings, political influence, power of organization, imposing societies, worldly inducements; only a little strength of simple preaching and faithful faith.—Our means: no organized power like Rome, no “methods” like the sects, no sensational inventions, no blaze and trumpeting

like the "Christian Endeavorers," etc.; only a little strength of regular Gospel-preaching and care of souls and earnestness of faith.

- b) But by these means what success? The success a gift of God always, i. e. true success, which does not mean crowds as gathered to-day, buildings as built to-day, moneys as gathered by so many to-day, but souls won for Christ.—"Behold, I will make them of the synagogue of Satan," etc., v. 9.—The success of Jesus' preaching, the little flocks gathered in many places by the apostles; the souls we gather, each one a great success, and often they are many.

IV. *Great promises.*

- a) Gracious presentation: "I will keep thee from the hour of temptation."—God shields His faithful little flock to-day.
- b) Glorious crowning, v. 11, with reference to verse 12, which does not belong to the text.

ROGATE.—REV. 3, 14-22.

Introductory Note—The regular theme for Rogate would be prayer. Thomasius has not forgotten this; he could not introduce it in the line of texts begun with the second Sunday after Easter, but he brings in prayer on the Sunday following Rogate, making it a preparation for Pentecost. And the writer for one has no fault to find with the change, giving as it does an opportunity for rounding out the subjects begun: a checkered, a dead, a living, and now a lukewarm Christianity. We should have mentioned above that Thomasius uses the simple names for headings of these texts, "To Ephesus," "Sardis," "Philadelphia," Laodicea."

Intro.—Did the preceding texts go home to our hearts, then this one will move us as much as any. O the Laodiceans of to-day! How many have you met? How much of the Laodicean spirit is there in you?

LAODICIA — A LUKEWARM CHRISTIANITY.

The lukewarm Christian

I. *Described.*

- a) By the Lord.—There is no mistake, all is true.
- b) In his lukewarmness.—Blessed the hot!—More hope for the cold than for the warm who have grown lukewarm.—Fire of faith gone; fervor of worship vanished; zeal of love dying. Listless hearers, temporizing confessors, lazy workers, fault-finding companions, slow givers, yet wise in their own conceit and filled with ideas of their own peculiar excellence.
- c) In their self-deception.—“Thou sayest”—“and knowest not.”

II. *Warned.*

- a) How?—“I will spew thee out of My mouth.” It shall be more tolerable for Sodom than for Capernaum, etc.
- b) Why?—That the fire of the warning may penetrate the lukewarm hearts and set ablaze the lukewarm pulpit, the lukewarm pew. Turn not from the fiery blast of the warning.

III. *Counseled.*

- a) Learn to see your pitiable lukewarmness, let God's truth dispel your self-deception, and reveal your nakedness and need.
- b) Behold the grace that would help and save, “gold,” “white raiment,” “eyesalve.”
- c) “Buy” without money or price.

IV. *Incited.*

- a) The table of grace to which the Lord would lead the lukewarm heart back again.
- b) The throne of glory to which the Lord would elevate us all.

SERMON OUTLINES FOR LENT.

BASED ON THE GERMAN OF J. H. SCHULTZE, BY REV. PROFESSOR
A. PFLUEGER, A. M.

A.

INTRODUCTION.

I. GOSPEL: MATT. 26, 1-29.

X

HOW DIFFERENTLY THE PREPARATIONS FOR THE
LORD'S DEATH WERE MADE.

His death is

I. *Wickedly plotted for by His enemies;*

1. By the Chief Council 3-5;

A. Its conduct:

- a) They assure themselves of each others' agreement;
- b) They pledge themselves unlawfully for deceit and murder;
- c) They devise the fulfilling of their plans with prudence.

B. Its motives:

- a) Hatred to the Lord;
- b) Care for their reputation among the people John 12, 4;
- c) Fear of political loss John 11, 48.

2. By the Betrayer 14-16;

- a) This hypocrite remains among the upright John 12, 4;
- b) This covetous man acts as the friend of the poor John 12, 6;
- c) By his complaint he leads his fellow disciples to do the same 8-9.

II. *Anticipated by His friends with great grief;*

1. By Mary who anoints Him 6-13;

- A. The circumstances of the anointing;
- B. Her motive;

- a) To show her love to the Lord Mark 14, 7.
 - b) To foreshadow the anointing of His body for the burial 12;
 - c) The recognition 10-13.
2. By the disciples, who are greatly anxious about His parting 17-23, and therefore
- a) Heartily desire to eat the Passover with Him before He departs; they propose it, and not the Lord 17, who indeed shares in that desire Luke 22, 15;
 - b) Are exceeding sorrowful on account of the betrayal by one of their number 22.

III. *Comfortingly glorified by the Lord Himself;*

For He shows His disciples that

1. The death of the Son of man is according to Scripture Luke 24, 25ff.;
2. His death is for the salvation of His followers 26-28;
3. His death is for Himself the introduction to glory 29.

B.

THE LAST MEAL.

✠ II. GOSPEL: JOHN 13, 1-15.

HOW THE LORD BEFORE HE SUFFERS LOVINGLY PARTS FROM HIS DISCIPLES.

He parts from them

I. *With an act of love which He does to them;*

1. In what it consisted 4-5;
 - a) In the washing of their feet. As a host washes the feet of his guests so did Jesus for His disciples.

- b) In a proof of His love. The washing of feet is an act of love, especially when done by Jesus who is fully conscious of His divine worth 1. 3.
- 2. What occasioned it 1;
 - a) The desire of the Lord to put a stop to the disciples' strife Luke 22, 24;
 - b) The desire of the Lord deeply to impress His love on their minds by a special act.
- 3. How it was interrupted 6-10;
 - a) By the twofold intervention of Peter who does not feel himself worthy;
 - b) By the admonition of the Lord 8;
 - c) By the exorbitant demand of Peter and Jesus' answer 9-10.
- 4. How far it is extended 11;
 - a) Not only to His friends to strengthen them,
 - b) But also to His enemy, well-known to Him 2. 11, to save him if possible.

Transition. This wonderful love of the Savior is an example for our love to one another according to the Lord's express command 15.

II. *With a command to love, which He gives to them;*

- 1. The words of the command 14;
 - a) The washing of feet is not to be understood literally;
 - b) But is to be understood figuratively: to be affectionate and ready to serve.
- 2. The stress with which it is given 13-14;
 - a) He is the commanding Lord, who is to be obeyed;
 - b) He is the instructing Master, who is to be followed.
- 3. The extent to which it has reference 15;

It should show itself

- a) In loving deeds, as He did;
- b) In loving words, as He spoke;
- c) In a loving disposition, as He had.

III. GOSPEL: MATT. 26, 26-29.

THE RICHNESS OF GRACE IN THE HOLY SUPPER.

- I. *All good that we need is given us therein.*
 1. What we need;
 - a) Forgiveness of sins,
 - b) Power of sanctification.
 2. How these are given us in the Holy Supper.
- II. *Nothing difficult that we are not able to do is asked as a price for it.*
 1. What would be beyond our powers;
 2. What a small thing is required for this Holy Supper.
 - a) Only to do, as the Lord ordered.
 - b) Only to be mindful of Him, to whom our hearts belong.
- III. *It is denied to no weary one who seeks rest;*
 1. Who these weary ones are,
 2. How all these can refresh themselves in this Holy Supper.

IV. GOSPEL: JOHN 13, 21-38.

 X HOW THE LORD CONTINUES TO LOVE HIS DISCIPLES,
 ALTHOUGH THEY GRIEVE HIM.

Let us see

I. *How they grieve Him;*

He sees that three sad things will happen:

1. The betrayal by Judas 21; a man
 - a) To whom He has shown so much love
 - b) In whom He has put so much confidence,
 - c) To whom He has shown so much forbearance.

This love of Jesus, which does not waver in spite of the wickedness of Judas should be an example for bene-

factors, parents, etc., whose good works are repaid by the worst ingratitude.

2. The timidity of the other disciples 33;
 - a) For whom the Lord has labored so much,
 - b) Whom He has so continually tried to inspire with faith and trust in Him.

As the lack of faith in the disciples did not weaken the Lord's love to them, so should the teacher's love not grow cold when he sees his work has no good result.

3. The denial by Peter 38;
 - a) Whom the Lord so earnestly warned,
 - b) And who had so earnestly promised faithfulness.

As Peter's denial did not cause the Lord's love to cease, so should the friend and the married person not lose his love when he does not find the faithfulness he expects.

II. *How He loves them not withstanding;*

For He has, in the depth of His love

1. For the traitor disciple a word of warning 27;
 - a) He lets him know that his intentions are not hid;
 - b) And shows him His readiness to suffer.
2. For the timid disciples a word of comfort, 33, 35;
 - a) That He will not turn His love away from them,
 - b) And will not allow their discipleship to be abolished on account of their little faith.
3. For the disciple that is to deny Him a word of admonition 36. 38;
 - a) He should consider his inability to partake of the Lord's sufferings;
 - b) He would all too soon in spite of his self-trust and boasting deny his Lord.

C.

THE OCCURRENCES ON THE MOUNT OF OLIVES.

V. GOSPEL: MARK 14, 26-31.

TWO KINDS OF COURAGE IN SUFFERING.

We see

I. *The right kind of courage in Jesus;*

Who

1. Prepares Himself for suffering
 - a) With strengthening prayer—He comes from prayer 26 and again prays 35ff.;
 - b) With calm consideration—He does not deceive Himself about the nearness of His sufferings, the severity 27 or length of them 28.
2. And gains the victory.

II. *The wrong kind of courage in Peter;*

Who

1. Rebels against suffering
 - a) With his good will 29, and
 - b) With his vehement will 31.
2. Falls in temptation.

A.



VI. GOSPEL: MATT. 26, 36-46.

THE CONFLICT IN THE LORD'S SOUL ON THE MOUNT OF OLIVES.

We notice

I. *The beginning of the conflict;*

Which is marked

1. By the stillness, which the Lord desires 36;
2. By the few companions that He accepts 37;
3. By the sorrow and heaviness that He manifests 37;
4. By the open declaration that He makes 38.

II. *The severity of the conflict;*

Which is to be determined

1. By the humble way in which He prays, which is
 - a) Simple 39,
 - b) Prostrate 39,
 - c) Threefold 44,
 - d) Of few words 44.
2. By the increasing earnestness of His prayer, in which He
 - a) Again and again appeals to the father-heart of God 39. 42,
 - b) Would gladly be relieved of the cup of suffering,
 - c) Resigns Himself to the will of His Father.
3. By the most painful experiences during the intervals of prayer.

III. *The victory in the conflict;*

The Lord won therein

1. The surest knowledge of His divine majesty and office—as the Son of man to die for sinners 45;
2. The courage, given by God, to give Himself up to His murderers 46.

B.

LOOK ON THE BITTER GRIEF OF THE SAVIOR IN THE GARDEN OF GETHSEMANE.

Let us

I. *Notice His cry of anguish;*

The cry of His soul is manifest

1. To His disciples
 - a) In His sorrowful bearing 37
 - b) In words of bitterest grief 38
2. To His heavenly Father in a prayer that can indeed be called a cry of anguish, for He prayed
 - a) On His knees 39,

- b) At different times in quick succession 39, 42, 44,
- c) With the same short sentences, extorted by grief 44,
- d) With bloody sweat, Luke 22, 44.

II. *Ascertain what its cause was;*

1. Was it the deplorable weakness of the disciples?
 - a) Who neither watched with Him 40,
 - b) Nor watched and prayed for themselves 41? Did this cause the Lord's grief? No. Already before this painful experience His sorrowing had begun 37; and this experience can hardly be called a "cup" 39, 42.
2. Was it the outrageous wickedness of His enemies?
 - a) To whom He had done no harm, but only showed love,
 - b) And who now in return seek His life? Did this wickedness cause the Lord's grief? Again, No, for the Lord indeed weeps on account of their wickedness, Luke 19, 41, but He does not grieve and fear because of it; and the Lord also never calls this wickedness, long known by Him, a "cup".
3. What was the cause then? He grieves as our substitute, who is to, and wishes to, atone for our sin and guilt, Is. 53, 4ff.

III. *Ask ourselves: What are our feelings in reference to this?*

1. Certainly, great pity; for is not He to be pitied,
 - a) The helpless, deserted one,
 - b) The innocent, persecuted one,
 - c) The restless, battling one?
2. Certainly, great gratitude; for is not the great

Benefactor and Merciful to be thanked

- a) Who saves us and therefore
- b) Has deserved the thank-offering of our hearts?

C.

HOW OUR PRAYERS COMPARE WITH THE PRAYERS OF THE SAVIOR ON MOUNT OF OLIVES.

Let us examine whether we pray

I. *As devoutly as He did;*

1. The Savior withdrew to pray
 - a) From the bustle of the city into stillness 36;
 - b) From His surroundings into solitude 36;
2. Do we, for the furtherance of a devotional spirit of prayer, seek
 - a) Silent hours;
 - b) Solitary places?

II. *As humbly as He did;*

1. The Savior was humble in His prayer, which fact
 - a) Can be seen in His outward bearing in prayer 39;
 - b) Can be heard in the words of His prayer 39, 42.
2. Do we so pray that our humility can be
 - a) Seen in our attitude;
 - b) Heard in our words?

III. *As persevering as He did;*

1. The Savior continued in prayer
 - a) Without encouragement from without 40, 43;
 - b) Without inward discouragement 42, 44.
2. Do we not become negligent in prayer?
 - a) In case of ridicule from others Job 2, 9.
 - b) In case of inner despondency.

IV. *As resignedly as He did;*

1. The Savior is satisfied with what His Father wills,
 - a) Who has a father heart for Him 39. 42;
 - b) Whose good and holy will should be done 39. 42.
2. Do we in our prayers in urgent need resign ourselves to God, trusting
 - a) That it is His loving father-heart that chastises us Heb. 12, 6;
 - b) That His holy and good will will make all well for us Ps. 37, 5. Is. 28, 29.

VII. GOSPEL: JOHN 18, 1-11.

X

THE MAJESTY OF THE SAVIOR IN HIS SUFFERING.

We see that in His capture

- I. *From the question which He there asks 4;*
 1. Not from ignorance of the purpose of the enemy;
 2. But in willingness to suffer;

Reverence for His courage in suffering!
- II. *From the confession which He there makes 5;*
 1. Without any evasion or circumlocution;
 2. With astounding effect 6;

Reverence for His frankness.
- III. *From the immunity of His disciples which He causes 8*
 1. Not with representations and pleasant words,
 2. But which is imperatively secured for His followers,
 3. And which is obeyed by His enemies;—not even Peter is molested Matt. 26, 51.

Reverence for the fulness of His love and power.
- IV. *From the resolution which He reveals 11; willingly to drink of the cup of sorrow,*
 1. Which is indeed bitter,

2. But given Him by His Father's hand.
Reverence for this obedience unto death!

VIII. GOSPEL: JOHN 18, 11.

A SHORT EXPLANATION MADE BY THE LORD CONCERNING HIS PASSION.

His suffering is, says He,

- I. *Determined by God*—"Father";
- II. *Received with pain*—"cup";
- III. *But willingly undertaken*—"I";
- IV. *Resignedly borne*—"shall I not," etc.

IX. GOSPEL: LUKE 22, 47. 48.

THE DETESTABLE BASENESS OF JUDAS' KISS.

- I. *It was to conceal the betrayal.*
 1. The usual meaning of the kiss—a sign
 - a) Of love and faithfulness to a friend,
 - b) Of reverence to one's Lord and Master.
 - c) Of gratitude to one's Benefactor and Savior.
 2. The misuse of the kiss, a means of the basest treachery,
 3. Therefore, our righteous hatred of such falseness and hypocrisy.
- II. *It conceals wicked desires.*
 1. The basest greed,
 - a) To get money;
 - b) To get honor.
- III. *It leads to a fearful result.*
 1. Judas' rewards for his traitorous kiss were
 - a) The pangs of conscience—clearly seen and heard in him Matt. 27, 3-4;
 - b) A despairing deed Matt. 27, 5.

X. GOSPEL: MATT. 26, 47-56.

A.

THE FRIENDLINESS OF THE LORD TO FRIEND AND FOE:
UNTIL THE END.I. *The expression of His friendliness as shown in the text;*

It is expressed

1. In the question which He puts to Judas, His betrayer;
 - a) Occasion and contents of it 48-49;
 - b) The friendliness of it 50;
2. In the direction which He gives Peter, His defender;
 - a) Occasion and contents of it 51-54;
 - b) The friendliness of it.
3. In the deed, which He does to Malchus, His assailant Luke 22, 51.
 - a) Malchus is intentionally injured on account of his wicked zeal in the capture;
 - b) The friendliness of the Lord.
4. In the admonition which He directs to the multitudes of His captors;
 - a) Its contents contain a reference to their previous hesitating and to their present criminal deed against Him 55-56;
 - b) The friendliness of the Lord.

II. *The impression this friendliness should make on us;*

This should cause us

1. To have reverence for Him; for
 - a) His love, both to friend and foe, endures to the end;
 - b) Our friendliness often extends only to friends and is soon at an end.
2. To put trust in Him; for
 - a) The welfare of every man is a concern to Him;

- b) With what comfort we are able to commit ourselves to Him!
- 3. To follow His example; we should
 - a) Always express our good will, love, and a forgiving spirit to all men Matt. 5, 44.
 - b) Especially now, ye guests of the Holy Supper, think on Matt. 5, 23!

B.

THE FRIENDLINESS OF THE SAVIOR TO ALL SINNERS.

- I. *To the unfaithful betrayer 47-50;*
 - 1. His unfaithfulness;
 - A. Why he betrayed Jesus; from greed, desire for honor, ambition.
 - B. How he betrayed Jesus;
 - a) Cowardly; by night;
 - b) Hypocritically; with a kiss.
 - 2. The friendliness of Jesus;
 - A. The friendly greeting: "Friend,"
 - B. The important question: "Wherefore," etc.
- II. *To the inconsiderate defender 51-54;*
 - 1. His inconsiderateness;
 - A. What moved him to it; the attack made on his Lord and his love for his Lord;
 - B. But how inconsiderate:
 - a) Without command of Jesus,
 - b) Without right over against the government.
 - c) Without considering the result.
 - 2. The friendliness of Jesus;
 - A. His command: "put up," etc.
 - B. His warning: "for all they," etc.
 - C. His question: "Thinkest thou," etc.
 - D. His reference to the Scriptures: "But how then," etc.

III. *To the misled assailants 55-56;*

1. Their being misled
 - A. By whom? by the rulers,
 - B. In what respect? that He was not what they thought Him to be.
2. The friendliness of Jesus;
 - A. He reproves them
 - a) On account of their fickleness,
 - b) On account of their yielding to their deceivers;
 - B. He declares that they were not able to hinder God's work but must fulfill it.

XI. GOSPEL: MARK 14, 43-50.

JESUS' BITTER EXPERIENCE IN REGARD TO THE TWELVE.

He had the bitter experience,

- I. *That one wickedly betrayed Him;*
 1. Who he was 43.
 2. What the signs of the betrayal were 44, 45.
 3. How great his wickedness 43.
- II. *That another inconsiderately defends Him;*
 1. Who he was 47.
 2. In what his defense consisted 47.
 3. How regardless of consequences he was 47.
- III. *That all cowardly deserted Him;*
 1. How they fled—contrary to their promise 50.
 2. How cowardly they were—they gave Jesus' cause up as lost.

May the Lord not have this bitter experience with us, to find us disciples but not followers!

D.

THE HAPPENINGS IN THE HIGH PRIEST'S
PALACE.

XII. GOSPEL: JOHN 18, 19-24.

HOW WELL THE LORD VINDICATES HIMSELF DURING
WICKED TREATMENT.

He is

- I. *Humble before the judge, who is without due authority* 19;
 1. The judge without authority is Hannas, the high priest deposed by the Romans. Jesus was led to him
 - a) To do him an honor and give him pleasure;
 - b) And in the meantime to notify the members of the chief council.
 2. The humble Savior, who
 - a) On account of the injustice might have bitterly complained, or in the knowledge of His innocence have kept constantly silent;
 - b) But through humility does neither.
- II. *Frank in replying to the unauthorized question;*
 1. The unauthorized question, because from the mouth of a man without authority
 - a) As to His disciples,
 - b) As to His doctrine,
 2. The frank Savior, who
 - a) Gives no answer to the first question, because it is preposterous.
 - b) Refers the second question to His accusers.
- III. *Mild after the undeserved smiting on the cheek* 22-24;
 1. The undeserved smiting, Isaiah 50, 6,

- a) Uncalled for, done to get the approval of his superiors;
 - b) The Lord had surely not overreached the bounds of respect and deference in His defence.
2. The mild Savior, who meets this ill treatment
- a) Not with violent protest or bitter look,
 - b) But with a gentle question 23, Isaiah 53, 7.

COLUMBUS
THEOLOGICAL MAGAZINE.

Vol. XVII.

APRIL, 1897.

No. 2.

THE CALL TO THE MINISTRY, OR THESES
ON THE FOURTEENTH ARTICLE
OF THE AUGUSTANA.

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ARTICLE XIV: OF CHURCH GOVERNMENT.

CONCERNING CHURCH GOVERNMENT IT IS TAUGHT THAT
NO ONE SHOULD TEACH OR PREACH IN THE CHURCH,
OR ADMINISTER THE SACRAMENTS, WITHOUT A REGU-
LAR CALL.

This article is entitled: "*Of Church Government.*" But it treats this subject as properly belonging and connected with the ministerial office, as this is the highest office in the church. So in treating of this subject our confessors saw the necessity of considering the office of the ministry, which consists in the preaching of the Word and the administration of the sacraments, according to which the church must be governed.

Now, as the church in its external form is to be governed by the public office of the ministry directed by the Word, this article teaches moreover, that this public office belongs to the church, to each congregation of believers, who have the right to establish it in their own midst by "*a regular call.*" And as it is by the "regular call" that this public office is put into operation, a proper and thorough consideration of which will also furnish instruction for a

proper understanding of the office of the ministry, as well as of church government.

In considering the "regular call," we have made two parts, first the *validity*, and secondly the *legitimacy*, of the call to the public office of the ministry. Under the *validity* we prepared four theses, and under the *legitimacy* five.

A. THE VALIDITY OF THE CALL.

THESIS I.

The Christian congregation alone has the right, immediately given it from God, to call persons into the public office of the ministry.

THESIS II.

This right must remain in the congregation, and dare not be taken from it, either by an officer of Synod, by the Synod itself, or by other men.

THESIS III.

It does not rest in the arbitrary will of a congregation to call a minister or not; for God, who no longer as in the Old Testament, immediately calls persons to this office, but mediately, that is, through the Christian congregation, through men, has in duty bound the congregation to do this.

THESIS IV.

God, who has given and conferred this right and duty upon the congregation to call ministers, has also given it the right and conferred the duty upon it, on just grounds, to dismiss or entirely depose them.

B. THE LEGITIMACY OF THE CALL.

THESIS V.

A legitimate call must take place according to the direction of the Word, and dare not be given according to a contract for hire, or for a certain length of time.

THESIS VI.

The call is legitimate when it is obtained in the right way; when it is obtained by the person called without any of his own doing, and when he does not exert himself by

trial sermons, or unknown to his own congregation, to obtain a vacant charge.

THESES VII.

When a minister is properly convinced of the divinity of the call he has received, he can then accept the call without the consent of his congregation.

THESES VIII.

A pastor shall present the call he has received to his congregation without delay, who shall then confer with the congregation extending the call, as to the necessity of dismissing their minister.

THESES IX.

Of this "regular call" every one must be certain, who would perform the duties of the ministerial office in his congregation in a manner well pleasing to God, and in hope of blessed fruits.

A. THE VALIDITY OF THE CALL.

THESES I.

The Christian congregation alone has the right, immediately given it from God, to call persons into the public office of the ministry.

The validity of an act lies in the right, power and authority to perform it. To know whether a call to the ministry is at all valid, we must know that those extending the call have full right and authority to do so from God, to whom alone this right, power and authority originally belongs. Otherwise the call is without any validity or force, and is a mere pretense and a fraud. That God alone has originally the right to call His servants to labor in His vineyard, will become evident in this discussion. But God has also given this right and authority to His church, and His church exists wherever two or three are gathered together in His name.

We prove this by the following passages of Scripture. John 20, 21-23: "Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost: Whose soever

sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

Christ spoke these words to His disciples, His followers and believers, and not only to Peter or to the apostles. Hence Christ confers the same right, power and authority upon all His followers and believers, to forgive sins and preach the Gospel which He had Himself of the Father. Thus Christ sends and commissions every believer by bestowing upon him the power of the Holy Ghost. This does not make any one a public minister of the Gospel, however, it only confers upon him the right, power and authority, and thus obligates him to do what he can in his peculiar calling and station, to have the Gospel preached. So he himself preaches it, though indirectly, through another, and that publicly. Which shows that he has a right, power and authority in this public office.

The passages 1 Peter 2, 9; Revelations 1, 6, prove the general priesthood of all believers, whose equality before God in this appears from Galatians 3, 28; Matthew 23, 8-12. So ministers are only servants, as the word minister means servant. See also 1 Corinthians 3, 5; 2 Corinthians 4, 5; Colossians 1, 25. To this general priesthood of all believers the right, power and authority of all the functions of the public office of the ministry have been conferred in the above passages. We see further from Matthew 18, 15-20; 1 Peter 2, 5-10, and Matthew 28, 19, that the congregation of believers has immediately given unto it the office of the keys and the general priesthood. But as there would be no order in the church if all would begin to preach publicly and none listen, it has been ordained that certain persons are to be separated from the common congregation for this purpose. And who shall have the right, power and authority to do this, except the congregation of believers, disciples or followers, to whom alone such right, power and authority was given by Christ immediately in His Word? For the office of the ministry embraces the office of the keys and all other priestly functions. According to this principle Matthias was elected one of the apostles, Acts 1, 15-26. So also the first Christian congregation elected its deacons, Acts 6, 1-6. That this right, among other things belongs to the Christian congregation and not

to a certain class in the church, we read in 1 Corinthians 3, 21. 22: "All is yours."

Such passages as John 20, 21-23 and its parallels, where Christ institutes the public office of the ministry, must not be understood as though Christ gave them this office as apostles or ministers. Even where the same commission is given to Peter individually, Mark 16, 15, it must not be understood as given to one who occupies an exalted position, or belongs to a certain class or order in the church, but it is given to him as in every case, simply as a believer, as faith alone embraces the Rock on which the church is built. The Word and sacraments and all spiritual gifts were given by Christ to His church of believers, not to the world or to men to deal with them according to their human fancies. It is also evident that the apostles or first Christians did not go literally "into all the world" that existed at that day, and even if they did, they would have to continue alive to the end of the world, if it was meant that they personally as apostles and ministers were to fulfill that command. The command, however, was simply and alone given to believers, and is ever going into fulfillment. And hence no believer of the church can shirk his share of the duty to see to it that the Gospel be preached to all nations, for the command is actually given to him with equal force and emphasis, as to any apostle or prophet, minister or disciple.

From this it will be seen that our proposition is fully established in the Holy Scriptures. We will now proceed to show that the orthodox, historical Lutheran Church has always and to this day adhered to the same principle.

We read in the Apology of the Book of Concord, New Market edition, pages 221 and 222: "Hence we draw the conclusion, according to the Holy Scriptures, that the true Christian church consists of all those throughout the world, who truly believe the Gospel of Christ, and have the Holy Spirit. And yet we acknowledge, that in this life, among true Christians, there are many hypocrites and wicked men, who are also members of the church, so far as it concerns external signs. For they hold offices in the church, preach, administer the sacraments, and bear the title and name Christian. Nor are the sacraments, Baptism, etc., without

efficacy, because administered by unworthy and ungodly men; *for they stand before us by virtue of the call of the church, not on their own authority, but as the representatives of Christ, who says, Luke 10, 16: 'He that heareth you, heareth me.'* Thus Judas was also sent to preach. Now although ungodly men preach and administer the sacraments, they officiate in Christ's stead. And this declaration of Christ teaches us, that in such cases the unworthiness of the servant should not offend us."

We read in the Appendix to the Smalcald Articles, B. C. page 396: "Finally, how can the Pope have authority over the whole church according to divine right, since the church still possesses the right of election, and since it gradually became the custom for the Roman bishops to be confirmed by the emperors? Here certain passages are produced in opposition to us; as Matthew 16, 18. 19: 'Thou art Peter, and upon this rock I will build my church'; and again, 'I will give unto thee the keys'; again, 'Feed my sheep,' John 21, 15. 16. 17. — In all these passages Peter represents not only himself, but all the apostles, and speaks not merely for himself. This fact the texts clearly prove. For Christ asks not Peter alone, but says: 'Whom say ye that I am?' Matt. 16, 15. And that which Christ here says to Peter alone, — namely, 'I will give unto thee the keys,' verse 19; again, 'Whatsoever thou shalt bind,' etc., — in other places he says to all of them together: 'Whatsoever ye shall bind on earth,' etc., Matt. 18, 18; again, John 20, 23: 'Whose soever sins ye remit,' etc. These words prove that the keys were given to all in common, and that they were all alike sent to preach.

And this, moreover must be confessed, that the keys belong and were given not to one person only, but to the whole church, as it can be sufficiently proved by clear and incontestable reasons. For precisely as the promise of the Gospel pertains, without limitation, to the whole church, so the keys pertain to the whole church, without limitation, since the keys are nothing else but the office through which this promise is imparted to every one that desires it; it is evident, then, that the church, in effect, has power to ordain ministers. And Christ, Matthew 18, 18, with these words — 'Whatsoever ye shall bind,' etc. — declares and specifies to

whom He gave the keys, namely, to the church: 'Where two or three are gathered together in my name,' etc., verse 20. Again, verse 17, Christ refers the highest and last judgment to the church, where He says: 'Tell it unto the church.'

From this then it follows, that in these passages not only Peter, but all the apostles together, are meant. Therefore no one from these passages can by any means derive a special power of supremacy, which Peter held in preference to other apostles, or which he should have held. But it is written: 'And upon this rock I will build my church.' Here it must be confessed, that the church is not built upon the power of any man, but it is built upon that office which bears the confession made by Peter, namely, that *Jesus is the Christ, the Son of the living God*, Matt. 16, 16; for this reason Christ also speaks unto him as a minister of this office, in which this confession and doctrine should exist; and He says: Upon this rock, that is, upon this doctrine and ministerial office."

Again, App. Sm. Art., B. C. p. 394, VII., we read: "Again it was resolved by the Council of Nice, that each church should choose for itself a bishop in the presence of one or more bishops, living in the vicinity. This practice was observed for a long time, not only in the east, but also in the west, and in the Latin churches, as is clearly expressed in the writings of Cyprian and Augustine. For thus says Cyprian in Epist. 4. ad Cornelium: 'For this reason, we should diligently hold, according to the command of God and the usages of the apostles, as is also observed among us, and in nearly all countries, that, in order to the proper performance of ordinations, the bishops living in the nearest province, should assemble in the congregation for which a bishop is to be chosen, and in the presence of the whole congregation, who know the walk and conduct of each one, the bishop shall be chosen; as we see was done in the election of Sabinus, our colleague, who according to the vote of the whole congregation and the counsel of bishops present, was elected to the office of bishop, and hands laid on him,' etc. This mode Cyprian calls a divine mode and an apostolic usage, and he affirms that it was thus observed in nearly all countries at that time."

Thus our confessions in harmony with the Word abundantly teach, that by virtue of the general priesthood of all Christians, everywhere, wherever two or three are gathered in Christ's name, they have the right immediately given them from God by His own personal revelation, to call a minister for themselves. Alone to Christians did God give this right, and to no one else. For according to the Word the human race is divided into three classes: the children of light, who are all Christians; then the Jews, and last the heathens. Jews and heathen are the children of this world. Luke 6, 18. To these last Christ has not entrusted the Word and sacraments, but to His believers. 1 Cor. 1, 21-27.

Of course ministers by virtue of their general priesthood also have a right to this call; but they have no right whatever to it by virtue of their public office. We quote a passage here in point from Luther, Erl. Ed. Vol. 40, p. 171: "So the office does not give the substance and the right which every one has, for these things must previously be his by virtue of his spiritual birth, and make him able to exercise the office. For God has so ordered and created that we must first be born men, man or woman, according to which He gives to every one his office and work as He will, and knows how manifold to communicate them.

So matters are also found in Christianity. Here every one must first be a Christian, and a priest born, before he becomes a minister or bishop, and neither pope or any other person can make him a priest. But when he is born a priest through Baptism, then the office comes afterwards and makes a distinction between him and other Christians. For there must be some taken out of the entire crowd of Christians, who are to oversee others, to whom God also gives particular gifts and adaptabilities, that they may be fit for the office, as St. Paul says, Ephesians 4, 11: And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers: for the perfecting of the saints (that is, those who are already Christians and baptized priests), for the work of the ministry, for the edifying of the body of Christ (that is, the Christian congregation or church.)

For although we are all priests, yet we can and shall

not therefore all preach, teach and rule, but from the entire crowd we must separate and elect those who are commended to such office. And whoever exercises this office, is not a priest by virtue of his office (for the rest are all priests), but the servant of all the others. And when he can and will no longer preach and serve others, he withdraws into the common crowd, commends the office to another, and is nothing else more than any other common Christian. Behold, thus we must distinguish the office of the ministry or office of service from the general priesthood of all baptized Christians. For this office is nothing more than a public service, which is entrusted to one by the entire congregation, who are all alike priests."

To the office of the ministry belong great rights and mighty powers, but from its very nature it has not the right and power to call or put others into this office.

God in His Word has given directly and immediately to all believers the rights and powers of the Gospel ministry, and to believers only; yet because God is a God of order all cannot publicly teach. So God has established the order of the holy ministry for the public preaching of the Gospel and administration of the sacraments. Ordinarily, therefore, no one has a right to exercise this office without a regular call. It would be a sin against God's order to do so. Yet, where the public office has not been set up, all believers possess, according to the general priesthood, all the rights and powers of priests and servants of Christ, and can exercise them. But this exercise is extraordinary, that is outside of the ordinary and divinely appointed system in the church. Hence Luther says of the rights of the general priesthood: "Take these rights and exercise them also, so far as where there is no one else who has also received such rights. But the right of the congregation requires that one or as many as the congregation may please, be elected and received, who instead and in the name of those who have the same rights, exercise this office publicly, so that no abominable disorder take place among the people of God, and the church be turned into a Babel, in which all things should be done decently and in order."—Letter to the council and church of Prag. Again he writes in his church postil: "The keys

are given to him who stands on this rock by faith, to whom the Father gave them. But we cannot regard any person as remaining standing on this rock, for the one falls to-day, the other to-morrow, as St. Peter himself also fell. Hence it is not determined that the keys belong to any one except the church, that is, those who stand on the rock. The Christian church alone has the keys, no one else, although the bishop and the pope can make use of them, as those to whom they are commended by the church. A minister serves the office of the keys, baptizes, preaches, administers the sacrament and performs other offices, by which he serves the congregation, not for his own sake, but for the sake of the congregation. For he is a servant of the entire congregation, to whom the keys are given, though he be a knave notwithstanding. For when he does it in the name of the congregation, then the church does it. If then the church does it, then God does it, for there must needs be a servant."

He is a proper minister of the Gospel only who is commissioned thereto by those who have the right, power and authority, by the church or congregation acting in God's stead. Otherwise he is a fraud. For when God calls through the congregation the call is valid, which makes his office valid also, for its validity does not depend upon his person. So those who cannot show such a call, go forth in their own name, and their ministrations are void of the authority of God's Word, and have no validity whatever. Hence those women and men who go forth of themselves, or are sent by heretics and unbelievers to play at preaching, baptizing and at communion, all contrary to Christ's order and institution, have no validity attached to their wicked ministrations.

Of course, when a congregation already has a minister or ministers, these too by virtue of their general priesthood assist in extending the call. So also is the call valid when given by a church council or consistory, to whom the congregation has committed this power. It is after all the congregation that extends the call. Nor should any one doubt the validity of the call, when congregations have lost their good reputation, or have become considerably corrupted. Here read the 7th Article of the Augustana, B. C. Apology,

p. 217: "On the other hand, the consolatory article was inserted in the Symbol:— 'I believe in a catholic, universal, Christian church,' that we might be assured and not doubt, but firmly and fully believe, that there really is and will continue to be, a Christian church on earth, till the end of the world; that we may never doubt the existence on earth of a Christian church, which is the bride of Christ, *although the ungodly predominate*, and that here on earth, in the assembly which is called the church, Christ the Lord daily operates, remits sins, constantly hears our prayers, and ever comforts his servants, in their trials, with rich and efficient consolation."— What a mixed crowd which to all appearance is unholy and ignorant does according to God's Word, is valid in God's sight. Here it is the invisible, universal church, which is buried under the crowd, to whom these acts are properly to be attributed. To this hear what Luther says on Matthew 18, 19. 20: "Here we learn that where two or three are gathered together in the name of Christ, they have all the power, as much as St. Peter and all the apostles. For the Lord Himself is there, as He also says John 14, 23. Hence it has often occurred, that one man who believed in Christ, has opposed an entire crowd, as Paphnutius in the first council of Nice, and as the prophets withstood the kings, the priests and all the people of Israel. In short, God will not be bound by the crowd, by the great, the powerful and the lofty, or anything personal among men, but will be with those alone who love and keep His Word, and if they are nothing else but stable boys. Why should he ask for lofty, great and mighty lords? He alone is the greatest, the loftiest and most majestic of all. We have here the Lord Himself, who is above all angels and creatures, who says: they shall all have equal power, the keys and the office, even two simple Christians alone, assembled in His name."

From this it is evident that a call received from a congregation which errs even in certain doctrines, or belongs to a sect in which human doctrines are required to be preached beside the Word of God, *caeteris paribus* (other things being right), is valid. Thus Luther was called in the Romish papacy. And Dr. Nicholas Hunnius proves

that Dr. Martin Luther had a valid and legitimate call from God to the reformation of the papacy.

Chemnitz writes on the validity of the call, Examen II. loc. 13: "In this place it is asked who those are through whose voice and suffrage, that call and vocation should take place, so that it can be held as divine, that is, that God Himself by those means calls, elects and sends the laborers into His harvest. For this, there are certain and manifest examples in the Scriptures. In Acts 1, 15 f. where another was to be put in the place of Judas, Peter proposes the matter not only in the midst of the apostles, but also of the rest of the disciples; for thus the believers were then called, whose number at that time assembled, was 120. And there Peter proposed from the Scriptures who and how one should be elected, and prayers were also connected therewith. True, lots were cast, because the call could not be simply mediate, but apostolic; yet afterwards lots were not made use of in the vocation. When in Acts 6, 2 f. deacons were to be elected and called, the apostles would not arrogate the right of the call to themselves alone, but called the congregation together. Yet they did not cast off from themselves entirely the care of the call and deliver it up to the blind and confused discretion of the people or multitude, but acted as governors and moderators of the election and call; they propounded the doctrine and rule, who and how to elect. And those elected were placed before the apostles, in order that the elections should be approved by them, whether it was rightly accomplished. But they confirmed the election by the laying on of hands and prayer. In Acts 14, 23 Paul and Barnabas establish, in individual congregations to whom they had preached the Gospel, presbyters; yet not to themselves alone do they take the right and authority of election and the call, but Luke here uses the word in the original Greek, χειροτονήσαντες, which is employed in 2 Corinthians 8, 19, concerning the election which takes place by the vote or suffrage of the congregation; it is taken from a Grecian custom, to give in their votes by *stretching forth their hands*, and signifies to elect some one by votes, or to designate and show their agreement. Therefore Paul and Barnabas did not impose presbyters without the consent of the church. And in Acts 15,

22, when men had to be elected, and were to be sent with mandates to the church at Antioch, Luke says: 'Then pleased it the apostles and elders, with the whole church, to send *chosen* men of their own company to Antioch with Paul and Barnabas.' It is necessary to observe this in the apostolic history, that at times both the ministers and the rest of the congregation together at the same time proposed and elected those whom they considered qualified, as in Acts 1, 23. Sometimes the congregation both proposed and elected, nevertheless the election was subjected to the judgment of the apostles, whether it should be approved, Acts 6, 5. 6. Yet the apostles, who were better able to judge of this matter, often proposed those to the church, whom they regarded fit for the office, and when the vote and consent of the congregation were added, the call was valid. Thus Paul sent Timothy, Titus and Sylvanus to the congregations; so in Acts 14, 23, presbyters are proposed, in whose establishment the congregation agrees by *χειροτονίαν*. Sometimes also some offered their services to the church. 1 Tim. 3, 1: 'If a man desire the office of a bishop, he desireth a good work.' Yet for a valid call, in apostolic times, there always was present and required the agreement of the congregation and the judgment and approbation of the presbytery. Thus Titus was appointed to govern and direct the election of presbyters in Crete, so that it take place in the right way, and that he approve and confirm the proper election by ordination. For in Titus 1, 5, Paul employs the same word of establishing presbyters, which is found in Acts 14, 23, where at the same time mention is made of casting votes *χειροτονίας*, and of establishing presbyters. And he orders Titus severely to rebuke those who are not sound in doctrine, nor teach what they should, that is, as he more clearly speaks in 1 Timothy 5, 22, 'Lay hands suddenly on no man, neither be partaker of other men's sins,' namely by approving an election and call not properly made. These examples of the apostolic history clearly show that the election and call belonged to the whole church in a certain manner, so that in the election or call both the presbytery and the people have their part. And this apostolic form of election and the call was also afterwards retained and employed in the church. Afterwards when

emperors and kings embraced the Christian religion, men began to employ and require their will also, their judgment and authority, at the election and call, because they should be supporters of the church."

From the above principles of Holy Scripture it is plain, that no mere human organization as such, either public or secret, has any right, power or authority from God in His Word, to call and appoint men to the public exercise of the sacred functions of the Gospel ministry. And when they do this it is not valid, and the ministrations of these servants of men are nothing but child's play and a mockery and blasphemy.

THESIS II.

This right must remain in the congregation, and dare not be taken from it, either by an officer of Synod, by the Synod itself, or by other men.

The Scripture proofs for this proposition are the following: James 3, 1, where we are admonished not to be masters, or to want to lord it over God's heritage. Hebrews 5, 4, tells us that we should not take this office upon ourselves by our own power or authority, but must be called thereto as was Aaron. To assume this office without a proper call from the church, is not only to ignore the right, power and authority of the whole church, but of God also, as we read in Jeremiah 14, 14: "The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart." Again, Jeremiah 23, 21: "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." And Romans 10, 15: "And how shall they preach, except they be sent." And Mark 10, 9: "What therefore God hath joined together, let not man put asunder." God has joined the right, power and authority to preach the Gospel with the call of the congregation. He who preaches without this regular call, separates from the call its validity, and ignores the rights of God's people. John 10, 1: "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Now the door to enter a congregation as its min-

ister is the regular call, as has been sufficiently proven. To enter some other way is a proof that they mean no good, but want to tyrannize over the flock.

No pope or Synod dare interfere with these God-given rights of the congregation of His people. These passages manifest the divine displeasure against all those who attempt to exercise the rights of the public office of the ministry without permission first obtained from the congregation of believers. Whoever would exercise this office must wait and permit the congregation to have its divine right to extend him a call. Therefore our 14th Article of the Augustana reads: "That no one should teach or preach in the church, or administer the sacraments, without a regular call."

Book of Concord, p. 394: "1 Cor. 3, 5. 6. 7. Paul equalizes all the ministers of the church, and teaches that the church is greater than its servants. For this reason no one can assert with truth, that Peter had any primacy or power superior to other apostles, or over the church and all other ministers. For thus he says: 'All things are yours: whether Paul, or Apollos, or Cephas,' 1 Cor. 3, 21. 22; that is, neither Peter, nor other ministers of the Word, have a right to assume to themselves power or superiority over the church. No one shall encumber the church with his own ordinances, and no one's power or reputation shall avail more than the Word of God. We dare not extol the power of Cephas higher than that of the other apostles, as though they were accustomed to argue at that time, saying, Cephas observes it, who is the chief apostle, therefore Paul and others must thus observe it also. No, says Paul, and refutes the pretence, that Peter's reputation and authority should be superior to that of the other apostles, or of the church."

Luther writes Vol. 31, p. 218: "Hence it is said: Either show your call and order to preach, or else in short keep quiet, and preaching forbidden. For it is called an office, yea an office of ministry. But no one can have an office without a command and call. Hence Christ says in the parable Luke 19, 13: That the nobleman did not make a present of the ten pounds to his servants to do business on their own account, but first he called them and com-

manded them to occupy till he come. He called his servants and commanded them to do business with his money. Let the sneak-thief also bring such a call and command, or let the Lord's money rest in peace, or he will become manifest as a thief and a knave. So also the laborers did not go into the vineyard of the householder, Matt. 20, until he hired them and commanded them to go, but before the call and command they stood idle even the whole day." And page 219: "Thus God also speaks of such sneaks, Jer. 23, 21: 'I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.' The toil and labor is great even for those to preach and remain steadfast in the true doctrine, who have a sure call and command from God Himself or through men in God's stead. What shall it be without God's command, yea against His command and forbidding, to preach from the mere driving and onsetting of Satan? Here no other preaching must please, except from the inspiration of the wicked spirit, and must be the pure teaching of Satan, may it glitter as it will.—Who had a greater and more certain call than Aaron, the first highpriest? And yet he fell into idolatry, and permitted the Jews to make the golden calf, Ex. 32, 4, and afterwards the great majority of the entire Levitical priesthood fell into idolatry, and persecuted the Word of God besides, and all true prophets. Thus king Solomon was also called and confirmed in a glorious manner, but he fell in his old days and caused much idolatry, 2 Kings 11, 4. Have not the bishops and the popes a glorious command and vocation? Do they not sit in the seats of the apostles and in the chair of Christ? And yet they are all the worst enemies of the Gospel. Far from it, that they teach the truth and hold the true worship.

Now, if the devil can deceive the teachers whom God Himself has called, ordered and consecrated, how much more will he teach nothing but pure satanic falsehood through the teachers whom he himself has urged and consecrated, without and against God's command? I have often said and say again, I would not give my Doctor title for the whole world. For I would then surely have to despond and despair at last in the great and difficult affairs that rest upon me, if I would have taken them upon myself

as a sneak, without call and command." Vol. 15, p. 10: "I must here mention a foolish complaint of many men, especially of monks and priests, who are very strongly tempted from this source. For they complain how they have the ten pounds of their Lord, and hence they are driven by force and necessity of the command of the Gospel, to preach to and teach other people, and therefore, if they do not preach, they make a very foolish conscience about it, and believe that they bury the money of their Lord, and hence become guilty of eternal condemnation. All this the devil brings about in order that he may make them inconstant in their calling in which they are called. O, dear brother! With one word Christ makes you free from this question and affliction. Just look at that very Gospel and listen what it says. 'As a man traveling into a far country, who called his own servants, and delivered unto them his goods.' Matt. 25, 14. Behold, he called his servants. Who has called you? Wait, my dear sir, until God requires you to come forth. Until then be happy and of good cheer. Yes, if you were wiser and smarter than Solomon and Daniel, yet you should flee from it as from the gates of hell, before you would speak a single word without being called and demanded. If God requires or needs you, He will call you. If He does not call you, my dear sir, do not let your wisdom eat you up. You think very foolishly about the good and reformation you could work. Believe me, sir, that no one will do any good by preaching, except he who is urged and required to preach without his own will and desire. For we have but one Master, our Lord Jesus Christ (Matt. 23, 10). He alone teaches and brings forth fruit through His servants whom He has called. But he who teaches without a call, does harm to himself and his hearers, because Christ is not with him."

And in Vol. 22, pp. 148, 149, 150, Luther says: "But you say: Did not St. Paul command Timothy and Titus to install priests; and we also read in Acts 14 that Paul and Barnabas ordained elders in the congregation? Therefore the congregation can not call any one, nor can any one put himself forth as a preacher among Christians, except he gets the permission and order from the bishops,

the abbot or other prelates, who sit in the apostles' seat. I answer: If our bishops and abbots, etc., sit in the seats of the apostles as they boast, how will that make sense, which must be admitted, that Titus, Timothy, Paul and Barnabas were *installed by priests?* But inasmuch as they sit in the seat of Satan and are wolves, and will not teach or suffer the Gospel; the concerns of the ministry and the care of souls among Christians interests them as much as the Turks and the Jews. They ought to drive asses and lead dogs.

Besides, even if they were good bishops who desire to promote the Gospel and to appoint good ministers, even then they can and should not do this without the consent of the congregation, their call and election; except where necessity would require it, lest souls might be lost through a want of the divine Word. For in such necessity you have heard that not only any one can obtain a preacher, be it through prayer or worldly authority; but should also go himself, arise and teach as well as he can. For necessity is necessity, and knows no bounds. Just as every one should run and work when the city is on fire, and not wait until some one asks him.

Otherwise, where there is no such necessity present, and those are to be had who have the right and power, and grace to teach, no bishop shall install any one without the election of the congregation, their will and call; but shall simply confirm the one elected and called. If he will not do this, he is nevertheless sufficiently confirmed by the call of the congregation. For neither Titus, nor Timothy, nor Paul ever installed a priest without the call and election of the congregation. This is clearly proven from Titus 1, 17, and 1 Timothy 3, 2: 'A bishop then must be blameless.' That is, a bishop or priest must first be examined. But Titus would have never known who was blameless, for such a report must come from the congregation; they must furnish it. Again we read in Acts 6, 3-6, that in a much less important office even the apostles themselves did not dare to install persons as deacons without the knowledge and will of the congregation, and the apostles confirmed them. If then such an office, which was concerned merely about the distribution of temporal support, could not be

supplied by the authority of the apostles; how should they have been so bold to impose any one upon this highest office to preach, by their own power, without the knowledge, will and call of the congregation."

In proof of our thesis we quote from the Appendix to the Smalcald Articles, B. C. p. 404: "For wherever the church is, there indeed is the command to preach the Gospel. Therefore the churches undoubtedly *retain* the authority to call, to elect, and ordain ministers. And this authority is a privilege which God has given especially to the church, *and it can not be taken away from the church by any human power, as Paul testifies, Eph. 4, 8. 11. 12, where he says: 'When He ascended up on high, He led captivity captive, and gave gifts unto men.'* And among these gifts, which belong to the church, he enumerates *pastors and teachers*, and adds that these were given *for the edifying of the body of Christ*. Wherefore, it follows that wherever there is a true church, there is also the power to elect and ordain ministers. In case of necessity a mere layman may absolve another, and become his pastor; as St. Augustine relates that two Christians were in a ship together, the one baptized the other, and afterwards was absolved by him."

Here our church teaches and confesses that she must ever hold and retain the power, right and authority to call and appoint preachers, because the church has received the command from the Lord to preach the Gospel. The right, power and authority to call ministers, is one of the brightest jewels in the crown which our Savior has so mercifully bestowed upon His church, and is to glitter in the brows of His lovely bride to the end of the world. Therefore He says to her Revelations 3, 11: "*Hold that fast which thou hast, that no man take thy crown.*" These testimonies show that ministers do nothing else but what the entire congregation of believers is commanded to do, and that their preaching, their administration of the sacraments and care of souls, takes place publicly in the name and in the stead of the entire congregation. Now it is clear and incontrovertible, that if every believing Christian had not originally the right to administer the means of grace, that necessity alone could not give him that right, as little as in case of want and necessity a person would have the right to ap-

propriate another's goods. Just that right of the common Christian to the office of the Word in necessity, shows where the right essentially is found, and that the ministry is not the power of a privileged class, but simply a divine order in which general rights are exercised by chosen persons for the benefit of all. Essentially and originally, the right and power of the ministerial office is found in the Christian people, and cannot therefore be taken from them. But by their call they confer their common rights into the hands of an individual, for the purpose of observing the divine order of the public ministry. Inasmuch as the right and power to call makes the call extended valid, it is from the nature of the case necessary that the congregation preserve this right, else the validity of their call and election must fall to the ground.

A SHORT HISTORY OF THE HIGHER CRITICISM OF THE PENTATEUCH.

BY REV. G. FINKE, LE MARS, IA.

The Pentateuch claims to be written by the pen of Moses, the greatest prophet of Israel, the father of the nation. It is also ascribed to Moses by unanimous and unbroken tradition through the entire period of the Old Testament and from that onward. Our Lord Jesus Christ Himself and His inspired apostles sanction this by their testimony. But the Higher Criticism in our century has brought forth new views respecting the origin and structure of the Books of Moses. These views have gained such an acceptance in all lands that it is the duty of all those on the walls of Zion to study this movement of unbelief carefully. A guide through the labyrinth of the critical hypothesis concerning the origin of the Pentateuch will therefore be welcome. The object of the Higher Criticism is to inquire into the origin of the books of the Bible, to ascertain by whom, under what circumstances and with which design they are written. Thus it treats merely of the human side of the Bible, and if it does not lose sight of the divine side and origin it is a welcome aid in the study of Holy Writ. But

in the hands of unbelievers, of critics who are hostile to revealed truth, this historical method or way of investigating the origin of the Pentateuch became a weapon which they use in the interest of their denial of the Mosaic authorship and credibility of the Pentateuch.

In the middle ages already two Jewish scribes (Isben Jason and Aben Esra, † 1167) held certain passages in the Pentateuch for post-Mosaic interpolations. Carlstadt (1520) was the first who without denying the Mosaic origin of the laws declared that it was possible that Moses did not write the books that bear his name. Spinoza (1670), Masius, Peyrierius, Hobbes, Simon, Le Clerc, von Dahle accept either interpolations by which the original work of Moses was enlarged or the post-Mosaic origin of the whole Pentateuch. They base their opinion on such passages which are — as they claim — written much later than the time of Moses. But all these objections were ably answered by Carpzov, Witsius and others and could not shake the universal belief in the Mosaic authorship.

Document Hypothesis. It was not until by the English, French and German Deism the unbelief gained more ground that the attacks against the Mosaic authorship of the Pentateuch were removed with success. Hasse (1785), Fulda, Corrodi, Otmar, Eckermann, Schuster, Bauer, etc., began the battle against Moses. They hold that the Thora was compiled from Mosaic and later documents either in the time of Samuel or of David or during or after the Babylonish exile. In opposition to these others (Jerusalem, Jahn, Michaelis, Eichhorn, etc.) defended the Mosaic authorship but made concessions to their opponents by accepting interpolations, enlargements, etc. They also stand with their opponents on the same dogmatical ground of the Rationalism. Concerning the origin of the book of Genesis Eichhorn adopted and skillfully advocated the Document Hypothesis. The early history of the Genesis seemed to be better accredited if it was not solely drawn from oral traditions but from ante-Mosaic records written by the forefathers and patriarchs, which Moses made use of in preparing this book. This opinion was expressed already by the orthodox Dutch theologian Vitranga (1707). The French physician Jean Astruc adopted and developed this idea in

his famous essay "*Conjectures sur les memoires originaux, dont il paraît que Moïse s'est servi pour composer le livre de la Genese*" (Brux. 1753). He observed that in the Genesis in some passages the divine name is Elohim (God), in others Jehova (Lord). With the aid of this criterium he analyzed the Genesis into two principal documents (E and J) and claimed that Moses composed the book out of these two documents by simply piecing them together, so that each section and verse and sentence preserved its original style. Therefore it is possible to decompose the book into the documents out of which it is supposed to be compiled. This theory won great popularity after Eichhorn advocated it, and has its influence on all critics still in our time. But Eichhorn steadfastly insisted that Moses was the author of the Genesis and the remaining books of the Pentateuch. The denial of the Mosaic authorship of the Genesis is of course no necessary consequence of this theory. But as soon as the latter is applied to the rest of the Pentateuch the Mosaic origin of the Thora cannot be insisted upon by the advocates of the Document Hypothesis. But already Gramberg (1828) substituted for Moses, the faithful compiler, an unknown redactor, who wrote the Genesis by combining the two documents E and J and making additions of his own and changes. Stöhelin (1830) tried to improve the arguments in favor of this Hypothesis by trying to show that the E-sections have a peculiar style and diction and characteristic ideas; and the J-sections also. Further it was claimed that the E-sections, when singled out, form a continuous narrative without any apparent breaks and chasms. This was also assumed, though with more hesitation, of the J-sections.

Fragment Hypothesis. There was no place in the rationalistic dogmatic for revealed religion, miracles and prophecies which the Pentateuch is full of. Therefore its Mosaic origin was given up and its origin set in a time much later than the time of Moses. Thus it became possible to declare the contents of the Pentateuch unhistorical. That was the motive of the critics in this period. After the unity of the Genesis had been given up by the representatives of the Document Hypothesis there was no halting-place for dividing, subdividing and again subdividing. Va-

ter (1805) by consequently applying the criteria of the Document Hypothesis finds that the Genesis is composed of 38 fragments of different size and age. This extreme division and subdivision was applied by others to the last four books of the Thora. According to this Fragment Hypothesis the writer was not limited to the use of two continuous documents which covered the whole period that is treated in the Pentateuch, but he imbedded in his work a large number of fragments which he took from nearly as many documents which we do not know more of than the writer seemed fit to preserve in the Pentateuch. This Hypothesis with modifications was advocated also by de Wette in his earliest publications. Besides the application of the literary analysis he criticised the contents of the Pentateuch (history and laws) and thus became the father of the realistic criticism which after its development by Reuss, Graf, Wellhausen and others is applied by recent critical schools. De Wette declares that the history of the Pentateuch are tales of a later period and that the laws and institutions of the Pentateuch originated centuries after Moses but were referred to the Mosaic period. Hartmann, v. Bohlen, etc., followed Vater and de Wette.

This Hypothesis was refuted by Kelle, Fritsche and others. But all these do not stand on evangelical ground and make too far-going concessions.

But it was thoroughly refuted by Ranke, Hengstenberg, Drechsler, Haevernick, etc., who stood on the ground of revelation. They detected the absurdity and extravagance of this and all divisive theories of the Pentateuch whose unity of structure they demonstrated.

Supplement Hypothesis. The unity of the Pentateuch had been demonstrated in such a way that it was acknowledged by the critics. To account for the evidences of unity which bind the E-sections to one another and also the J-sections to one another and for the fact that the J-sections relate to and presuppose the E-sections — Tuch (1838) invented the Supplement Hypothesis. The principal positions of this new Hypothesis are: that the Elohist first wrote a continuous work (E) which lies at the basis of the whole Pentateuch. This groundwork E was supplemented at a later time by the Jehovist who wove into it additions of

his own which he drew from such sources that were in his reach. J did his work of supplementing in such a way that form, style, ideas, etc., of E are faithfully preserved. Therefore it is possible to separate again the Jehovistic additions from the original Elohist work. But it repeatedly occurs that such words, expressions and ideas which are said to be characteristic to J-passages are found in E-passages. Since E wrote his work many years before J lived he cannot have known the supplements of J. The critics try to avoid this dilemma by affirming that J who usually retained the work of E unaltered, in such cases altered the language of E and inserted words and ideas of his own. In many J-sections a style and thought is found that is said to be characteristic to E. In such cases J is said to have imitated the style and ideas of E and even to have used art to make his additions appear as parts of the original work which he supplemented. This Hypothesis was advocated by Stöhelin, de Wette (in his later publications), Bleek, v. Lengerke. Ewald (1843) modified it by assuming instead of one about seven narrators who were successively at different periods engaged in the work of supplementing the nucleus of the Hexateuch (since Bleek the modern critics regard the book of Joshua as a part belonging to the Pentateuch).

The Supplement Hypothesis was antagonized and refuted by the school of Hengstenberg, which is mentioned already, and by Kurtz and Keil.

New Document Hypothesis. Since the weakness of the Supplement Hypothesis was made evident, Hupfeld (1853) renewed and modified the old Document Hypothesis. He assumed three independent and continuous documents (E1, E2, J,) out of which an unknown redactor compiled our Pentateuch. The J-sections were not merely supplementary additions to a ground-work, but formed once a separately written and continuous document. The Elohist passages are constituted of two documents written by the first and the second Elohist. By the assumption of the second Elohist Hupfeld accounted for the fact that some passages in E use with E the characteristic divine name Elohim, but have with J in common diction and thought. These troublesome passages which could be assigned neither to E nor to

J were now ascribed to E2 who begins with Gen. 20. After Gen. 20 only small passages are given to E1 (except Gen. 23). E1, E2 and J were worked together by a redactor who at some places puts the documents simply together carefully retaining his sources, but at other places omits, enlarges, changes, transmits, etc. the text of the original documents at his own pleasure. Thus the redactor with his caprices accounts for all that speaks against the Hypothesis. Böhmer and Schrader accepted this modified Document Hypothesis. Knobel modified it by rejecting the second Elohist. He tried to remove the difficulty that arises from the fact that in some sections the Elohist and Jehovistic characteristics are blended, by ascribing them to J who drew in them from two older documents (*Rechtsbuch* and *Kriegsbuch*.)

During this period the Supplement Hypothesis had still its representatives in Stähelin, Riehm, Colenso, also in Bleek's posthumous *Einleitung* 1860.

Only a few defended the Mosaic origin of the Thora. Keil steadfastly insists that the Pentateuch was written by Moses and shows how baseless the divisive theories are. Delitzsch (1853) tries already to bridge over the deep chasm between the well-founded belief of the Church and the results of the negative critics. But he still holds the position that our Pentateuch was finished in the Mosaic period.

Development Hypothesis. What is the result of the critical labor from 1790 to 1865? We find at the end of this period Supplement and Document Hypothesis opposed. But nearly all critics agreed in the following points: 1) That the Pentateuch could not have been written in the Mosaic period was presupposed. 2) The Pentateuch is composed out of a number of documents of different age as the literary analysis has shown. 3) But E1 (beginning with Gen. 1) is the ground-work which lies at the basis throughout the Tetrateuch. 4) The later documents E2 and principally J are at a later time woven into this ground-work. 5) At last the Deuteronomy was written, because it presupposes the Tetrateuch, and joined with the latter. Herewith the Pentateuch is rendered complete.

But at this time a new school of critics arose who rejected the former attempts to partition the Pentateuch almost exclusively on literary grounds, i. e. on diversity of

style, diction, expression, ideas, etc. They proposed another way of ascertaining the origin of the Pentateuch, even by criticising its contents. But they drew their arguments not as it had been done heretofore by the literary critics from the historical portions, but from the laws and institutions of the Thora. By examining the laws of the Pentateuch there are found three distinctive codes or bodies of laws: 1) The Book of the Covenant Ex. 20-23; 2) Priestcode containing the levitical and ritual laws of Lev. and parts of Ex. and Num.; 3) The Deuteronomic laws. Now the critics affirm that these three codes cannot have been given by Moses or in the Mosaic period or have proceeded from any ONE law-giver or originated in any ONE time. The three codes are said to be so diverse in character and so inconsistent in their provisions that they must have been given at three different periods. The Book of the Covenant is declared to be the oldest on account of its simplicity and brevity. In Deuteronomy (D) form and provisions of the law are developed. The Priestcode (P) is the most complicated and therefore the latest code. By comparing these three codes numerous arguments are brought forth which shall prove that the laws in D are a great advance of those in the Book of the Covenant, that D is developed in P. Thus the advocates of the Development Hypothesis apply the theory of natural development to the laws and institutions of the Pentateuch, as Darwin applied it in Natural History.

These conclusions drawn from the Pentateuch itself are—so the critics affirm—supported by external criteria deduced from other historical books of the Old Testament. With the help of historical allusions clues are afforded which enable the critics to ascertain the period in which the three codes originated. The Book of the Covenant cannot have been enacted in the desert because it contains such laws which can only be applied to a settled people. Therefore it cannot have been given before settlement of the people in Canaan. The Book of the Covenant sanctions altars in all places where God should record His name (Ex. 20, 24), in accordance with which the period of the judges and earliest kings is found flourishing with a multiplicity of altars and worship in high places. But D (Dt. 12) rejects high places and is said to introduce as an entirely new law the centralization of worship, sacrificing, etc. Correspondingly in the

reformation of Josiah (622) the high places were abolished and worship strictly limited to the altar in Jerusalem. Therefore this is the time in which D originated. The law book then found in the temple as we find it recorded in 2 Kings 22, 23, is D. P. was introduced by Esra (444) after the Babylonian exile among the returning exiles. In P (the Elohist ground-work of the Supplement Hypothesis) the ancient history is manufactured for a purpose. The new institutions are referred to the Mosaic age. The latter is not represented as it really was, but an ideal picture of it is given in P, or as some critics declare the author of P falsified the old documents wilfully.

Thus the former order of the documents out of which the Pentateuch is supposed to be compiled is entirely reversed by the new school. The former Elohist ground-work (P) is now the latest and least trustworthy part. The Jehovistic passages are considered the oldest part, consequently they cannot be supplements of a ground-work. Therefore it is necessary to affirm with Hupfeld that these J-sections once constituted a separate document from which only fragments are preserved in the Pentateuch. The second Elohist of Hupfeld is also needed by the new school. But it antedates the first (P) and its principal contents are the historical parts, especially those Elohist passages which are alluded to by the earliest prophets (Hosea) and on that account cannot be made over to the postexilic P. D (Dt. 4-28) originated before 622 and was worked over in the beginning of the Babylonish captivity; it is the oldest code of Israel. P was written after the exile.

When this new Hypothesis was published by Graf in his famous book (*Die geschichtlichen Bücher des Alten Testaments*. L. 1865) it was decidedly opposed by the advocates of the Supplement Hypothesis (Nöldeke, Riehm), also by the late Dr. Dillmann, in our days the most important advocate of the Document Hypothesis. He insists against the new school that P is older than D. Other critics followed Graf (Kayser, Kleinert, Künen, Reuss, etc.). But it was not until Wellhausen published his book (*Geschichte Israels I*. Berl. 1878) that the Development Hypothesis won the great popularity it has now in Germany and almost all lands. Nearly all academical chairs for the Old Testament in Germany are filled with scholars of Wellhausen. Ritschl

and Wellhausen work hand in hand for the destruction of the Church. The new theory was introduced in Holland by Künen, in England by Rob. Smith (Cambridge), Driver (Oxford), etc., in America by Briggs and others.

The form of the partition of the Pentateuch by the new schools is shown by a diversity of type or color in a series of editions of the Hebrew text and of German and English translations of which the most famous is the critical edition of the Hebrew text of the Old Testament, printed in colors, with notes, prepared by negative critics of Europe and America under the editorial direction of P. Haupt, Baltimore. An English translation will appear.

The school of Wellhausen is very anxious to bring the results of the Higher Criticism concerning the origin of the Pentateuch into the religious life of the people. For this purpose Kautsch, of Halle, with the help of others edited a new translation of the Old Testament in which the documents are marked at the margin and the results of the radical criticism are taught. Also Tittel (in his book in Reclam's popular Universal Bibliothek) works for the same purpose. Schmid, Köstlin and others wish the results of the criticism of Künen, Wellhausen and other infidels to be taught in the High Schools.

Since the advocates of the Development Hypothesis are hostile to revealed truth, naturalists and rationalists, they are not terrified by finding their position in opposition to the testimony of Christ and His inspired apostles in favor of Moses.

There are a number of positive theologians who try to bridge over the chasm between the Development Hypothesis advocated by the radical critics and the belief of the Church concerning the origin and credibility of the Pentateuch. The Development Hypothesis is antagonized by them; they steadfastly insist that the Pentateuch is the inspired word of God. But in the partition of the Pentateuch on literary grounds they fall in the line with the radical critics of the school of Wellhausen. With these they hold that the Pentateuch did not originate in the Mosaic period, but much later; that even the documents out of which the Pentateuch is supposed to be composed in the course of centuries are not original Mosaic documents. To this class of critics belong Delitzsch (in his later publications), Oettli,

Orelli, Strack, Köhler, König, etc. They advocate a modified Document Hypothesis. Since they feel the conflict in which they are brought by this compromise with the biblical doctrine of inspiration and with the infallibility of our Lord, they call for an alteration of the doctrine of inspiration and try to interpret the latter by affirming either that our Lord's mission did not include the solution of critical questions which had not been raised in His days or that He accommodated Himself to the false opinion of His time concerning the origin of the Pentateuch. The position of these theologians is untenable and will lead them sooner or later to Wellhausen or to Christ.

Other theologians standing on evangelical ground oppose all divisive Hypotheses of the Pentateuch whether built on literary or realistic arguments. They refute all objections that are made to the origin of the Pentateuch in the Mosaic period, and bring positive proofs of the unity, Mosaic authorship and credibility of the Pentateuch. We mention in Germany Keil, Bredenkamp, Rös, Pressel, Rupprecht, Zahn, Bender. Hesedamm (?), *Der Roemerbrief beurteilt und gevierteilt. Eine kritische Untersuchung.* Erl. 1891, shows that any book of any ONE author may be divided in continuous documents with diverse style, thought, etc., by applying to it the historical method of the critics. Müller, of Erlangen, shows the thoroughly unbiblical character of these Hypotheses.

In America Green, of Princeton, N. J., ably refutes these Hypotheses for which he is honored by the title of "Hengstenberg of America." There is a large number of others who defended the Mosaic origin of the Pentateuch.

In England the Hypotheses are antagonized by a number of scholars, Robertson, and even Gladstone.. The famous Assyriologist Sayse rejects the Higher Criticism on account of the verdict of the monuments which speak for Moses.

ANNOTATIONS ON PHILIPPIANS II, 5-II.

BY REV. P. A. PETER, WEST BALTIMORE, O.

I.

In the beginning of this chapter, the Apostle exhorts the members of the church at Philippi to exercise the virtues of concord, meekness, humbleness of mind, charity, forbearance and other Christian graces and thus to imitate the Lord Jesus Christ.

Verse 5. Let this mind be in you, which was also in Christ Jesus. Luther explains these words in a very practical manner as follows. "Beloved Christians, you, who now possess Christ, and all His fullness and sufficiency, both for time and eternity, should henceforth only take pleasure in considering, that Christ remembered you and your highest well-being, in that He did not seek His own good, but endured all things for your sake. Even so, you also ought to follow His example and do to one another that which is good and helpful."

The great Apostle admonishes us to manifest the same mind, disposition or inclination that our Lord manifested, when on earth, in our flesh, He exercised the virtues of humility and self-denial. He speaks of His incarnation, His voluntary self-abasement, and His great and boundless self-sacrifice in our behalf, and thus shows that our dear Lord gave us the most perfect example of the great principle of love as expressed in the fourth verse: Look not every man on his own things, but also on the things of others. The Apostle continues.

Verse 6. Who, being in the form of God, thought it not robbery to be equal with God. In the Revised Version we read this verse in connection with what is said in the margin: Who, being (Gr. originally) in the form of God, counted it not a prize. (Gr. a thing to be grasped), to be on an equality with God. The expression "being originally in the form of God" certainly denotes the pre-existence of the Logos. The passage may be rendered in the language of the New Interlinear New Testament (Arthur Hinds and Comp., New York): Who, subsisting in the form of God, esteemed it not rapine, to be equal with God. The word "form" denotes the specific, definite, peculiar characteristic

of an object. The "form of God" is the characteristic of the Logos, who therefore must be true God.

Whitby in his *Annotations on the second chapter of Philippians*, in his *Commentary* (Vol. II), says: "I therefore by this form of God, do understand that glorious form in which God on His throne is represented, that majesty in which He is said to appear in Scripture, and in which the Logos, or the Word, did show Himself of old to Moses and the patriarchs." Again the same author says: "That Christ was in the form of God, even before He took upon Him human nature, will be apparent, if we consider, that even before He purged our sins, He was the brightness of His Father's glory, Light of Light (Heb. 1, 3), and in the language of the Book of Wisdom, a pure stream flowing from the glory of the Almighty, the Brightness of the everlasting Light (Wisdom 7, 25. 26), and that He at the conclusion of His humiliation prays, that God would glorify Him with the glory which He had with Him before the foundation of the world (John 17, 5). That it was the opinion both of the ancient Jews, and of the Christians, from the beginning, that it was the Logos, or the Messiah, who appeared to the patriarchs of old in light and splendor, and sometimes with the attendance of holy angels."

When the Socinians affirm that the expression, "being in the form of God," simply refers to the miracles which our Lord performed, as indicating the divine power given Him by His heavenly Father, and when some writers refer this expression to some special, glorious manifestation of the divine glory, such as was shown at Christ's baptism and transfiguration, we say that such superficial explanations do violence to the holy Scriptures. The Logos is spoken of as "being originally in the form of God," or as "subsisting in the form of God." According to Schmid's *Dogmatik* (On the States of Christ), our Lord when He took upon Himself the form of a servant did not put aside the "form of God." "Being originally in the form of God," or "subsisting in the form of God," clearly indicates the pre-existence of the Logos, the co-eternal existence of the Son with the Father.

Our Lord "being in the form of God, thought it not robbery to be equal with God," — "esteemed it not rapine

to be equal with God," — "counted it not a prize (a thing to be grasped), to be on an equality with God." By virtue of the *communicatio idiomatum* our Lord, according to His human nature, had received divine glory and majesty. For in Him dwelleth all the fullness of the Godhead bodily (Col. 2, 9). Hence it would not have been robbery, or an arbitrary and violent seizure of the divine attributes of glory and majesty, had He continually exercised these attributes given His humanity, and thus constantly manifested them in the sight of the whole world. Rieger says: "In itself, it would not have been robbery if He, as the Son of God, had manifested Himself in such a manner, that everybody would have been obliged to acknowledge Him as such" (*i. e.* as the Son of God), "since He would not have thereby unwarrantably taken something to Himself, that belonged to another, but have used and employed that which was His own. But He actually refrained from doing that, because He sought not His own interest, having come to seek and to save that which was lost. He refrained from using that which was justly His own, just as though it would have been robbery had He sought to be equal with God in honor and dignity, by seeming to quickly seek His own glory, without considering our redemption from all unrighteousness."

Whitby says in his Commentary: "The sense of these words seems to me to be this, that though Christ in His former appearances still represented Himself in the form and likeness of God, yet coming now into the world for the salvation of mankind, He did not covet or desire to appear in that majestic splendor and authority, but rather chose to come in the similitude of a man and in the form of a servant."

Verse 7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. — The text in the New Interlinear Greek-English version reads: "But emptied himself, having taken a bondman's form, having become in (the) likeness of men." The Revised Version reads: "But emptied himself, taking the form of a servant (Gr. bond-servant), being (Gr. becoming in) — made in the likeness of men."

This passage has given rise to considerable discussion:

on the subject of the Kenosis. We have especially in view the Kenotic theory of Thomasius and his followers.

Let us, first of all, consider what the Lutheran Church teaches in her public-confessions with reference to the Kenosis. The Formula Concordiæ, Epit., Art. VIII, Affirm. 11, says, "This" (divine) "majesty Christ always possessed according to the personal union; and yet he divested himself of it in the state of his humiliation (Phil. 2, 7); and for this reason he truly increased in all wisdom and favor with God and man (Luke 2, 52); hence he did not always manifest this majesty, but only when it seemed good to him to do so, until he wholly and entirely laid aside the form of a servant, — but not however his human nature, — after his resurrection, and was established in the full use, revelation, and manifestation of the divine majesty, and thus entered into his glory." The Declaratio, Art. VIII, after having shown "that the human nature in Christ has received this" (divine) "majesty according to the manner of the personal union," as shown by Col. 2, 9, says, "This majesty of the human nature was hidden and restrained in the time of his humiliation."

That which was "hidden and restrained," but not surrendered in the state of our Lord's humiliation, was the divine majesty communicated to His human nature by the *communicatio idiomatum*.

Christ never laid aside "the form of God" in which He eternally subsists. His divine nature is unchangeable. His human nature became partaker of the attributes or qualities of His divine nature according to that genus of the *communicatio idiomatum* called the *genus majestaticum*, by virtue of which His human nature was endowed with the attributes of His divinity. Hollaz, as quoted in Schmid's Dogmatik, gives the following definition, "The second genus of *communicatio idiomatum* is that by which the Son of God truly and really communicates the *idiomata* of his own divine nature to the assumed human nature, in consequence of the personal union, for common possession, use and designation." Whilst it is true that the human nature of our Lord partakes of the qualities of His divine nature, and thus acquires something additional, it cannot be asserted with truth,

that His divine nature also acquired something, because His divinity, being unchangeable, nothing can be added to it or taken from it. Hollaz says, "Reciprocation, which has a place in the first genus" (i. e. *genus idiomaticum*), "does not occur in this genus; for there cannot be a humiliation, emptying or lessening of the divine nature (tapeinosis, kenosis, etc.), as there is an advancement or exaltation of the human nature. The divine nature is unchangeable, and, therefore cannot be perfected or diminished, exalted or depressed. The object of the reciprocation is a nature in want of and liable to a change, and such the divine nature is not. The promotion belongs to the nature that is assumed, not to the one that assumes it." (See Schmid's Dogmatik, Of the Person of Christ).

During Christ's sojourn on earth, He did not at all times make a full and uninterrupted use of the divine majesty which had been communicated to His assumed human nature, but He deeply and voluntarily humbled Himself, in order that He might redeem us by His perfect obedience, even unto death. This could only be done by such humiliation and by ceasing for a time to constantly employ the divine majesty given Him according to His human nature. All that took place in our Lord's history from His conception to His burial is included in the state of humiliation.

But of what did Christ divest or "empty" Himself in His humiliation? Certainly not of His divine nature. He never divested or emptied Himself of "the form of God." His divine nature is unchangeable; He is ever the same (Psalm 102, 28). Even in the lowest abyss of humiliation, He did not cease to be the Lord of glory. He was Lord of all things just as much when He expired upon the cross, as He was before He left the glory of heaven to become man. He never ceased to be the brightness of His Father's glory and the express image of His person, "being the effulgence of His glory and the exact expression of His substance." (Heb. 1, 3, New Greek-English Interlinear Translation.)

Not only did our blessed Lord retain "the form of God," according to His divinity during the whole time of His deep humiliation, but His human nature also retained the divine majesty given it in the personal union of the two natures in Him, although He only occasionally exercised the pre-

rogatives of this divine majesty during His humiliation. When He suffered and died, not a mere man, but the God-Man, suffered and died, so that we say with truth, "God suffered," "the Jews killed the Prince of life," "God purchased the Church with His own blood," and similar expressions. Hollaz says, "The *communicatio idiomatum* is a true and real participation of the properties of the divine and human natures, resulting from the personal union in Christ, the God-Man, who is denominated from either or both natures."

The modern Kenotic theory perverts the true meaning of the text under consideration. Dr. Philip Schaff says of this new theory: "It is hardly just to call it (with Dr. Dorner) a revival of Apollinarianism and Patripassianism, or Theopaschitism; for, while it resembles both in some features, it differs from them by assuming a truly *humanized* Logos dwelling in a human body. It carries the Kenosis much farther than the Giessen Lutherans, and makes it consist, not in a concealment merely (*kryptis*), but in an actual abandonment, of the divine attributes of omnipotence, omniscience, and omnipresence, during the whole period of humiliation from the incarnation to the resurrection; the differences between the advocates of this theory referring to the *degree* of the Kenosis. It substitutes a *genus kenoticum*, or *tapeinoticum*, for the *genus majesticum* of the Lutheran Creed; in other words, a communication of the properties of the divine nature to the human. It proceeds from the maxim, *infinitum capax est finiti*, which the old Lutheran theology rejected; while it held to the opposite maxim, *finitum capax infiniti*, which the Calvinists rejected. Instead of raising the finite to the infinite, the Kenotic theory lowers the infinite to the finite. It teaches a temporary self-exinanition or depotentiation of the pre-existent Logos. In becoming incarnate, the second Person of the Holy Trinity reduced Himself to the limitations of humanity. He literally emptied Himself (*heauton, ekenosen*, Phil. 2, 7), not only of His divine glory, but also of His divine mode of existence (the *morphe Deou*), and assumed the human mode of existence (the *morphe doulu*), subject to the limits of space and time, and the laws of development and growth. He ceased to be omnipotent and omnipresent: He became ignorant and helpless as a child. But He retained what

Thomasius calls the *essential* attributes of truth, holiness and love, and revealed them fully during His humiliation. The incarnation is not only an assumption by the Son of God of human nature, but also a self-limitation of the divine Logos; and both constitute one divine-human personality. Otherwise the infinite consciousness of the Logos could not coincide with the human consciousness of the historical Christ: it would transcend and outreach it, and the result would be a double personality. The self-limitation is to be conceived as an act of the will, an act of God's love, which is the motive of the incarnation; and His love is absolutely powerful, even to the extent of the utmost self-surrender." (Schaff-Herzog Encyclopedia, Vol. I, Art. Christology, pp. 463-464).

This is the Kenotic theory of Thomasius. Gess, a Swabian divine of the theosophic-realistic school "carries the Kenosis to the extent of a suspension of self-consciousness and will. (Bewusstlosigkeit und Willenslosigkeit.)" Martensen "more cautiously teaches only a relative, though real, Kenosis. He distinguishes between the Logos-revelation and the Christ-revelation, and confines the Kenosis to the latter. In the Logos-revelation the Son proceeds from the Father as God: in the Christ-revelation He returns to God as God-man with a host of redeemed children of God. The eternal Logos continues in God and His general revelation to the world as the Author of all reason; while at the same time He enters into the bosom of humanity as a holy seed, that He may arise within the human race as a Mediator and Redeemer. He would, however, have become man even without sin, though not as Redeemer." (Schaff). "Kahn and Lange limit the Kenosis substantially to an abandonment of the use, rather than the possession of the attributes." (Schaff). Julius Müller said according to notes of his Lectures on Dogmatics (1839 to 1840) preserved by Dr. Schaff: "Paul contrasts the earthly and pre-earthly existence of the Son of God as poverty and riches (2 Cor. 7, 9), and represents the incarnation as an emptying Himself of the full possession of the divine mode of existence (Phil. 2, 6). This implies more than a mere assumption of human nature into union with the Son of God: the incarnation is a real self-exinanition (Selbstentäusserung), and a renunciation, not only of the use, but also of the possession, of the divine attributes and powers. — — —"

The Church is undoubtedly right in teaching a real union of the divine and human nature in Christ. But in the state of humiliation this union was first only potential and concealed; and the unfolded reality belongs to the state of exaltation. Only with the assumption of a self-exinanition can we fully appreciate the act of the self-denying condescension of divine love; while in the orthodox dogma God gives nothing in the incarnation, but simply receives and unites something with His person." (Schaff-Herzog Encyclopedia, Art. Christology, p. 464).

A theory that teaches such monstrous metaphysical impossibilities, and flatly contradicts the absolute and essential unchangeableness of the divine nature, condemns itself. Our divine Lord did not cease to subsist in "the form of God" in the days of His humiliation on earth. He could not give up or surrender His glory without at the same time ceasing to exist. It is foolish to say that the Divine Logos could be brought into a condition in which there was "a temporary suspension of the influx of the eternal life of the Father into the Son, and a transition from a state of equality with God into a state of dependence and need," — "a suspension of self-consciousness and will," as Gess said. God cannot lay down or surrender His attributes without ceasing to be God. He cannot destroy Himself. Besides this, a "selflimitation" of the Divine Logos and a surrender of His divine powers would suspend the operations of the Holy Trinity in the kingdom of nature as well as in the kingdom of grace. If this modern Kenotic theory were true, it would follow that for thirty-three years, that is, during our Lord's humiliation, "the eternal generation of the Son, the procession of the Spirit from the Father and the Son, and the government of the world through the Logos," were actually suspended, as Gess "frankly admits," according to Dr. Schaff. If the Divine Logos continued unchanged in the Holy Trinity, while at the same time He emptied Himself of "the form of God" when He was born true man, would not this have been equal with determining two separate and distinct Logoi? If the divinity of the Son was laid aside or suspended during the state of humiliation, was not the divinity of the Father also suspended during that time, both being of the same Divine Essence? If the

Son, when He became man, gave up His divine majesty when He humbled Himself, how did He afterwards obtain it again? The modern Kenotic theory is certainly a medley of absurdities and inconsistencies.

According to sound Lutheran theology the Kenosis is not an "actual abandonment," or "a self-surrender" on the part of our Lord of the divine attributes of omnipotence, omniscience and omnipresence during the period of His humiliation, not a literal "emptying" Himself, not only of His divine glory and majesty, "but also of His divine mode of existence" when He became man, not "a self-limitation of the divine Logos."

In the darkest days of our Lord's humiliation, beams of glory would now and then break forth from Him, proving that He had not laid aside His divine majesty. His works manifested His glory. The "beloved disciple" said, And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John 1, 14. He manifested forth His glory at Cana in Galilee. John 2, 11. To mourning Martha who deplored the death of her beloved brother, He said, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? John 11, 40, and Martha saw the glory of God when Jesus raised up Lazarus from the dead. When the officers and armed men sent by the chief priests and Pharisees came to Gethsemane to take Jesus a prisoner, He said to them, Whom seek ye? and they retreated and fell to the ground, awed by His divine glory and majesty. John 18, 4-6. When at His crucifixion the sun was darkened, the rocks were rent, the earth shaken, the graves opened and many bodies of the saints came forth, did not all these mighty wonders bear testimony to the power and majesty of the God-man? Matt. 27, 50-53.

Hollaz says of Christ's humiliation: "The self-renunciation of Christ consists. . . . *not* in the entire abdication or abandonment of divine majesty, . . . for (1) this could not have occurred without a dissolution of the personal union; for, since it is a perfect and inner union, it cannot exist without an impartation of natures and properties: (2) during the state of self-renunciation Christ sometimes produced remarkable proofs of the divine majesty dwelling in his flesh

(John 2, 1 seq.) although Christ exercised this majesty very rarely, and, as it were, extraordinarily."

Chemnitz says, treating of Christ's humiliation: "Self-renunciation, therefore, does not signify a deprivation, removal, despoiling, putting off, casting aside, laying down, removal, want, absence, defect, destitution, or vacancy of the fullness of the Godhead, which from the very moment of conception, dwelt in Christ bodily. But it respects its use or employment, because being covered by weakness during the time of self-renunciation, it did not always shine in and through the human nature of Christ, and through it fully and clearly exercise itself" and so forth. Again Hollaz says: (Self-renunciation) "consists in the abdication of the full and uninterrupted use of divine majesty, the assumption of the form of a servant, likeness to other men, and the most humble obedience."

Verse 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. —

Our blessed Lord is indeed true man as well as true God, — "perfect man, of a reasonable soul and human flesh subsisting," — the Son of man, who said that He came not to be ministered unto, but to minister and give His life a ransom for many (Matt. 20, 28) — who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. 12, 2. It was necessary that Christ should suffer and die before entering into glory. He Himself said to the two disciples who went with Him to Emmaus, Ought not Christ to have suffered these things, and to enter into his glory? Luke 24, 26. And again, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day (v. 46). St. Paul at Thessalonica reasoned with the Jews from the Scriptures, opening and alleging (explaining, proving and declaring) that Christ must needs have suffered, and risen again from the dead. Acts 17, 3. By His suffering and death Christ manifested His willing obedience to His heavenly Father. No better proof of obedience could be given than this.

The obedience of our Lord in the state of humiliation is absolutely perfect. He being in the form of God, of one

essence with the Father and possessing all the attributes of God, assumed the form of a bond-servant, and was made in the likeness of men, of the seed of David according to the flesh, to render to His heavenly Father the best and highest proof of willing obedience. Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him. Heb. 5, 8. 9. He left the seat of heavenly glory and became man in order to redeem us by His perfect obedience. The Lord of all things took upon Himself the form of a servant and lived on earth and was seen of men in fashion as a man. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. 2, 16. 17.

Our Lord humbled Himself, not according to His divine, but according to His human nature. His divine nature could not be changed, for God never changes. The Psalmist says of Him, But thou art the same, Psalm 102, 27. God says, For I am the Lord, I change not. Mal. 3, 6. With Him is no variableness, neither shadow of turning. James 1, 17. The Lord's divinity is unchangeable; nothing can be added to it or taken from it. In taking upon Himself the form of a servant He did not lay down the form of God. When He was made in the likeness of men He did not surrender His equality with God the Father. When He humbled Himself and became obedient unto death, even the death of the cross, He did not surrender His divine nature. Our Lord did not literally empty Himself of His divinity, when He assumed our humanity; He never ceased to be in the form of God, — never ceased to be God. He never laid aside His divine attributes, for He could not do this without ceasing to be God.

Again, during His humiliation our Lord never laid aside the glory and majesty communicated to His human nature by virtue of the union of the two natures in one person. Although He appeared in the form of a servant and endured humiliation, suffering and death, He never gave

up the glory given Him according to His humanity. He did not choose to use it continually, but never surrendered it. Even in His humiliation He was Lord of all according to His human nature, although He was servant of all in His obedience.

Schmid in his *Dogmatik*, after showing that Christ's self-renunciation or humiliation cannot be predicated of the Logos or the divine nature, but only of His humanity, continues as follows: "But when self-renunciation is predicated of it, this is not to be so understood, as if in this condition of self-renunciation the human nature were entirely stripped of the divine glory and confined entirely to itself, and as if the divine glory, as such, were not associated with the human nature until in the condition of self-exaltation; for this is disproved already by the fact that Christ, even in the state of humiliation, performed deeds that imply the possession of divine glory." (Schmid's *Dogmatik*, Of the States of Christ, p. 383). Chemnitz says, "Neither was it only after His resurrection that the entire fullness of the divine nature began to dwell bodily in Christ, as though after the occurrence of the hypostatic union in conception and before the ascension, and sitting at the right hand, either an empty vacancy or partialness of divine nature dwelt bodily in Christ, or as though the hypostatic union or personal indwelling of the entire fullness of the Godhead, in the assumed nature of Christ, became in the process of years, constantly greater, more intimate, fuller, and more complete, inasmuch as, from the first moment of the hypostatic union, the entire fullness of the Godhead dwelt bodily, or, in other words, in the flesh or assumed nature of Christ." (Schmid's *Dogmatik*, p. 387.)

THE RELATION OF THE LUTHER LEAGUE TO THE CHURCH.

BY REV. H. J. REIMAN, A. M., OIL CITY, PA.

The so-called Young Peoples' Movement in the churches of America has grown to immense proportions within the last decade or more. From a mustard seed a

great tree has sprung forth. The young peoples' societies number thousands and their members tens of thousands throughout the various denominations. This association is no longer a candle under a bushel, but a light upon a hill. It has pushed itself to the front whether legitimately or wisely, or not, may be an open question. In either event it has attracted the attention of the world. It has strong advocates and earnest opponents. Those who favor as well as those who fear the movement are watching its development with deep interest. Its features, good and bad, are being closely observed, and its benefits as well as dangers weighed in the balance. Commendations and criticisms appear in the councils, synods and periodicals of the churches. It has friends and foes among the more conservative and lax alike. From both sides of the question some savory and some unsavory observations have been made. Some have painted it very black and threatening; others very bright and promising. When good men thus differ on any subject, that subject is thereby commended to the further consideration and criticism of all who take an interest therein. When different opinions exist the matter at issue is not yet beyond criticism and is not perfect. The right of existence and the utility of any enterprise depends on the motives and principles of its organization and its proper conduct toward the whole of which it claims to be a part. The relation of the Young Peoples' Movement toward the church within whose bounds it has sprung into being will determine its true character, demonstrate its usefulness and decide its destiny.

The Lutheran Church, like others, must take this movement of modern times into account. She has a right and duty to know what is the relation of the Luther League, which is, or would be, an organization in the Church, to the Church. To all who are in love and sympathy with the cause of true Lutheranism, this must be a subject of vital importance. Can we ingraft this "wild olive branch" on the Lutheran Church tree with profit? is it possible to make it serve the interests of our young people, and our churches and synod? are our young people as active and apt in the Lord's business as they ought to be? can we not safely and beneficially adapt this modern means of inciting and training our confirmed youth for greater usefulness in their own

Church? Is this one of those expedients concerning which St. Paul says: "I became all things to all men," and concerning which another word of Scripture says: "redeeming the time"?

Whatever the object of the originators of the Luther League may have been and whatever objectionable and dangerous features may have characterized this movement in other parts of the Lutheran Church, we do not wish to be held accountable for any misconduct outside of our own bounds. We have never entertained the idea of having the Young Peoples' Movement serve any other purpose than that which is truly Lutheran in doctrine and practice. We have ever looked upon it as an important and excellent opportunity for more thorough home mission work. The Church needs all of her forces, especially those of her young members. These will assure the Church's future. True, we have the preaching of the Gospel and parochial, Sunday- and confirmation schools, church papers and other literature, for the training and development of our youth in spiritual knowledge and Christian activity. Notwithstanding these efforts the Church must deplore an annual loss of confirmed members. We do not for a moment think these means of education inadequate and faulty, for they are divinely sanctioned and have God's guaranty that His Word shall not return void. We consider the League an additional means of bringing and keeping our church youth within nearer reach of Word and Sacraments. The influence of association is powerful. A Christian's surroundings have much to do with his spiritual life and activity. Worldly associations will beget a worldly mind. Antichristian influences will lead away from Christ. The world is full of societies whose tendency, if not avowed principle, is to unchurchliness. Besides this great temptation we must as Lutherans reckon also with the religious societies of the sects around us. The very fact that young Lutherans were by association drawn into the societies of other churches, suggested to some of our pastors the need of forming young peoples' societies in their own congregations.

In addition to this many of our young people, from choice or necessity, are removing from place to place and in many instances would lay off their good old churchly habits in their new surroundings if they were not made a

special charge by a young peoples' committee, whose duty it is to look up "strangers within the gates" and welcome them to a church home and thus surround them with good associates. True it is that every church-member ought to be a lookout committee for visitors and strangers, but how little of this is done many pastors know and deplore. In this respect the Luther League purposes to serve the Church, and we do not think it wise to put out of a church an organization which works to bring people into the Church. This is a very important feature of home mission work, too often overlooked. Christ stopped to talk even with a Samaritan woman and won her heart. As perfect strangers they met, as friends they parted and heaven and earth have reaped fruits from that act of courtesy and condescension.

The relation of the Luther League movement in some sections seems to show some unlutheran features. If the projectors of the League had in mind the ignoring of differences between the respective parts of the Lutheran Church in America they went beyond the limits of church order. We disclaim every affiliation with this idea. It is beyond the sphere of a subordinate body to prescribe to the higher body what shall or shall not be done. It is not right nor becoming for our sons and daughters to sit in judgment over their fathers, ministers, churches and synods. Our Luther League states its relation to the local and general church in unmistakable terms. When men of experience and unquestioned loyalty helped to frame our constitutions for the central and local Leagues, not a demurring voice was heard from the young people present. The constitutions were adopted as models in their thought and intent, whatever imperfections may have been found in their form since.

The relation of "the Luther League of the Young Peoples' Societies of the Joint Synod of Ohio East" is set forth in the "name" just stated and means that our League shall interest the Young Peoples' Societies of the Joint Synod of Ohio in its work and growth and welfare. Under "object" we find the following: "This League shall be for the improvement of the Lutheran Young Peoples' Societies represented, spiritually, intellectually and socially; more general acquaintance and closer fraternal relations among the rising

members of Joint Synod churches within our bounds, and to render the Church such aid as may be in our power." This may seem exclusive to the framers of the League movement in other parts of the Church, but it is in keeping with their own declaration that the League movement should nowhere come in conflict with synodical interests.

In the constitution for the local league the object is stated as follows: "The object of the Luther League shall be, under the guidance of the pastor, to cooperate with him in the upbuilding of our church at home and abroad, to encourage the study of the Bible and the doctrine and history of the Lutheran church; to incite to regular attendance at church and Sunday-school and to godly life and works; to gather into our church such young people as have no church connection, and to further Christian sociability."

A careful perusal of these statements will give a clear idea of the relation the Luther League of our Synod sustains to the church. The League has marked out for itself a field of action *within* the church and *for* the church and will not conflict with local or general church order. Questions of doctrine and practice are not within its province to criticize, alter or establish. It has planned a course of study—the Bible, doctrine and history of the Lutheran Church—just exactly what every Lutheran pastor and congregation ought to have young and old more proficient in. Who would think it right and proper to put out of the Church a movement that would know and learn more about the Church? The object as fixed by the Luther League is deserving of every encouragement even as it entered our bounds with synodical permission at the Eastern District meeting in 1894.

Those err who concede to the Luther League organization the right of teaching itself in the Word of God and passing opinions and resolutions relative to doctrine and church polity. The call to teach belongs to the pastor. His duty it is to feed the lambs and the sheep of the flock of Christ. The pastors should be in charge of the League and should be honored and obeyed as pastors by the League as by the congregation. Likewise must the pastor in the League be none other than the pastor of the church. Neither he nor the young people are granted license to

do anything against the church in the League any more than either has such right where no young people's society exists. The same principle applies with reference to the central Luther League and should make the latter appear just as safe and wholesome to the Church at large, as the former may have proved beneficial to the local congregation. The relation is intended to be the same. The dangers in one instance are not more threatening than in the other.

The Luther League in its proper sphere will be loyal to its respective congregation and Synod; never a hindrance but always a help; never in rebellion but always in submission. It may at the furthest ask for certain privileges, which will not in any way disturb its filial relation to the Church. What the young people owe to their Church where no society exists, they will render also where it does exist under circumstances of doing possibly greater service. It is not the mind of the League to depart from the teachings and customs of the Church and bring in some foreign devices. It is willing to have the Church fix limits and to conform to every thing conducive to the welfare of the Church. Whatsoever is thus done by the League within the sense and import of church regulations and privileges is done *by* and *for* the Church. Whatsoever the Head of the Church and the Church itself would have all of its members, young and old, learn, and do, and increase in, that is, as we understand and conduct it, the League's sphere of action and usefulness. The Luther League would be a disorderly band, if its capabilities and influence — and these are great — were used to detract from the teaching of Jesus or from the Church's commission to teach, or from the power of grace in the Word and sacraments, or from the authority of those divinely appointed to have the rule over the congregation and its associations. No church society in its rightful sphere will arrogate to itself functions and prerogatives not agreeable to the Church. The branch will not bear other fruit than the tree upon which it is grown. This should be the normal relation of the Luther League to the Church and only in so far as it holds this relation sacred will it commend itself to its friends and rise above the criticisms of its opponents and be entitled to live and prosper. Under the guidance of the divinely appointed Church authorities

in congregations and Synods there can no more harm result from the young people's movement than can come from a subcommittee to which a certain portion of synodical business has been assigned for consideration and recommendations and final submittal to the Synod for approval. Being an adiaphoron we want the privilege of the League's existence granted. As an antidote we approve of it. As an institution capable of awakening the slumbering and inactive energies of our young people we favor it. As an additional means of training our children for increased zeal, usefulness and aptness in the upbuilding of their Church and Synod we welcome it and with its aid strive to make the best of our opportunities and our times to promote the interests of our Church.

THE EPISTLES OF THOMASIUUS.

BY REV. R. C. H. LENSKI, A. M., SPRINGFIELD, OHIO.

ASCENSION.—EPH. 1, 15-23.

Intro.—The importance of the festival, hardly esteemed as it deserves to be, the festival coming on a weekday when in our busy land few stop to celebrate it. It is the cap-stone for what preceded, the necessary condition for what follows. It shows us our Savior as He is and will be for all time, exalted, glorified, ruling with grace and might.

WHAT IS OUR ASCENDED LORD TO US?

I. *The everlasting rock of faith.*

Paul speaks of the Ephesians' faith in the Lord Jesus—our faith—confidence in Jesus, His grace, forgiveness.—What has Christ's ascension to do with it? It makes our faith sure, Christ crucified is glorified, His merit in heaven, etc.—Our ascended Lord the rock for faith to rest on.

II. *The everflowing fountain of love.*

Paul gives thanks for the love of the Ephesians,

the fruit of their faith and enkindled by the love of Christ—our love likewise.—What has Christ's ascension to do with it? The sum of His love exhibited in His birth, life, suffering, death, now at God's right hand; He did not only, He does now love us with all its fulness.—If He had vanished in the grave with His love—? But now our love in the sunshine of His forever.

III. *The ever open door of supplication.*

Paul prays for the Ephesians to the "Father of glory," the "God of our Lord Jesus Christ."—Our prayer.—What has Christ's ascension to do with it? Christ our Representative in heaven and secures the answer to our supplication. "Whatsoever ye shall ask in my name," etc.

IV. *The ever shining sun of wisdom.*

Paul asks that "the spirit of wisdom," etc., may be given the Ephesians, "the eyes of the understanding enlightened," etc., v. 18.—Our need and prayer the same.—What has Christ's ascension to do with it? Nowhere on earth will you find this "wisdom"; Jesus is the light of the world, He must give it, and He is ascended on high. If He were not there the sun of wisdom would be gone from the heavens.

V. *The ever effective fulness of power.*

Paul asks that the Ephesians may know "what is the greatness of His power," etc., v. 19-22. God's power in Jesus.—What has the ascension to do with it? He is raised as our Lord and set on high above all principalities, ruling us, and none can interfere, etc. The gates of hell shall not prevail. If He, our King, were not on high—?

VI. *The ever abiding goal of hope.*

Paul would have the Ephesians know "What is the hope of His calling," etc., v. 18.—We should know the same.—What has the ascension to do

with it? He the Head, we the body, v. 22 and 23. "Can the Head rise and leave the members dead?" ("Lasset auch ein Haupt sein Glied welches es nicht nach sich zieht?") His will that we shall be with Him where He is.—If He were not on high—?

Concl.—Remove the ascension and a vital part is gone. All faith, love, prayer, wisdom, hope of protection and help, hope of salvation hangs upon the ascended Lord.

EXAUDI.—I JOHN 3, 19-24.

Introductory Note—Thomasius has written over this text the word "Prayer." At first thought this element might be overlooked or only casually referred to, and yet taken as the central theme all else in the text finds its proper place, and the whole forms a proper introduction to the coming festival.

Intro.—We see not Christ, yet we commune with Him by prayer. Therefore He sent us His Spirit.

DO YOU PRAY?

- I. *With a repentant heart?*
 - a) "If our heart condemn us," it is right, repent.
 - b) Only true repentance can pray (many impenitent supplicants).
 - II. *With a believing heart?*
 - a) "God is greater than our heart," forgiveness for all the sin that condemns us.
 - b) Only true confidence, faith, can pray (unbelieving petitioners).
 - III. *With an obedient heart?*
 - a) "He that keepeth His commandments dwelleth in Him, and He in him." Continuance in sin separates from Christ.
 - b) Only the obedient can pray; he who holds to sin
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and does things that are not pleasant in His sight, v. 22,—how can he pray?

IV. *With a trustful heart?*

- a) "Whatsoever we ask we receive of Him." He answers all who pray aright.
- b) Only a trustful heart can pray. Prayer dare not be a mere experiment. It is so treated by many, and they ask amiss.

V. *With a spiritual heart?*

- a) "And hereby we know that He abideth in us, by the Spirit which He hath given us," the Spirit of repentance, faith, obedience, trust.
- b) Only a heart in which this Spirit dwells can pray. There is no prayer without the Pentecostal Spirit of prayer; the unspiritual cannot pray.

PENTECOST.—HEB. 8, 8-11.

Introductory Note—This text has nothing to say directly concerning the wonderful miracle celebrated in the Pentecostal festival, and yet it is a good text for the day. Pentecost is the key that unlocks the meaning of these words, the only key. The text is especially fine, in that it brings the burden of Pentecost down to us and in our very midst as a living, ever potent reality. There is an "Israel" such as is described in verses 10 and 11, and you and I are of this sacred people; and this Israel is the work of the Holy Spirit. Thomasius heads the text: "The law in the heart, the new covenant." Caspari in his studies advocates the adding of verse 12 to the text, for obvious reasons.

Intro.—The first great outpouring of the Spirit and the first mighty result in the 3000.—The continued outgoing of the Spirit and the result at the present day.

A PENTECOSTAL PEOPLE.

I. *In the Pentecostal covenant.*

- a) The old covenant abolished, v 9.

- b) The new covenant "after those days", in Christ, through His Spirit.
- c) The covenant of Baptism, of faith.

II. *With the Pentecostal heart.*

- a) "I will put my laws into their mind," the "good and gracious will of God" (Luther: 3d petition).
- b) "All shall know me, from the least to the greatest," the result of His laws in our mind.
- c) The worship, obedience, prayers of faith, the result of knowing Him: "to me a people."

III. *Beneath the Pentecostal blessings.*

- a) Daily forgiveness (3d article, Luther).
- b) "I will be to them a God," showering untold blessings upon them.

DAY OF PENTECOST.— Acts 2, 22–39.

Introductory Note—The designation of this text is: "Peter's Pentecostal Preaching." The text is rather long and contains many points of difficulty. Naturally the preaching will be the point for us to utilize.

Intro.—"Come Holy Spirit"—through the Word and Sacrament, even as He was imparted to the multitude at first.

THE SPIRIT OF PENTECOST IN OUR PREACHING.

- I. *The contents which this Spirit gives to our preaching.*
 - a) The Spirit produces preaching.—Christ anointed preached, the apostles likewise, the Spirit promised to those sent to preach.—Preaching the necessary means for spreading, etc. The church.
 - b) The contents of this preaching.—Not the notions of men (false preaching without the Spirit); "He shall take of mine"; Christ and the things of Christ.
 - c) This preaching we have.—Do we appreciate it and employ it?

II. *The effect which this Spirit bestows upon our preaching.*

- a) Preaching has an effect.—“It shall not return void”; “it pleased God by the foolishness of preaching to save.”—Men hinder the salutary effect, lose much of the blessed effect, yet no man wholly the same after preaching.
- b) What is the effect?—“They were pricked in their heart,” repentance.—“Men and brethren, what shall we do?” Believe!—Further effects upon believers.
- c) This effect among us.—Some would have another effect and preaching accordingly. But God be praised for every repentant etc., heart.

III. *The blessings which this Spirit imparts through our preaching.*

- a) Preaching does more than create effects in us, it imparts gifts, treasures, blessings, in a way no human word can do, as a true means or channel of grace.
- b) He that believes has what these words say and declare (Luther)—forgiveness of sin, life, and salvation—the gift of the Spirit—the indwelling of God.
- c) These blessings among us.—Every believing heart rich in them.

TRINITY.—1 COR. 12, 4-13.

Introductory Note—The heading of this text is “Spirit, gifts, Lord.” Why such a heading the writer is unable to say. This text is in part that for the tenth Sunday after Trinity in the old Epistles. It links itself very closely to the foregoing festival, and is meant to conclude the series up to this point. It is fitted for the present Sunday by the trinitarian reference in the first three verses.

Intro.—Trinity, the day; Trinity, “the same Spirit”, “the same Lord”, “the same God.”

THE TRIUNE GOD THE FOUNTAIN OF GRACE.

I. *In preparing salvation for us.*

- a) How did the three Persons become known to us? How did they draw nigh us? How do they come to shower gifts upon us? How do they come to dwell in us?
- b) Christmas, Easter, Pentecost; the great preparation of salvation.

II. *In bestowing salvation upon us.*

- a) Baptism, the Word, Communion.
- b) Faith (one with Christ; many members and one body).
- c) Christian life, under the hand of the Father, Son, and Holy Spirit, under the blessings of His gifts, administrations, and operations.

III. *In spreading salvation through us.*

- a) The gifts which the Father because of the Son bestows upon us through the Spirit, v. 7-11.
- b) These gifts "to profit withal", not merely for ourselves, but especially for others, to help the brethren, to aid in making others to be brethren.

 BIBLICAL RESEARCH NOTES.

EGYPTIAN REFERENCES TO THE ISRAELITES.

Prof. Flinders Petrie has found an inscription of King Mer-en-ptah (or Men-ep-tah), in which he speaks of an expedition to Syria and the crushing of the people of Israel. In the *Independent* of May 14, we find the inscription (or a translation of it), along with the following comments:

The new inscription of Mer-en-ptah we now have translated in Professor Petrie's article in the May *Contemporary Review*. It mentions the name of Israel as a people conquered by Mer-en-ptah in Palestine. This is the first men-

tion ever found, on any of the Egyptian monuments, of the Israelites. They have been found over and over again on Assyrian monuments, but for all the monuments have told us hitherto, there might never have been such a people as the children of Israel. That part of the inscription which contains the name is as follows:

For the sun of Egypt has wrought this change; he was born as the fated means of revenging it, the King Mer-en-ptah. Chiefs bend down, saying, "Peace be to thee"; not one of the nine bows raises his head. Vanquished are the Tahennu (N. Africans); the Khita (Hittites) are quieted; ravaged is Pa-kanana (Kanun) with all violence; taken is Askadni (Askelon?); seized is Kazmel; Yenu (Yanoh) of the Syrians is made as though it had not existed; *the people of Ysiraal is spoiled, it hath no seed*; Syria has become as widows of the land of Egypt; all lands together are in peace. Every one that was a marauder hath been subdued by the King Mer-en-ptah, who gives life like the sun every day.

Of the places mentioned, Kanana is probably Deir Kanun, five miles southeast of Tyre. Kasmel is not known, and Yenu is a town near Tyre. The name Ysiraal cannot well be Jezreel, as it is not spelled with a z, and besides they are called a people and not a town.

The great question is here whether this invasion took place before or after the Exodus. Professor Petrie is inclined to believe that it took place before the Exodus; and that the people of Israel were another branch of the Israelites, who either did not go down into Egypt, or who, according to a suggestion which we remember was made twenty years ago by Professor J. A. Paine, returned to Palestine, soon after going into Egypt, perhaps when Jacob's body was carried back for burial, or they may have represented a branch of the people who, at the beginning of the forty years' wandering, entered the promised land.

At any rate, this inscription will not settle the question, Who was the king of the Exodus?

ANOTHER of these wonderful recent discoveries in Egypt, which follows very closely upon that of Prof. Petrie, is recorded by Prof. Sayce in an article in the *Athenaeum*. It presents some very curious similarities of names, akin to those which prevailed among the Israelites. Of course it is as yet too soon to form any conclusion from these facts. Prof. Sayce says:

Dr. Spiegelberg tells me that he has found another mention of the Israelites in another inscription of Men-ep-tah [same as Mer-en-ptah]. It had not been noticed before, because only the first part of the name is preserved. The name is written I-s-i-r-a-e-l-u, with the determinatives of "man" and "woman." Dr. Spiegelberg reads a paper on the inscription before the Berlin Academy at the beginning of next month. The *stele* is now on its way to Gizeh; but I examined it before it was removed from the place where it was found. It is curious that the Governor of Kush under Men-ep-tah was Mesu [Moses], whose inscription has been published by Lepsius, while the high priest of Amon was Lui [Levi], and one of the Theban princes was named Pinehas [Phinehas] "the Negro."

THE CHARACTER OF THE TABLETS LATELY DISCOVERED IN BABYLON.

The Leipzig *Kirchenzeitung* gives an account of a rich collection of Babylonian tablets that have been presented recently to the Royal Museum of Berlin by James Simon. These tablets do not, indeed, equal in value the correspondent tablets from Tel-el Amarna, presented eight years ago to the Museum by the father of the donor, but, nevertheless, are of rare interest for the study of early Babylonian antiquities.

In all, there are about five hundred clay tablets covered with old Babylonian inscriptions, which tablets have been unearthed in the wellknown South Babylonian field of Tello. In all probability they constitute a portion of a larger collection, parts of which have already found their way into different European museums. The bulk of the find has been taken from the Temple archives of Tello, and date from the reigns of the South Babylonian kings In-Sin, Gamil-Sin and Bur-Sin, who, about 2500 B. C., were the sovereigns of the city of Ur, of the Chaldees, known from the history of Abraham.

The external appearance of the tablets is varied. Some are in squares and cubes, and others in the form of a half globe. In size they vary from two and one-half centimetres to twenty-five centimetres.

The writing itself is at times microscopically small, and at times it is very large and very old. In some cases the

seals are impressed upon the tablets themselves; in other cases, they are found on a clay covering which encircles the tablet and contains a short index of its contents.

The method of marking the date is unique, namely, the employment of notable events in the year; *e. g.*, one tablet is dated "from the year in which King Bur-Sin destroyed the city of Urbellum"; another date is "the year when King Ine-Sin destroyed the cities of Simuru and Lulubu for the ninth time"; a third is from the year "when the God of the Moon, the Lord, delivered the oracle," etc. In case a certain year was not marked by a particularly prominent event, the year or years preceding are mentioned; *e. g.*, "in the year after the year when King Ine-Sin destroyed Anshan" is found on one tablet. Sometimes the year is not mentioned at all. The city of Tello, whence inscriptions have come, was in olden times called Lagash, and possessed a large number of richly endowed shrines, the management of which is often mentioned in these tablets.

In some cases the writer gives brief reports of separate transactions, *e. g.* of the income of a number of sacks of corn which a farmer brought in from his field, and of the payment of a certain amount of grain as pay for his work. In other cases the writer gives a summary of such individual notices on a single tablet to cover the business of a whole day, as these had been reported by the various persons in charge. Then there are also summaries of receipts and disbursements covering the period of a half or an entire year.

But not only do these tablets give the details of the temple management, but also an abundance of other data that throw light on old Babylonia. Thus one of the tablets reports the amount of grain sown on a certain field and the amount reaped, from which we see that the Babylonian farmer expected a return of from fifteen to fifty fold of what he had entrusted to the soil, which forms quite a contrast to the 200-fold returns claimed by Herodotus for the Babylonian field-toiler.

THE GREAT CITIES OF BASHAN.

Dr. Porter, of Belfast, a noted traveler in his day, writes: "I remember well how in former days, I studied the geography of Palestine, and with what interest I read of the great cities and warlike exploits of Og, the giant

king of Bashan. I observed with no little surprise that a single province in his little kingdom contained, according to the Bible, 'three-score cities, . . . fenced with high walls. . . besides unwalled towns a great many.' I remember how, on turning to my atlas, I found that the whole of Bashan was not larger than an ordinary English county. I was astonished, and though my faith in the divine Word was not broken, yet it was sorely tried, for I thought that some strange statistical mystery hung over the passage. That one city nourished by the commerce of a mighty empire, might grow till her people could be numbered by millions, I could well believe; that two or three might spring up in favored spots clustered together, I could also believe; but that sixty walled cities, and unwalled towns a great many, should exist at such a remote age, and far from the sea, and with no rivers, and with but little commerce, appeared altogether inexplicable. Inexplicable as it appeared, it was strictly true. On the very spot, with mine own eyes I have verified it. More than thirty of these great cities I have myself visited. When standing, on one occasion, on the summit of the mountain range of Bashan I could see at a single glance every city the sacred penman referred to. Many of these, deserted for centuries, maintain still their massive walls, to bear testimony to the truth of revelation."

MER-EN-PTAH AND HIS INSCRIPTIONS.

Notator, in the *Freeman*, says it is now believed by scholars that Mer-en-ptah was the Pharaoh drowned in the Red Sea. He began to reign amidst great prosperity, but the close of his reign is passed over by the monuments in silence, and no mummy of him has been discovered.

Now Prof. Petrie has discovered the ruins of a temple built by him. In this is a granite block on which are carved a list of his own deeds, 6,000 hieroglyphics being on the stone. He boasts in this of having crushed the Israelites. One inscription reads, "The people of Israel are subdued; there will be no ———." The word which we leave blank can mean either "going out" or "seed." The clause may mean "there will be no exodus," or "there will be no seed." Is this a reference to the killing of the infants, or a threat of extermination?

FUNERAL SERMON.

BY REV. E. L. S. TRESSEL, A. M., BALTIMORE, MD.

TEXT: MARK 10, 14.

Beloved Parents in Jesus: You have the sympathy of all your dear friends in your bereavement. This is not to be despised. Sincere sympathy affords comfort. It lightens the grief, it lessens the sadness which you now experience. But if this were all you had to comfort you in the death of your little one your consolation would be very far from complete. Yes, even the bitterest sting would be left behind and the very power of sorrow would be unbroken.

With the eye of faith you can to-day behold your child in its eternal home. Its soul then is with the Lord and the angels and the spirits of all just men, and with the same eye of faith you see its body arise from the dead on the last day and reunited with the soul live forever in the home made ready by Jesus.

This is your real joy to-day. While tears of sorrow flow they ought to be tempered with thoughts of joy. All your experiences of this hour are not on the side of grief, but some of the liveliest and most soul-stirring and invigorating are on the side of joy.

Your child had not passed out of the years when it by wilful sin lost the grace of regeneration. Its heart remained a throne of God, its body a temple of the Holy Ghost. You therefore need have no shadow of doubt that your darling not only was in life, but is now and ever shall be a child of God, a companion of angels and of saints.

THE CERTAINTY OF THE BLESSED STATE OF YOUR CHILD IS
THE COMFORT WE OFFER YOU.

The Savior's words apply to our children, both

- I. *Here in time,* and
- II. *Hereafter in eternity.*

I.

When the Master said "Of such is the kingdom of heaven, He did not affirm this of all children in general regardless of His blessing. Without controversy He would

have all children brought to Him that He might bless them and declare of them all of such is God's kingdom.

When the Psalmist writes: "Behold I was shapen in iniquity and in sin did my mother conceive me," he expressed not only the truth respecting his own conception and birth, but the dreadful truth of universal application to all born after the usual order of nature as can be clearly seen in the case of infants, through their sickness and death, the cause of which the Word of God imputes to sin.

Our text then was not a declaration by Jesus of the naturally inborn condition of those children whom He blessed and those whom He would afterwards, in the ages, bless. They were all born in sin and were the children of wrath by nature.

Neither did He declare this on the mere basis of His atoning death. The sins of no one are actually taken away just by virtue of the merited and unappropriated gift of salvation. The Gospel order, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned" (St. Mark 16), is just as applicable to babes of a day as to men of mature years.

Those children whom Jesus blessed were doubtless little Jewish boys and girls. The boys had been circumcised. They all stood in covenant relation with God and God's grace dwelt in them. In this case Jesus' blessing was an additional measure of grace bestowed upon them.

Even if it could be shown that these little ones were not children of the covenant prior to this blessing they were made such by it and upon the strength of this change of their relation to God and of their change of heart they were declared children of the kingdom.

That which Jesus required of Nicodemus (St. John 3) He exacts of all infants. All have sinned and come short of the glory of God,—children by original sin and adults by both original and actual sin—and therefore a new life is required in all.

And as circumcision and the offering of the children in the temple were necessary to bring them into covenant relation with God and produce in them a new life under the first testament, so is baptism now necessary for the introduction of children into the Church of Christ by regeneration.

How man's darkened reason rebels against this! How can little children believe is a familiar exclamation. To the enlightened and Christian mind there is not so much

difficulty about the possibility of an infant's believing when baptized as there is about an adult's conversion. God's grace comes upon the child in baptism and overcomes its original opposition. The same grace comes to an adult and meets both his original hatred and his actual and confirmed opposition to God's grace.

But all this aside, Jesus shows children can and do believe. He says (St. Matt. 18), "Whoso shall offend one of these little ones which believe in me it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea." These little ones were first of all children, and then all other beginners and weak ones in faith.

Furthermore our Savior presents little children as models in the kingdom of God.

Bereaved parents, your little one belonged here to the company of those whom Jesus blessed. You brought it to Him in baptism, and He received it and blessed it by regenerating it. "Their angels do always behold the face of my Father which is in heaven" (St. Matt. 18). There is no place on earth where the Holy Ghost more fully reigned and where He delighted more to dwell than in the soul and body of your little one. What more can be said? What greater comfort can be offered you?

True, our Savior was speaking of living children in our text, but not to the exclusion of those who have died in Him. What He said of those who are living is just as true of those who are dead.

II.

Christ said, "Of such is the kingdom of heaven." The kingdom of God is on earth. It is within you. It is not only upon earth.

"The saints on earth and those above
But one communion make."

The name indicates its origin, its nature and its goal. It comes from heaven. It confers the powers and gifts of heaven. It leads back to heaven. Jesus came down from heaven. He became man. He atoned for sin. He by His Spirit brings children and adults into His kingdom. His fulness is imparted to the children: They, too, shall "serve Him in everlasting righteousness, innocence and

blessedness even as He is risen from the dead and lives and reigns to all eternity."

Death does not break up the continuity of the new life. The body is sown in dishonor but it is raised in glory. The soul does not die but goes to God who gave it. The new powers imparted to the soul are so intimately interwoven into its very fibers that they become a part of it. As there has been a new birth so is there a new life. While the essence of the soul is not changed yet it receives new qualities or properties which constitute the new life and bring it back into its rightful and eternal relation with God.

What a contrast this sweet and Scriptural doctrine is to that dreary speculation which makes no provision for babes in God's kingdom here on earth and consequently must make their eternal prospects shadowy.

A difficulty or two are suggested to some minds who have these things presented. Can any comfort be given those parents who through no neglect of theirs lost their children by death before they were baptized? To those we say: God does not require impossibilities of His people in the use of His appointed means of grace. He can regenerate such babes outside the ordinary application of baptism. We have reason to believe, knowing as we do God's burning love for us, that He will apply regenerating grace to such children before their death. And we have a word of God which justifies such hope. "For the promise is unto you and to your children and to all who are afar off, even as many as the Lord our God shall call" (Acts 2).

But what shall be our position regarding the children of the unbelieving and heathen worlds which die in infancy without baptism? We have no certain foundation on which to base a judgment and lest we err or give an opinion which encourages indifference and makes men more secure or occasions unnecessary distress, let us be willing to confess in this case we have no clear Word of God, and cheerfully leave such children in the hand of Him who does all things good and right.

We, however, who have the sure hope of the salvation of our little ones will live in thankfulness and joy and holy fear, using the means of grace diligently and teaching our children to do the same and when our little ones are claimed by death we shall let the word of Jesus abide in our heart which says "Of such is the kingdom of heaven." *Amen.*

NOTES.

THEOLOGICAL SEMINARIES IN THE UNITED STATES. — The report of the Commissioner of Education gives some interesting facts in regard to theological schools. The Presbyterians, including the different bodies, North, South, United, Cumberland, etc., have the largest number of seminaries and 1,375 students, or 17.9 per cent. of the whole. The Roman Catholics have 1,250; Baptists, 1,101; Lutherans, 938; Methodists, 924; Congregationalists, 626; Protestant Episcopal Church, 444; Disciples of Christ and Christians, 366; the remaining 634 being divided among all the other denominations.

The Presbyterian seminaries are also well endowed; with 167 professors, they have funds aggregating \$6,372,-618, nearly \$40,000 to each professor. Then endowments at Union Seminary, in New York City, and Princeton, amount to nearly \$100,000 for each professor. Next come the Protestant Episcopal and Congregational seminaries, with an average endowment of about \$35,000 to each professor.

The Southern Baptists, with their great number of members, 1,280,066, have only one theological seminary, at Louisville, and the Southern Methodist Episcopal Church, with 1,209,976 members, has also but one seminary, Vanderbilt University, Tenn. The Baptist seminary at Louisville has, however, the largest number of students of any seminary in the United States, 268. Aside from this, only five seminaries have over 200 students, namely, Chicago Theological Seminary (Congregational), McCormick Theological Seminary, Chicago (Presbyterian), Princeton, the Roman Catholic Seminaries of St. Francis of Sales, in Wisconsin, and of Sainte Sulpice, at Baltimore.

Looking at the proportion of theological students to the membership in the denominations, it is stated that the Congregationalists rank first with 12 theological students for every 10,000 members; next come the Presbyterians with 11 students for every 10,000 members, then the Episcopalians with 8 theological students to every 10,000, and the Lutherans with nearly the same number. In the Catholic Church there are not quite 2 to 10,000 members; in the Methodist Church a fraction over 2, and in the Baptist nearly 3.

It is stated that a larger number of theological students

have received a collegiate training than of any other class of professional students. Out of 4,699 who answered the question, 2,185 had received the degree of A. B. or B. S., showing that fully 46 per cent. were graduates of colleges.

THE STATISTICS for the past five years of the Lutheran churches of the whole kingdom of Saxony show that 3,350,000 souls are being cared for by 1,316 pastors. There were 1,300 accessions from other churches, and 3,400 withdrawals to the same; viz: to the Roman Catholic Church, 200; Baptist, 450; Methodist, 700; Irvingites, 1,200; miscellaneous, 800. About two-thirds of those entitled partook of the holy communion. 96 per cent. of the children were baptized and 97 per cent. of the persons dying received a Christian church burial. The benevolent collections increased 25 per cent. From the state funds there were received \$550,000 annually, to supplement the incomes from taxation and endowments.

FOREIGN MISSION UNION. — In Halle, a foreign mission union has been organized among the students. The general appeal which led to this reads as follows: "University students in the broadest sense of the term are welcome. And yet not such students as wish to escape their official examinations; not such candidates as would like to go abroad for five years, in order to return and receive a fat parish; — but students and candidates whose hearts burn with love to Jesus and who would consecrate their whole lives to their crucified and risen Lord. For he only who knows from experience what sin and grace are, can gain lost souls for Christ. We desire no mere enthusiasm which is soon dissipated, but rather obedience of faith; no vows taken in joyful excitement, but rather beseeching petitions in earnest prayer unto God."

SIMPLY phenomenal has been the amount of money spent during the past eight years for the erection of magnificent Protestant churches in Berlin. In 1889 a movement was inaugurated for the purpose of meeting the wants of the masses of the German Capital who so sorely needed church homes. The leader of this propaganda was a con-

servative Protestant nobleman, noted for his positive Christian convictions, Count von Mirbach, the Chamberlain of the German Empress. He recognized the fact that the Berliners would rather contribute toward the erection of large and magnificent structures, and the result has shown that he thought wisely. In May, 1890, the "Evangelical Society for the Erection of Churches in Berlin" was organized, and can now look up thirty-three new Protestant churches as the outcome of their agitation. Several of these structures, as the Emperor Wilhelm Church, are monuments of the architectural art. Up to this time Berlin could boast of only 37 churches. Mirbach and his society found influential helpers in the Emperor and Empress, who together began by subscribing 900,000 marks, while the wealthier congregations gave 300,000, and seventy friends of Mirbach added 320,000, so that within the first few months the sum of 1,509,000 marks were on hand. With the erection of the first churches the interest increased, and in all 22,000,000 marks were expended for this purpose. Of this sum the Imperial house gave considerably more than 4,000,000; the Protestant congregations of Berlin nearly 5,000,000; the Magistracy of Berlin more than 3,000,000; the Church authorities 2,000,000; other congregations more than 1,000,000, and the individual contributions amounted to more than 7,000,000. These churches are now all in use and generally are well filled with worshipers. Mirbach and his society have done a noble work.

THERE are 17 Lutheran churches, including Swedish and German, in the French capital. The Reformed have 12 churches, Methodists, 4; Free Protestants, 3. The Christmas offerings in the churches were devoted to the poor. A fair for the benefit of the parish deaconesses will be held in March.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XVII.

JUNE, 1897.

No. 3.

THE CALL TO THE MINISTRY, OR THESESES ON THE FOURTEENTH ARTICLE OF THE AUGUSTANA.

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THESIS III.

It does not rest in the arbitrary will of the congregation to call a minister or not; for God, who no longer, as in the Old Testament, immediately calls persons to this office, but mediately, through the Christian congregation, through men, has in duty bound the congregation to do this.

Again we turn "to the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Is. 8, 20. In Acts 20, 28, Paul called the elders of the Church of Ephesus to Miletus, and through them speaks to "all among whom I have gone preaching the kingdom of God," saying: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." True, this command was given directly to the elders, but it was for the welfare and benefit of all the churches, which could not exist or prosper long without such shepherds. It was a command of the Lord substantially the same as He gave to the whole Church in Matt. 28, 19-20. What God commands must be done. To refuse to comply is rebellion. All Christians must do what they can toward the fulfillment of His commands, especially when such particular commandments are given and concern every one. Eph. 4, 11-

12: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." To neglect to call ministers whom Christ gives and sends according to this promise to all churches, is to refuse these gifts, and to refuse to be "perfected" and "edified" by them, without which edification no congregation can live and prosper, but must finally die a spiritual death.

In these passages the Lord institutes the ministerial office for the "perfecting of the saints and the edification" of the Church of God. And here He also commands His Church to operate or put it into working order, and promises to be with it, to preserve and bless it to the end of the world. Now the Church necessarily requires such spiritual gifts, in order that the Word may be publicly preached, that it may not be bound, but be free and glorified. If any one should say, as we are sometimes obliged to hear: "I do not need to go to church any more. What do I want with a preacher? What they preach there I have heard more than a thousand times," such a person regards the divine order with contempt, and manifests such pride which in the end will destroy his soul. For his pretended faith consists in mere boasting; for it is without love for the brethren, and is therefore a dead faith, which leaves him dead in his trespasses and sins. 1 Cor. 12, 28-31; 2 Cor. 5, 18; Jer. 3, 15; Is. 49, 1, all show that it is God's will and order to "perfect" and "edify," that is, to prepare and build up His Church on earth through the ministers of the Word. And in Matt. 9, 38, the Lord commands us to pray for them, that the Lord should send such laborers unto His people every where. Now what we pray for we must do our part towards its fulfillment, we must accept the gift also with thanks and cherish it as from our greatest friend in heaven and on earth, or our prayers are fraudulent. Besides, in 2 Cor. 3, 5, we see that without these gifts of the Lord, we are not of ourselves sufficient even to think anything as of ourselves, and that our sufficiency is of God. This passage in its context proves that it is by the ministers of Christ sent unto us, that the Word of God as an "epistle is written in our hearts," 2, because it is the ministration of the Spirit.

The Lord qualifies persons for this office, He calls and elects them through the congregation. Therefore the congregation is commanded by the Lord and is in duty bound to permit Him to perform His work through it in His own order. It does not depend on the arbitrary will of the congregation to suspend for any length of time or entirely refuse to call or have a minister. For there is great danger in such a course. If we do not call a minister of Christ, the devil is sure to send us one of his own. See Matt. 7, 15; 24, 24; 1 John 4, 1; Gal. 1, 8-9.

That God no longer calls any one immediately as He did His public servants in the Old Testament, by His own personal testimony or voice, but mediately, that is through means, through men or the Christian congregation, appears from Heb 1, 1-2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath *in these last days* spoken unto us by His Son." And chapter 3, 15, Paul says: "To-day if ye will hear His voice, harden not your hearts." The voice of Christ to-day is heard through His ministers. God no more speaks or reveals Himself or His Word in His own person or immediately, for the canonical books of the Old and New Testament, containing God's personal revelation unto mankind, are closed. On this account the age of the apostles is called in the New Testament "the last days" as above in Heb. 1, 2; "the fulness of time," Gal. 4, 4; Eph. 1, 10; "the last times," 1 Pet. 1, 20; "the end of the world," Heb. 9, 26. That is, those times were the last times to the end of the world in which God has been pleased to give us a personal revelation of Himself, His Word and will, established and confirmed by Him through great supernatural signs and wonders. All that come afterwards are false prophets, who never did and never can of themselves or others produce real miracles. Even the master of the false prophets only can produce false signs and appearance of miracles. It is therefore sinful, and a want of confidence in God, to expect any other revelation from Him, than that which is contained in His Word. Mark 16, 20. God reveals Himself now only through His Word, which by the Holy Spirit is committed with all its mysteries in trust unto His Church, and will preserve it together with His Church against all the persecu-

tions of time to the end of the world. The Church which has this glorious treasure has all things, all rights and powers which that Word conveys to immortal souls. It is through the Church therefore that God exercises the right and power there existing by virtue of the divine bestowal, and calls and elects persons to the ministerial office.

Every Christian congregation is in duty bound as soon as possible to establish the public office of the ministry in their midst. For faith cometh by hearing, and hearing by the preached Word. Thus we read in the Vth Article of the Augustana B. C., p. 110: "For the purpose of obtaining this faith, God has instituted the ministry, and given the Gospel and the Sacraments, through which as means, He imparts the Holy Spirit, who in His own time and place works faith in those that hear the Gospel, which teaches that through the merits of Christ, and not through our own merits, we have a merciful God, if we believe these things." In the Apology, B. C., p. 265: "For the ministry was appointed by God, and glorious promises are connected with it, Rom. 1, 16: 'The Gospel is the power of God unto salvation, to every one that believeth.' Is. 55, 11: 'So shall my Word be that goeth forth out of my mouth: it shall not return unto me void,' etc. If the sacrament of ordination be understood in this way, the imposition of hands could also be called a sacrament. For the Church is commanded to appoint ministers and deacons, as it is a great consolation to know that God preaches and works through men, and those appointed by them, we should highly applaud and venerate such appointment, especially against the wicked Anabaptists, who despise and rail against such appointment, as well as against the ministry and the external Word."

Luther writes, vol. 15, p. 6: "Now the call to the ministry is two-fold: one takes place without means, from God; the other through men, and likewise also from God. The first is not to be trusted, unless it be proven by signs and wonders, as were done by Christ and His apostles, who confirmed their words by signs following. Mark 16, 20. Therefore when they come and say, God has called them, the Holy Spirit urges them and they must preach; then ask them boldly: What signs do you work, that we shall believe? Surely, we cannot listen to you upon your mere

say so. Yea, even if you should do signs and wonders, we will first examine your doctrine, whether it also agrees with God's Word. For false prophets can do wonders also, as Moses said to the Jews, Deut. 13, 1-4: 'If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them: Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him.' Therefore let us take heed of those fellows, who boast of the Holy Ghost, that they may not mislead us from the real, true Word of God. By no means believe them, unless they prove their spirit by wonders, and then see to it, whither the wonder-signs lead, for the devil can also do wonder-signs.

"The other call takes place through men, and the same is also from God, but through means. And this is a call of love, just as one is elected from the crowd as bishop or minister, of whom we are assured that he knows God's Word and can also impart it to others by his teaching and preaching." See Luther, vol. 34, p. 280: "I know several persons myself, who think we need no preachers or pastors, and that they must suffer priestly customs and old traditions for their priest's sake; and that the salaries and costs which yearly accrue to them, might be used in other and better ways; just as though they were, as one said, a necessarium malum (a nuisance). Especially the nobility and some sharpers say: Have we not books, where we can read it just as well as though we heard it in the church from preachers? Yes! you will read the devil into your head, who has then possessed thee. If our dear Lord God had not known that the ministerial office was necessary, He would have been so wise and prudent, that He would not have preached to thee through Moses, and according to your godless, satanic and foolish thoughts and talk, it would not be necessary that He should again have ordained the

Levitical priesthood, and at all times send forth prophets, as He says Himself. He would also command the ministers and pastors of our time to stay at home." In vol. 9, p. 315, he says: "But even when the Word comes from the pulpit, it will help but little, if some can read the Scriptures for themselves alone and dream that they need no preaching. Meantime where does the other great crowd remain who is to be taught? Behold, how has it turned out already with the poor people of our day, who are misled by pecuniary prophets and factions?"

"Therefore let every one first help, that the Word of God be every where publicly preached and heard, and thus see to it that the Church be properly provided and edified; then let him put the wedding garment on himself, of which the Gospel speaks to-day, and let him think that he too is earnestly meant in the Word of God, and not think with the carnally secure spirits: 'O, I have enough of parson and preacher; I can read and hear it when I wish, and daily have it too: I must first see where I get my bread, others may look out for themselves.' No, my dear sir, beware, it may soon fail thee unobserved, and you be found without the wedding garment and perish, or be misled ere you are aware. Whose then will be the fault? Certainly your own, who would not hear the admonition of Paul: 'See then that ye walk circumspectly, not as fools, but as wise.' Now men should buy while the market is before the door. For as the world conducts itself, it will not long keep what it has. Every where those are found who diligently seek to drive away the preachers, or oppress them by hunger and poverty, or other secret tricks, only to get them out of the way. Very well, indeed this will not cost much trouble and labor; even as it is they will get rid of them soon enough, and have instead deceivers in abundance. But I would much rather burn in hell with Judas the traitor, than be guilty of laying waste a single congregation, or making room for one deceiver. For the betrayer of Christ will not have to endure such insuperable pain, as he through whose fault innumerable souls are lost."

Again Luther writes on this point, vol. 6, p. 321: "Although God spoke to Paul immediately down from heaven, yet He would not thereby abolish the office of the ministry,

nor make a particular office for any one. He could indeed have commanded him from heaven through the voice what he should do; but he directs him to the pulpit and to the pastor, there he must hear and learn, what must be learnt. For our dear Lord will furnish no one with anything particular, but gives His Baptism and Gospel to the whole world, to one as well as another. There he may learn how he must be saved, and not wait to see whether God will make something special or new for us, or send us an angel from heaven. For it is God's will that we should go and hear the Gospel from those who preach it, there shall they find it and nowhere else.

"Hence, it does not appear quite fair, that those who are on the search for something special, that they should find the devil for their pains. The factious spirits, Carlstadt, Muenzer and others, sit them down in some corner and there wait for our dear Lord God and on His Holy Spirit; then comes the devil and infatuates and possesses them, that they would force our dear Lord that He should let them see something extra. Then God ordains that the devil should descend upon them in the form of an angel, and serves them right. For God did not serve Paul with anything extra, who even heard the personal voice and word of Christ the Lord, and was to be the greatest preacher, but he had to go into the city and hear Ananias. Here He speaks: 'Go into the city;' and will do nothing extra for him. He does not proceed to teach and baptize him there in the field, but directs him thither where His Word and Baptism is found. And Paul willingly obeys the command of the Lord, although he as yet does not know where he shall be, nor who shall instruct him.

"Then our Lord sends Ananias to preach to him, who baptizes him and lays his hands upon him and says: 'Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.' Acts 9, 17.

"Thus Paul receives his sight, Baptism and the Holy Ghost through Ananias, who was not a finger to Paul, but was to him as a little wax-taper to the sun. From this little brimstone match, Paul must receive his light. From the

little insignificant doctor Ananias, the mighty doctor Paul must hear and learn what he must do."

Our Church father Chemnitz in his Examination of the Council of Trent says, in locus XIII de sacramentum: "That the ministry of the Word and Sacraments is instituted also in the New Testament by the Son of God, there is no doubt. The Church also has the command to call and appoint ministers. And the promise was added: I. That God would approve their ministry who are called by the voice of the Church and separated to this office. Thus Paul says, Acts 20, 28: That those who are mediately called are placed there by the Holy Ghost, to feed the Church of God. And in Eph. 4, 11, he writes that the Son of God gave as His gifts not only apostles, but also shepherds, and teachers, who are mediately called."

Tarnovus, another Lutheran father, in his work on the ministry writes, page 53: "The call of the Church is an act of God, according to which He separates those whom He has provided, Acts 13, 2; Rom. 1, 1; to be His co-laborers in the administration of His mysteries, 1 Cor. 3, 9; 4, 1; to His honor, 1. Cor. 10, 31; and to the preparation of the saints, Eph. 4, 12. For this reason it is said, that he hears or rejects Christ, Luke 10, 16, who hears or rejects His ministers, because the mediate as well as the immediate call is divine."

As this is important, especially for the people, we quote further from their great instructor, Martin Luther, Vol. 47, p. 163: "John here speaks of that sending which is manifold, John 3, 34, especially of the sending of the Son, and I have undertaken to treat extensively of this part. We speak of this sending in a twofold way, first that God sends His people without any means, as the Prophets and Apostles, Moses and Paul, who are not called through men as through means, but are sent forth from God without any means, and have the command from His mouth. But this kind of sending did not take place unless God desired to make a new beginning in something, as by Moses and the prophets. In the New Testament God has ceased, for the sending of the Apostles was the very last of all. This is that high sending which is from God alone.

"The other sending is indeed also from God, but takes

place through means, after the office is instituted by God, that preaching be done and the power of the keys exercised. This will then remain, and there will be no other ministerial office. But this does not take place without means. The office itself, as the Word of God, Baptism and the Lord's Supper, is purely without means from Christ. But after this Christ is no longer visible on earth. Here then there is a different sending, which is through men, but not of men. Thus we send and we call others also, and put them into the office, that they shall preach and administer the sacraments, and this sending is likewise also from God. For God has commanded them to do this, and when men assist, God Himself sends laborers thus into His vineyard, and yet He does this through men.

"Therefore every one must know that he must be sent; he must know that he is called, and not creep in of himself, but do it publicly. This is called a sending from God, and takes place likewise from men; as a city, country or other association, choose and elect individuals."

Luther, Vol. 17, p. 250: "That I preach when we come together in the congregation, is not my word and deed, but takes place for your sakes, and for the sake of the whole Church. Except that there must be one who speaks by the command and consent of the rest, who by hearing the sermon all confess to the Word, and thus also teach others. Hence, when a child is baptized, the preacher alone does not do this, but the sponsors as witnesses and the whole Church. For Baptism, like the word, and Christ Himself, is the common property of all Christians. So they also pray, sing and give thanks all together, and there is nothing there which one alone has for himself to do, but what each one has and does belongs also to the rest."

The doctrine opposed to this thesis is held by the Irvingites, who teach that they receive the office of the ministry by the laying on of hands in ordination; 2, by the Spiritualists, who contend that all Christians must be preachers; 3, by the Quakers, who claim that no special office of the ministry is necessary. Quaker Barclay writes: "Those who have the authority of this Spirit can preach the Gospel, even though they have not any human commission, and are ignorant of human knowledge." 4. The Methodists lay too

much stress on the so-called "inward call," so that the call through the congregation is ignored by them altogether, just as among the papists, the Romanists impose preachers upon the congregations by the bishops, such as the congregation often does not want and cannot use. 5. The Dunkers, Mennonites and others who cast lots for their ministers act contrary to the Holy Scriptures.

THESIS IV.

God, who has given and conferred this duty upon the congregation to call ministers, has also given it the right and conferred the duty upon it, on just grounds, to dismiss or entirely to depose them.

That the congregation has the right, power and authority, on just grounds to dismiss or depose their own ministers, follows from what has already been said and proven in the above theses. For, the dismissal of a minister is simply to free and separate him from the duties and responsibilities of his office in the congregation where he is. Now the same power that binds together must also separate. Hence it is evident that no one else can make him free from these duties or dismiss him, except the congregation. Of course it is God Himself who separates the bond and sends the minister away, but He does this through the congregation. For, in the call he has received, God both calls and sends him away. True, the charge can be vacated also without the dismissal of the congregation, when God for instance, calls His servant home to his heavenly reward; or again, when the servant takes a French leave for fear of the sheriff, or flies to new and rosier fields. God calls and sends away through the congregation. If therefore the minister does not wait or ask for the dismissal of the congregation, he tears himself loose from the constraints, commands and authority which God has placed over him for his and the people's good. His disregard of this order portends mischief somewhere. Either he fears to settle up his difficulties with his congregation, or does not want to be annoyed by urgent demands to square up old bills.

The congregation is presupposed to act in accordance with God's Word in dismissing their pastor, and not to

consult flesh and blood. But in either case, the congregation naturally has the right and power to dismiss their minister. True, they may not always do this in accordance with God's Word; yet the right is theirs, and where the right is, there also is validity. No one can prevent them from exercising their own rights and privileges. For this right and power to dismiss their pastor is an inalienable right, and dare not in any way be taken from it. The congregation may delegate one to exercise this right in their behalf, but the right itself cannot be delegated or given away. The minister who does not want it exercised by the people, is a hireling, and runs away without being sent away. For when the congregation dismisses him, he may be sure that it is valid, and that the voice of God is expressed in dismissal. An honest and conscientious pastor will not leave his congregation without receiving their honorable, or if it must be, their dishonorable dismissal. The congregation in the latter case being unruly and blamable. Yea, he should not be satisfied with an honorable dismissal merely, but request his former parishioners to send their greetings and well wishes, their love and prayers along with him, that God may bless him on the way. For a peaceable dismissal presupposes a recommendation, and a minister cannot fairly be recommended except by those who know him to be worthy of the office. And who should know this better than the people whom he served and know him? The congregation that calls him away, must always presuppose this condition in their call, when they call a person already in the office, if his congregation dismisses him. For this is the Lord's will, that he should be dismissed. If not, he would better stay where he is. Unless he is dismissed by the people who first called him, his call which he recognized to be from God, still binds him to stay. If he disregards all this, he cannot satisfy his own conscience that he did not run away from God's call.

The congregation also has the right, on just grounds, entirely to depose their minister from his office. Their right to this is based on *Matth. 18, 15-18*. For the minister must also bow to this power of the church, or congregation. Their duty to depose ministers worthy of punishment, who are too stubborn to admit their wrong, and will not give

way is also found in Rom. 16, 17. Now if these just grounds do not disappear, the duty will certainly follow, to exercise this divine right. The congregation can not transfer this right to depose their minister to the Synod, because it must nevertheless from the nature of things, reserve unto itself the right of the final decision, for to this they are in conscience bound, inasmuch as it is possible that the Synod might act against the conscientious conviction of the congregation. But this is not a transfer of the right which a congregation has, to depose its minister, to the Synod. For in this case the congregation only permits the exercise of a right which is inseparably its own, and which it can not give to any other body. So far as the relation of the congregation to its Synod is concerned, we must remember that the congregation is the divinely appointed court, when necessary to depose the minister, and not Synod. Just as little as the Synod dare assume the right to impose a minister, so little have they a right to depose him. Although, when we speak of the suspension of a minister by the President of a Synod, this is simply a suspension of this person from membership in the Synod, and conditionally influences the deposing of the minister on the part of the congregation, in so far as the congregation and Synod should stand and act in communion of the one Spirit. Nevertheless, the removal itself must then also take place by the congregation alone, as every single member of the congregation has something to say to it when it once comes so far, that his own minister must be deposed from office, from which it is evident that the congregation cannot transfer the right to depose their own minister from office to any other body.

In the Apology, B. C. p. 226 pp. 345, we read: "Ye ought not to receive or hear false teachers, because they are not in Christ's stead, but are "Antichrists." In regard to these, Christ clearly commanded, Matth. 7, 15: "Beware of false prophets;" and Paul says, Gal. 1, 8: "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed," P. 345. "Would to God that our adversaries would but once listen to the heart-rending complaints of all the churches, to the deep cries and groans of so many pious hearts. Our opponents do not forget the privileges of the church, or

their worldly interests; but about the condition of the most important offices in the church they are unconcerned."

Smalcald Art. p. 400. "Inasmuch, then, as these things are so, all Christians should be fully on their guard, lest they make themselves partakers of this impious doctrine, blasphemy, and unjust cruelty; and should withdraw from the pope and his members or accomplices as from the kingdom of Antichrist, and execrate it, as Christ has commanded: 'Beware of false prophets,' Matth. 7, 15. And Paul, Titus. 3, 10. commands: 'A man that is a heretic, after the first and second admonition, reject.' And 2 Cor. 6, 14. he says: 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, etc.'"

Luther, Vol. 22, p. 142: "As to the rest in such transactions, namely to judge of doctrine, to install and depose teachers and ministers, we must not be influenced by human laws, right, old traditions, use, custom, etc.; God grant, it be from pope or emperor, or appointed by princes or bishops, whether the half or the entire world observe it, whether it has lasted one year or a thousand years. For the human soul is an eternal essence, far above everything transitory; hence it must be ruled and controlled only by the eternal Word. For it is an outrage to rule the conscience for God by human right and old customs. Wherefore in this matter we must act according to the Scriptures and God's Word. For the Word of God and human teaching, both to rule the soul cannot fail to be opposed to each other. This we prove in the present treatise thus: Human doctrine and teachings have appointed and ordained, that we should permit doctrine to be judged only by bishops, by the learned and by councils; what they resolve the whole world must keep as right and as articles of faith, which their daily boasting concerning the pope's spiritual power sufficiently shows. For we hear scarcely nothing of them but the boast, that he has the power and right to judge what is Christian and what heretical, and the common Christian must abide by their judgment and observe it. Behold this boast, by which they have frightened the whole world, and their greatest refuge and defiance is, how disgracefully and foolishly he rages against God's law and Word. For Christ teaches just the

contrary, and takes from the bishops, the learned and councils both the right and power to judge doctrine, and gives them to each and all Christians in common, when He says: John 10, 4. 5. 8.: 'My sheep know my voice, and a stranger will they not follow, but will flee from him: for they know not the voice of strangers.—All that ever came before me are thieves and robbers.' But the sheep did not hear them. Here you see clearly whose the right is to judge of doctrine. Bishops, the learned, the pope, all have power to teach, but the sheep must judge whether they teach the voice of Christ or of a stranger.—Hence we must certainly regard them as murderers and thieves, wolves and apostate Christians, who are here publicly convicted, as those who do not only deny God's Word, but also rebel against and oppose it; as it has been fit for the Antichrist and his kingdom to do, according to the prophecy of Paul 2 Thess. 2, 3. 4. Again Christ says, Matt. 7, 15: 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.'"

We refer to the following Scripture passages to show that the congregation has the right and duty both to judge of the doctrine according to the Word, and also to depose false teachers. 1 Thess. 5, 21: "Prove all things; hold fast that which is good." Matt. 24, 4. 5: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Rom. 16, 17. 18: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned: and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." 1 Cor. 10, 14: "Wherefore, my dearly beloved, flee from idolatry." Gal. 3, 5: "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" This implies that the people should judge whether this be so, or otherwise. Col. 2, 8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

The "just grounds" in the thesis for deposing a min-

ister are therefore: 1, false doctrine; 2, a godless life; 3, and the malicious neglect of the duties of his office.

Of false doctrine and a godless life in ministers, we refer to Chemnitz's *Loci de Ecclesia*, p. 331: "Even in our congregations many do not understand the matter right. For just as any one who has hired a servant, has the power to dismiss him when he pleases, so many think that they also have the power to dismiss a minister, even when they have no just grounds for it. And there are also some who think, that a minister cannot go from one place to another with a good conscience. But as God reserves the right to Himself alone to call ministers, even when the call takes place mediately, it is hence also God's doing to depose or remove any one from office. As long therefore as God suffers His servant who teaches rightly and lives unblamably in his office, the Church has no power to depose God's servant. But when he no longer edifies the Church either by his teaching or life, but disturbs it, then God Himself will depose him. Hos. 4, 6: 'Because thou hast rejected knowledge, I will also reject thee.' 1 Sam. 2, 30: 'For them that honor me I will honor, and they that despise me shall be lightly esteemed.' And then the Church not only can, but shall also depose such an one from office. For as God calls; so He also deposes through means. However, as the call takes place according to the instruction of the Lord of the harvest, so the congregation, when one is to be deposed from his office, must be able to prove as certain, that this is the judgment and the will of God. And as the call, so also the removal, concerns the entire congregation in a certain order."

Apology, B. C. p. 197: "For union can not continue, when the bishops unnecessarily impose upon the people burdens that are too heavy. And when the people are disposed hastily to pass severe judgment upon the whole walk and conduct of the bishops or preachers, or when they rashly become dissatisfied with their preacher, perhaps on account of some slight imperfections, factions will likewise be readily created, and it must result in great mischief; for in their bitterness they will immediately seek other teachers and preachers."

Gerhard also takes this up in his *Loci de ministerio Ecclesiastico* p. 175: "Moreover, in the removal of a min-

ister, if it is to be valid, there must be both a strict investigation of the causes, as well as a legitimate process demanded. 1 Tim. 5, 19: 'Against an Elder receive not an accusation, but before two or three witnesses.' For it is not to be given over to the thoughtlessness of the crowd or to the will of the man in power to take a minister from his charge and drive him into exile without a legitimate investigation and consideration of the grounds for such an act. The investigation of these grounds belongs to the entire congregation."

Whether a call may be accepted from a charge which has unjustly deposed its minister, when extended to another, is answered in Porta's Pastoral Theology, p. 38: "Here diligent carefulness and meditation is highly necessary; for if the exiled minister has been faithful in doctrine and life, then he who allows himself to be employed in his stead makes himself partaker of the sins of others, and confirms the persecutors in their unchristian, wicked purpose, and assists in oppressing and grieving him who is innocent and unconvicted, against the warning of the Apostle, 2 Cor. 6; 1 Tim. 5, and against Luther's faithful advice, which he thus wrote to Mr. George Rohr, who asked his opinion on a similar case: 'Grace and peace in Christ! My dear Master George! I received your letter, in which you ask me whether you shall accept the call to the ministerial office in N., etc. My answer is this; which I have given all others on the same subject, namely: I have nothing to do with the people of N., and their charge and pulpit does not concern me. If you wish to accept it, do so for yourself, I will not prevent it. But that I must advise and assist thereto, to this no man shall bring me. For the people of N. shall not have me to cover their shame, nor our Gospel to shield their jugglery, by my consent, as they hitherto have attempted and hoped. Whatever then you do, that do on your own venture, and if it goes with you as with the other one, you cannot blame me. Reasons they know and have to the fullest extent. They have wreaked out their anger, and to what profit, will not Christ also wreak out His anger on them?'"

A minister therefore sins greatly, who permits himself

to be employed by a congregation, which without just ground or reason has deposed and exiled their own minister.

A minister who has been legitimately installed, and faithfully administers his office, and possesses the ability yet sufficiently to perform it, and is still desired by his congregation, cannot resign his office without injury to his conscience, simply because many members of his congregation oppose him, who for instance have been influenced by the enmity of the surrounding sects against his faithfulness in powerfully and earnestly preaching the distinctive doctrines of the Ev. Lutheran Church. Nor shall he on this account accept a call elsewhere, because neighboring brethren in the ministry have privately spoken and advised the discontented ones thereto: nor shall he resign his office because he is grown tired of its labors and cares, or because he richly possesses what is necessary for his and his family's support, or because he is inclined freely to resign his office from any other carnal reason. This cannot be allowed, 1. because the Scriptures are opposed to such conduct, 1 Cor. 7, 20: "Let every man abide in the same calling wherein he was called;" Matt. 10, 22: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved;" Luke 9, 62: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God;" 2. because Scripture examples are against it, for we read that the Prophets and Apostles never resigned their office until they had fulfilled their calling, as the Apostle says of himself, 2 Tim. 4, 7: "I have fought a good fight, I have finished my course, I have kept the faith;" and 3. reason teaches, that if it is unpermitted and forbidden, to call and force one's self into the office, a minister is not at liberty arbitrarily to resign and quit the office which he once received." Kartholt, Pastor Fidelis, p. 62.

CHURCH ARCHITECTURE.

AFTER THE GERMAN OF HARNACK BY PROF. A. PFLUEGER, A. M.,
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Christian worship is not in itself confined to any definite place (John 4, 21ff.). Christianity in itself does not need any definite place; no place possesses greater sanctity than another. But the declaration of the Lord in John 4 does not exclude locality from public worship, but is directed against all superstitious views. When the Cultus presents itself in visible form it will lay hold of the most simple perceptive categories, first of all, that of space, in order to express its meaning by that means, as a necessary condition of its appearance. Likewise it is one of the requirements of the human mind, to fashion the places, in which one's life moves, according to his life ideals in such a way that they find therein symbolical expression. When therefore a particular place is brought into the service of the Cultus, it serves not only necessarily for the gathering and protection of the congregation, but the solemn, worshipful spirit gradually seeks to fashion the place after itself. Thus we see in the case of all holy places, that they express the spirit to which they are subservient. Therefore we find a church architecture and in accordance with it a church style of architecture, in which the principles of the Cultus which have been explained above are applied.

To speak first of that which pertains to the prechristian spirit of architecture,—*templum* derived from $\tau\epsilon\mu\omega$, $\tau\epsilon\mu\nu\omega$, the holy place that is cut off, marked out, the *fanum* in distinction to *profanum*—this, in the case of all heathen nations proceeds outwardly and not inwardly, for they know not *what* they worship (John 4, 22); they serve Nature. The *Asiastic* spirit has tried to depict the outward infinite space and the Universality of being by means of the variety of the degrees and spheres of the same. Geography and astronomy, together with an eccentric phantasy, have here furnished the plans. But simply dimensions of space and measures of height and breadth, that is the quantitative categories, do not do this; with them we cannot surmount Nature. Mind should be the ruling power, the former

characterizes the oriental tendency, the latter the occidental, especially that of Greece. But the Greek divinity also is only ennobled humanity, therefore the Greek temple represents a beautiful residence merely in which the column is the principal thing. Howbeit, the Most High dwelleth not in temples made with hands (Acts 7, 48; Is. 57, 15). Roman architecture delights to arch and round everything; in this precisely does the Roman mind express itself, which universalizes everything, which desires the nations and states, religions and customs should yield to one universal idea that surpasses and unites them all. It is the *majestas populi Romani*, that is in operation here and that especially delights to wave the standard of triumph. But in general the temple of the heathen Greeks and Romans is generally open, less often closed; the character of the Nature Cultus, which avoids an entrance into the inner life, demands this. Again, the space inside is not extensive, as it was not intended for the reception of the people, who stopped before the temple or in its court. Therefore also is the higher, architectural beauty applied much more to the outward parts than to the inner. Under the old covenant the condition of affairs was similar (John 4), but we still see a tabernacle of the covenant of God's communion with His people through the mediation of the priesthood. Cf. Ex. 19, 6.

Christianity brought with itself an altogether different character, that essentially and primarily expresses itself in the arrangement of the interior. True, there are many and definite elements of heathen architecture that have passed over into the Christian style of architecture, but its principle and spirit is a different and peculiar one. It demands, in the first place, such a construction of the building as will serve for the accommodation of the Church of God, the communion of Christ with His congregation, and present it to view; but further it demands an entire enclosure of the space, so that the inwardness of Christianity may find suitable place and expression. Since the church building is intended for the gathering of the congregation and for the cultivation of the inner communion with God, the principle was a suitable and expressive arrangement and elaboration of the inside space. This is the main point and therewith also Christian architecture begins even since Alexander

Severus' time. But up to the time of Constantine only a few remains of ancient Christian buildings are extant, and those especially in North Africa; for example, in the present city of Orleansville in Algiers, the Basilika of Reparatus of the year 252. Yet while the interior was being developed and decorated progress was slowly and gradually made toward the exterior after the time of Constantine and his mother Helena, who were very active in church architecture, and especially during the reign of the Emperor Justinian (527-565). And then the form of the exterior follows that ruling in the interior and is only the outward result of the same produced and regulated by it. The determinative, however, always remains the interior of the building, which very soon received its impulse from the simple (cross-shaped in ground-plan) grave-chapel, and to which we will especially direct our attention, noting only the principal phases and forms of Christian architecture.

I also premise that, as different as the systems of church architecture are, they may still be divided into two principal classes: the system of the column and the system of the arch. In general, not before the column does life and activity enter into architecture. The column itself has a certain organic and individually developed character and aspires freely and bravely toward the higher. As a row of columns it forms a decisive counterpoise to the dull burden of the horizontal entablature. But this latter forms a very perceptible boundary to the movement upward and cuts it short off. The arch, especially the pointed arch, does away with this; it is first to bring connection and coherence into the constituent parts of the building, and when it is developed into the dome, the space receives an organic form and free elevation. The simple column architecture is prevalent in all heathen systems of building; noble and beautiful as it is developed in Greece, it still designates a limit to the elevation of the mind, which the heathen dome does not essentially surmount. We indeed find the arch used, especially in ancient Rome, but not cultivated and always under the determinative law of the column architecture. The real, if gradual development and cultivation of arch and dome architecture is a product of the Christian spirit and very characteristic of it.

After the old Catholic Christians for a long time had held their gatherings for worship in private dwellings, special buildings were assigned for this purpose already in Tertullian's time and especially later, which he calls *ecclesia* or *domus Dei*, but which were yet simply arranged. Besides, the Christians gathered, especially in times of persecution, in the catacombs, i. e. the subterranean burying places, so that it can indeed be said that the Christian church buildings may have had their origin in such vaults and they have been erected over them. In general there was no Christian style of architecture before Constantine, even if there was an established arrangement of the space. The *Constitt. apost.* II 57 already consider larger, well-regulated buildings and give directions for their interior arrangement, which are partly borrowed from the Jerusalem temple, partly suited to the needs of the Christian worship, and that correspond to the division of the congregation into clerics, believers and catechumens.

The building was an oblong, directed toward the east, the place of the rising of the light, that had on the east end, on both sides, cells for the keeping of oblations and utensils. The interior space was divided in such a way, that the eastern part, which was at the same time somewhat elevated, in which also in the middle and behind the altar the bishop sat, was assigned to the clergy (*βῆμα*), while the middle part received the congregation, separated according to sex. This part has been called, also from antiquity, the nave of the church (*ναός*), for it is a symbol of the saving ark, in which the believers received from the waters of baptism are to be carried along through the waves of this life into the haven of rest. In the middle of this part of the church, as also on both sides of it, were the ambos for the reader and the singers. The lower, that is, the western part (*προναός* or *ναρθηξ*), which was either a special court surrounded by a wall, along the four sides of which there was a colonnade, or a portico, accommodated partly the penitents, partly the catechumens. Thus the space reflects the hierarchical order and proves itself especially designed for a service in which the Word and Sacraments still have their independent and prominent importance. On the other hand, no attention was yet paid to exterior architecture.

It is known that under Diocletian persecution was directed mainly against the sacred writings and meeting-places of the Christians; and that at that time in Rome alone there were forty churches is attested to by Oplatus Milevit. de schism. Donat. II, 4:

In the buildings under Constantine and his successor the heathen temples, which were totally unfit for the requirements and spirit of the Christian service, were not imitated, but rather the halls of justice, basilica, which name was retained, since by means of a slight change a higher meaning, House of the Lord, could be assigned to them. The essentials of the construction of the edifice were permanent and can also be recognized in many later buildings, for example, even in the Cologne cathedral, and yet the building is transformed, a peculiar and novel architectural product. The story is brought to a consummation slowly and chiefly in four principal forms. The Christian spirit could not remain by the building that had been transferred; for it suppressed the Christian spirit too much, yet did not symbolize enough the earthly and yet supernatural communion of faith with the Lord. The height of the building was to triumph over the breadth, the upward aspiration over the horizontal masses, in general, mind over matter. The old basilica with its dominion of the horizontal line is not yet adequate for this, comparatively speaking, the cupola more so; further along is the dome and the tower, but especially and in the most perfect degree, the pointed arch with its construction. From this latter follow the epochs of church architecture, in which faith in Christ's death and resurrection, faith in the cross and the hope of eternal life arising from the sepulchre, forms the basis on which the entire edifice rises.

From the fourth to the thirteenth century are developed, at first slowly, then ever more rapidly, the four formative stages of church architecture: (1) the late Roman or old Italian basilica; (2) the Byzantine cupola style; (3) the Roman arch style; and (4) the Germanic or so-called Gothic pointed arch style. Meager as may at the first glance seem to be, the relation between these styles of architecture, yet their organic connection is not hard to discover by closer observance.

The Christian basilica marks the conclusion of a decadent art and the beginning of a new. With but few words will we draw attention to its origin. In Athens a basilica (from βασιλεύς) was a hall in which public justice was administered (tribuna). It was square, high, open; columns supported the roof, and the floor, together with the basement walls, enclosed an underground chamber for the condemned, which was joined on both sides by a narrow, long, pillared hall at right angles to it, open on the sides, but covered overhead, intended partly for the audience, partly for the public market traffic. This was essentially its form, remains of which may yet be seen, for example, in the forum at Pompeii. On the introduction of these buildings into the architectural undertakings of the Roman emperors they endured some not unessential changes; for instance, that not only the two colonnades, but often also the entire space in front, were roofed, by which means a building with three halls, of which, however, the middle one was the broader, was evolved. The tribunal assumed a semi-circular shape with a half-dome, and outer walls enclosed the whole. Sometimes a colonnade on each side was added, and galleries were built over the columns for the accommodation of a large number of people. Thus, the apsis for the judge, the court for the merchants, and the chalcidina for the hearers and amusement seekers.

When under Constantine churches began to be built for the new faith, essentially this form of the old judgment halls was used and also retained the name, filling them with a new spirit, partly with reference to Solomon's temple. Nothing can yet be said of exterior architecture; outwardly the building is low and altogether devoid of ornament. The interior architectural arrangement of the oldest Christian basilicas is but little different from that of the heathen. We find the semi-circular, elevated tribuna, then the space before the same divided into three, also into five, naves by means of columns, but the middle one was elevated and the whole roofed. These are the most essential architectural parts in which the old and the new still appear commingled. The Christian spirit could not abide by that. Especially the walls pierced by windows, which are no longer antique, even when they are decorated on the inside with images,

still form a heavy and oppressive burden, especially when supported merely by horizontal beams. Most basilikas, therefore, have arches from one column to the other, that oppose to the burden of the walls an ascending force. The most magnificent monument of this kind consisted, until the year 1823, when it was destroyed by fire, of the church in Rome S. Paolo fuori le mura, which was completed about 400; next comes the basilika S. Apollinare in Classe, now not far from Ravenna, completed in the year 549. The application of the arch endeavors to remove the burden; it also brings harmony to the principal arch of the altar niche, which was also covered by a half-dome; but the burden of the higher walls remains, also the horizontal roof of the elevated middle nave with its flat wainscoting. Sometimes also several pillars, between which the space is elevated, have two or three columns between them. In addition the nave of the church is divided from the tribunal by a transept, thereby the arrangement of the church is cross-shaped. This is essentially the chief form that is especially adopted and developed in the Orient.

To the best preserved basilicas in Germany belongs that of the former cloister of Huysenburg at Halberstadt, which had its origin in the end of the eleventh century.

The second style of architecture, the Byzantine, is especially native to the East, where the form of the basilica was used but a short time. It proceeds from the baptisterium, which has a round or polygonal, sexagonal or octagonal ground-plan and is sometimes flat-roofed, sometimes has a cupola, in connection with which a new architectural problem was to be solved. Further, a lower gallery was placed around this chief space, and thus a middle nave and a side nave, which surrounded the former, was secured. Under Justinian this style of architecture was developed on a grand scale, either retaining the polygonal ground-plan and only adding other parts, or, especially in the West, seeking to lengthen the space after the form of the basilicas. But the Byzantines were not satisfied with one such dome, but supported on the main cupola half-cupolas yet. The most magnificent monument of this form of church is the St. Sophia Church in Constantinople, now unhappily a mosque.

In the West we find the St. Vitale Church in Ravenna,

dedicated in 547, of the same age as the other, built during the Greek exarchate.

We have now two contrasted styles of church architecture: the Western style of the basilica with its dominating horizontality and the long nave, and the oriental or byzantine style with high domed cupola and dominant semi-circular arch; in general, a pervading and marked striving toward elevation.

Both styles continued side by side, especially in the Orient; for example, the so-called temple of *Minerva Medica* at Rome, also without being essentially developed until toward the end of the tenth century. As, about this time, the Orient and the Occident met partly through commerce, partly through the crusades, so also these two styles of architecture, up to this time divergent, were united. The first and greatest monuments of this we find in *St. Mark's* in Venice and in the *Cathedral of Pisa*. In both we observe the long nave combined with the dome, although in a different manner, as in the former there is a leaning toward the Orient, in the latter more toward the Occident. Consistently also the combination in both places is not confined to this one, although most important, point, but the kind of order and grouping, of columns, capitals, and entablatures that one style of architecture possessed was maintained by the other and vice versa. But although the combination naturally followed, the results were far from being organic products. Still something so necessary and attractive was found in this combination, in this recollection of heathen antiquity under the preponderating influence of the Christian point of view, that it was spread quickly and with local modifications, without the possibility of its being retained.

From this style was evolved that which soon overtook it, namely, the Romance architecture, which others also call Norman, Lombardic, Pregothic. It indeed assumed alternating forms, especially two: that of the cask-shaped vault and that of the cross-shaped vault, but in all the abundance of forms it has recognized its chief mission in a visible striving to rise, to which also the tower belongs, together with the bells in general use since the eighteenth century. This tendency of this style comes into prominence most decidedly in Germany and the well-preserved churches on the Rhine

and the Main. The cathedrals at Limburg, spire Bamberg, especially, are eloquent witnesses for this style of architecture, here most strongly encouraged and enthusiastically adopted. This upward tendency shows itself principally in the domes which banish the horizontal and which are used to roof the space. At first transverse arches or beams were spanned from one side of the nave to the other and in the beginning still covered the flat space between. These arches lay hold considerably upon the weight of the upper walls and furnish a strong reaction to it. Soon, however, the cross-shaped vault is adopted, which is the first to remove the pressure of the roof. Its greater weight renders the pillar necessary, which in the beginning forms a fixed and yet inorganic mass; but this also is soon combined with pilasters, half-columns, and grooves, that extend up to the arches and help to determine their rank. In this way life and organism is put into the pillar also, a symmetrically efficient force is put into operation, that arises from below and reaches its consummation in the dome. Therewith the dominating influence of the horizontal is completely conquered. The rounded arch that gives its character to the interior, dominates the entire building on the outside and thus stamps the whole with the law of artistic beauty, yet without restraining free and manifold action in the execution.

But much as the dome-construction gave relief, still the semi-circular arch, with its closed line returning to the ground, did not give perfect satisfaction to the longing toward the upward, and besides, on account of its unchangeable forms, furnished but a very conditioned elevation of the space. In spite of what was tried, super-elevated arches, stories or galleries, the proportions remained cramped.

In the midst of this agitation in church architecture the pointed arch, which originated the Arabian architecture and in isolated form first appeared in Sicily, but was developed for the first time in Christian architecture, became known to the German architects about the year 1200. The characteristic feature of this arch is that it has *two* *faci* instead of *one*, that determine its narrower or broader form, and that it, far from returning again to the ground as the semi-circular arch, after the ascending portion is composed of two parts of arches that unite in their striving upward and on the other

side of the union disappear from view, and thus appear to continue into infinity and so elevate and support. Although the pointed arch has come into the possession of all Christian peoples, yet it has been raised into the greatest prominence and been most completely and beautifully developed among the Germanic peoples; therefore it is also called the Germanic or Gothic style of architecture. The century of its prime is the thirteenth, coincident with that of scholasticism.

Although dome construction had already been used for the basilicas, yet that form was much more to be welcomed which did away with the burden that still remained, and made free elevation into the infinite possible. While the builders in Spain, France, and England were satisfied with the adoption of the pointed arch in the dome construction and but very incompletely undertook the transformation of the remaining architectural forms, there was but a half-way development of it in almost all localities of these countries. Magnificent as these buildings are, they still do not leave the impression of a perfect organic work of art, least of all in Italy, where attention was paid to these forms but seldomly and then they were regarded as an intrusion, which was also soon abandoned.

But the new style of architecture had a different development in Germany. The pointed arch vault construction here soon led to the vault branches that did away with the impression of weight almost entirely; it made the arch part and continuation of the pillar. Instead of placing the arch on the flat surface of a pillar or cornice an uninterrupted continuation from below to the top was gained, that is, up into the arch which became part of the pillar. To this end the latter had to contain the articulation of the former, and we thus see the system of astragals and flutings evolve, that, like pillars shooting forth a sheaf, held together at the capital by a light crown of leaves, spread themselves out into the branchings of the lofty dome. Thus everything bulky and unwieldy disappeared; the place of strong and wide walls was taken by window-walls of glass with their glory of color and narrow pillars, which, counterbalanced by the exterior buttresses, were no longer held together by masses, but, as if impelled from within, rose bound only by forces. Everywhere forces had taken the place of mass, mind the place of

matter, and left on the work the effect rather of something that had grown into existence than of something that had been made. This is the meaning and result of making the Gothic arch the principle of construction. The entire architecture of the building receives a wholly changed physiognomy. While the massive dome of the Romance style demanded strong abutments and great walls, in the case of the pointed arch strong abutments were only used at the individual fulcrums; the walls lying between could be treated quite airily and be furnished with windows. At the points to be supported originated the buttresses that, together with the flying arches, invested the church on the outside with strong bulwarks, and between them were the broad, high windows that gave the interior light, hitherto not dreamed of, and gave the exterior a new character. All became ethereal, spiritual, transformed; at the same time all is pervaded by a rich symbolism from the towers above with their cross-flower and the door with its rose, till to the interior.

These are some of the leading features of the Christian-Germanic architecture, as most enthusiastically adopted and raised to a system in Germany especially and as most completely and perfectly represented in the Cologne cathedral, begun in the year 1248. If we examine the ground-plan of this church, we find that it is not far removed from the old arrangement, but still everything in it is new through and through. For it is the most carefully planned and most consistent production of Gothic architecture and still springs from the elements and rudiments of the old church architecture.

But only too soon, already in the fourteenth, more yet in the fifteenth century, did the Gothic style, similarly to the scholasticism of the quodlibetarians, wander off into caprice and trifling. The harmonious coherence is disturbed by restless rambling; the style is spoilt by flourishes; decoration tears itself loose from connection with the construction and goes its own way, so that a complete degeneration and dissolution entered. The period of the revival of learning did away with Gothicism altogether, especially in Italy, where restoration of the classic style, also in architecture, was sought. The time of the *Renaissance*, that is, the restoration of the antique, began. It was desired to introduce

more clearness and simplicity into the whole, in opposition to the degenerated Gothic style, but instead of purifying and simplifying the Gothic style that had in the meantime fantastically deteriorated, they took the Byzantine cupola and sought to unite with it the laws of antique heathen architecture. But in this way mongrel buildings were produced. For the present cathedral of St. Peter at Rome, originally, that is, until the year 1506, a fine naved basilica, and built by Constantine on the foundations of Nero's Circus, impresses one indeed by its massive proportions, but not by organic symmetry. Notwithstanding, this style became the standard for posterity in the Romish Church. The Jesuits, especially, added to it the queer, tastelessly overloaded flourishes of the Rococo, in order, as they thought, to give the form more life and movement.

The Romish and also the Greek Church, that also build after one and the same system, have arrived at the overloaded, material, pompous order of things and subordinate in their mind the principle of truth and simplicity to that of art and beauty. On the other hand, the Reformed Church was led to extreme poverty, yea, impropriety, from which it is in modern times beginning for the first time to release itself, while the Lutheran Church for a long time hesitated, undecided between the various traditions of church architecture. True, of the many holy places, which are to be found outside the church building in the Romish Church, it has only retained the cemetery, and has with right diminished the endless number of holy things, reliquaries, etc., to such purpose that the space of worship only includes such as are necessary to liturgical acts and are not in disagreement with the principles of the Cultus. But as to the space itself, especially the chancel, it has lost much, especially in the preceding century, through various transgressions of good taste. Only since several decades has a gradual understanding of the great examples and styles of previous periods been acquired, and opinion and taste begun to be drawn in that direction.

THE EPISTLES OF THOMASIUUS.

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THE AFTER-TRINITY SUNDAYS.

INTRODUCTORY.

This line of twenty-seven Sundays, broken only toward the end by a few regular festivals, is divided by Thomasius into three sections. The first embraces ten Sundays, the second twelve Sundays, the third five Sundays. The general subject for the first division is: "The History of the Church;" for the second: "The Kingdom of God in its Relation to the World. Its Appearance, Development, etc., Outwardly;" for the third: "Eschatological Festivals." The subject of the last section is sufficiently familiar. It will be necessary, however, to state for the subject of the first section that the history here referred to is the *inward* history of the Church; it will be found, according to the selections of Thomasius, chiefly a history of conversions, and yet not of isolated conversions, hanging so to say in the air, but of conversions on the basis of congregational life, and through the work of God's servants and ministers to whom the power of Jesus' name has been given. To round out and complete this first section one instance of a frustrated conversion is added; and to finish the whole a text of general import on the necessity of repentance or conversion and the deadly results of wilful resistance. The line of thought in these ten Sundays is undoubtedly fine. All the texts are from the Acts; some of them are among the most difficult. It is needless to say that the subject of conversion had better be thoroughly reviewed before these texts are taken up. Perhaps it will be well to give the whole line briefly before taking up each one separately.

I. After Trin.—"The first congregation."

II. After Trin.—"The lame man at the gate of the temple" (power of Jesus' name in relieving distress).

III. After Trin.—"The apostles before the Jewish Council" (power of Jesus' name unto salvation).

IV. After Trin.—“Philip” (the conversion of one whose history is lost in the darkness of Africa).

V. After Trin.—“Conversion of Paul” (of one who became the greatest apostle).

VI. After Trin.—“Paul in Lystra” (the work of conversion building on providential preparations among the people, here the Gentiles, and one instance of such conversion given in the text).

VII. After Trin.—“The jailor” (conversion of one who became an active church member in Philippi).

VIII. After Trin.—“Lydia” (conversion of a woman, and of a woman active and whole-souled when converted).

IX. After Trin.—“Felix” (frustrated conversion).

X. After Trin.—On the necessity of conversion, the blessedness of conversion, the curse of resistance.

To be sure, there are other elements in the conversions here treated; they should be studied together before each is taken up, so that the distinctive features of each may be properly emphasized.

The second section, embracing the twelve following Sundays, treats the Church and its life in its various *outward* manifestations. Of course these outward manifestations are always based on the inward realities of faith and love and the whole new life that fills the individual Christian and the Christian congregation. This second section is the necessary complement of the first. We reserve a closer and more detailed characterization for the beginning of the section itself. The final eschatological section exhibits the great goal of each believer and of the whole Church of Christ, and things pertaining to the final attainment of this goal. The last section, briefer than the other two, furnishes the capstone for the glorious Trinity structure.

I. SUNDAY AFTER TRINITY.—Acts 2, 42-47.

Introductory Note.—This text opens up the whole Trinity series, the great second half of the Church year. It is significant that this text treats of the Church, not merely of one individual. The individual soul will not be neglected

in this "History of the Church," either in the inward or in the outward delineation of its life; but the individual will never be taken as standing alone, he is one among many, and one over against many. Although the text forms an introduction and first integral part of a new line of texts, it is not without its connection to the series finished at Pentecost and in the Trinity festival. The Spirit inaugurating the new covenant, the powerful Word of God proclaimed by Peter and the apostles, full of the Holy Spirit, and the gifts of Father, Son, and Spirit, all have their proper outcome and result as well as their proper field of action and manifestation in the Christian congregation, the company of faithful believers. The more the underlying thought in the choice of this text is studied, the more will the excellence of the choice appear, and the fuller will be the wealth of blessed truth taken into the pulpit.

Intro.—Pentecost, the rushing as of a mighty wind, the flames of fire, the wonderful proclamation in many tongues, the host of astounded hearers, the first great influx of believers—and now all is still again and quiet. Has it vanished? No; behold the blessed fruit: a Christian congregation; the Word continuing to come like quickening snow and rain; the springtide of Christian growth and bloom and fruitage!

Would that we had been there! But no; the same Word is present to-day, the same quickening power, a springtime of growth and bloom in many places about us. What has been hundreds of years ago can be and shall be again to-day, and will be in our midst, if we open our hearts to the Sun of righteousness as did those people of old.

THE FIRST CHRISTIAN CONGREGATION A MODEL FOR
ALL TIME.

I. *It is Church life.*

- a) They all assembled in the temple.—"And they, continuing daily with one accord in the temple."—The necessity of such assembling for worship.—The significance of wilful absence, and the result of continued absence.—The blessing of coming together and of partaking faithfully in the service.
- b) They continued steadfastly in the apostles' doc-

trine.—Continuation of preaching and teaching.—The apostles' doctrine in the New Testament.—The necessity of this work, the chief work, and the blessed fruits then and now.—The pernicious result of substituting another doctrine in any part, or sensational babble which is no doctrine at all.

- c) They continued in breaking of bread.—The Lord's Supper a communion to bind us to Christ and to one another, a tie of faith receiving the holy body and blood and the forgiveness, and tie of love and unity in forgiving one another, bearing one another, standing and confessing together.—The result of neglecting this communion.—The result then and now of worthy participation.
- d) They continued in prayers.—The Jewish custom now under the Spirit of Christ and connected with the other parts of worship.—The baneful results of neglect of prayer and of the mere formalism of prayer.—The blessedness of prayer and especially true congregational prayer.

II. *In its social life.*

- a) They all that believed were together.—They were many, with great personal differences, some poor and needy, some owning lands and houses, yet they met together and mingled together.—They were not drawn together by worldly pleasures, entertainments, etc., as many now demand as a tie for social intercourse.—They were drawn together by their one faith, one confession, one love.—They met for mutual benefit, in worship, in charity.
- b) They had all things in common.—The manner of this communion, v. 45, and the principle of love, resigning one's self and all possessions to God to do His will.—The form and manner may change (our synodical treasuries for charity, our congregational needs and provisions), the principle, love and stewardship, dare never change.

III. *In its home life.*

- a) The Church life penetrated the home life.—The breaking of bread from house to house, no church-building of their own having been erected, and the other parts of worship thereby overflowing from the temple-meetings into the homes.—The home life now should reflect the Church life; blessedness when it does, baneful result when it does not.
- b) The entire home life was uplifted.—The gladness and singleness of heart, and the praise of God with which daily life and labor was filled.—This the great necessity to-day.

IV. *In the influence of this Church, social and home life on those without.*

- a) Fear came upon every soul.—It was manifest that a new power was at work.—Where there is true Christian life those without will feel it, as something higher, nobler, better, a power of God.—Only too often the Church conforms to the world, and those without learn to despise its lofty claims as empty professions.
- b) They had favor with all the people.—Not with the elders and high priests, who were full of prejudice and hate, but with all right-minded people.—So will a Christian congregation, if pious and faithful, to-day have favor generally even among those without.—When souls, however, are pressed to decide either for or against Christ, this favor may vanish.
- c) Many were added unto the Church.—The missionary influence, work, and result.—Its repetition to-day as the work of pastor and congregation hand in hand.

 II. SUNDAY AFTER TRINITY.—Acts 3, 1-11.

Introductory Note.—This text is very evidently the counterpart of the one following. We consider it wrong to allegorize it, as there is no call of any kind for such treat-

ment, either exegetically or homiletically. The point in the text is not the conversion of the man, but the healing of the cripple. The miraculousness of his healing is a minor feature when we come to the application. The fact that he was healed in Jesus' name, and that this name as one full of healing and help for all who suffer beneath the misery that results from sin is made manifest to the world so that they may be drawn to this name—this is the burden of the text. The power of Jesus' name for the eternal salvation of the soul is brought out strikingly in the next text, and may be led up to in this text. In healing this beggar the apostles follow the method of Jesus and with the same results. Its heading from Thomasius' hand has already been given in the introduction to this whole section, together with the other headings as far as furnished by Thomasius.

Intro.—The parable of the mustard seed and the growth of the Church. What is the secret of this growth? The power of Jesus' name: the power of grace, the power over all things in heaven and earth working in harmony with the power of grace. Jesus has help for every ill, a balm for every wound; He is the everlasting Savior of the soul. As such He exhibited Himself by word and deed, as such He was proclaimed by the apostles, as such He drew sinners and sufferers to Him from every side, and does still to-day.—His helping in bodily distress has led men up to the full discovery of salvation in His name. It was so in this instance; Peter healed the lame beggar for this purpose, using the healing to preach Christ to the multitude that gathered about him.

THE WONDERFUL HEALING POWER OF JESUS' NAME.

I. *Its glorious reality.*

- a) Exhibited in the lame beggar of the text—in all the healing miracles of Christ and the apostles—in countless instances when believers have called and still call upon His name.
- b) Working according to the gracious will of Jesus (never according to the whim of man)—in answer to the faith which trusts Jesus and follows His will (never in answer to a false semblance of faith and

man-made philosophy, as for instance the faith-
 curist and so-called Christian scientist)—and in
 answer to prayer, persevering and believing.

II. *Its ulterior purpose.*

- a) Is not the mere temporary relief of distress.—The strong healed feet and ankle bones of the beggar only a partial help, he had surely other distresses; and only a temporary relief, he was not proof against sickness and death.—So all the healing and help granted for this body and this life, although it be ever so great and precious.—The tendency to stop at temporary and partial help, forgetting the chief purpose of it all.
- b) Is the guidance of the soul to Jesus and to His perfect everlasting healing and help.—The healed beggar in a fair way to attain this purpose; He praised God, kept to the apostles, remembered and heard more of the Jesus of Nazareth.—All the healing and help that men have ever received from Jesus according to the Scriptures, and that we ourselves have experienced through faith and prayer of our own or of others would lead us to the fountain of help and salvation itself, Jesus of Nazareth. (Compare verse 16 and the use made of the healing in the text in Peter's address; chapter 4, verse 4, showing the result.)

III. SUNDAY AFTER TRINITY.—Acts 4, 1-12.

Introductory Note.—All the wonderful power of Jesus for salvation is unfolded in this text; here we behold complete salvation, and salvation for all mankind lost in sin and suffering in sin. Three kinds of people are mentioned in the text, such as despise Christ and His salvation, such as accept Him, and such as glorify and rejoice fully in His saving power. And yet the central fact remains here Christ and His saving power.

Intro.—A poor crippled beggar—healed, enriched for life, praising God with boundless joy. Poor lost sinners—

saved and filled with everlasting joy. And yet men stand by with flinty hearts rejecting the healing, though ever so miraculous, and the salvation, although ever so perfect and divine. Shall we be like these in any respect? Let us answer while we consider

THE INCOMPARABLE SAVING POWER OF JESUS' NAME.

We see it

I. *Wilfully rejected.*

- a) The saving power which was rejected, as it appeared in the healed beggar, the believing multitude, the testifying apostles.
- b) The priests and their rejection. They feared for their position, and for their bread; they considered themselves better than publicans and sinners, and dreamed they had need of nothing.
- c) The Sadducees and their rejection. They were unbelievers, puffed up with the learning and philosophy of unbelief, given to loose living and worldly vanity.
- d) The saving power that has wrought wonders of salvation for eighteen centuries, and yet men reject it.
- e) Those like the priests. They consider their earthly position, business, friends, bread, money, and are deeply entangled therein. Yet "what would it profit a man," etc.
- f) Those like the Sadducees. They have imbibed some of the unbelief rampant in the world; they love worldly living and pleasure (follies of youth, lodge pleasures and balls and entertainments, etc., etc.). Yet what if it were true what the Scriptures say of Sodom, Jerusalem, etc., etc.?

II. *Humbly accepted.*

- a) By the beggar and by the five thousand in the text.
- b) By those who are concerned about their eternal welfare above all else.
- c) By those who permit Jesus to show them their sins and the curse of sin, and who let Him stir their

consciences (as Peter sought to do in the case of the Jewish Council).

- d) By those who let Jesus show them His great salvation, and who let His Word move them to embrace this salvation by faith (as Peter sought to show and move the Council).

III. *Joyfully magnified.*

- a) The apostles had experienced the full power of salvation in Jesus' name—in their training during three years, in the occurrences that lifted Jesus from the cross into heaven and filled them with the Holy Spirit, in the outgoing of salvation from them to others.
- b) We who have experienced the same power—in the joy of faith through forgiveness; in a new life and hope, walking in the strength, light, and comfort of the Word heavenward; in answered prayer; in salvation to others.
- c) The apostles could not but testify by their word in the temple and before the Council, by their joy in imprisonment, by their whole lives as devoted to Christ—all of it magnifying the saving power of Jesus' name.
- d) We, like them, should praise Christ by our confession, by our obedience, by our willingness to suffer everything, by our devotion for life, magnifying Jesus and His salvation.

IV. SUNDAY AFTER TRINITY.—Acts 8, 26–38.

Introductory Note.—This text brings the first of the conversions proper. To be sure, the conversion itself is the heart of the text. But since a number of conversions are here introduced in succession, Paul, the jailor, Lydia, it may be proper to look for some distinctive element in this as well as in each of the succeeding conversions. There seem to be two features marking this conversion especially: the eunuch sought God and was led up gradually and willingly to salvation in Christ; God met this man with all His grace

to convert him, him alone if none other in the dark kingdom should follow, deeming this one soul precious. The one marked feature which this conversion has in common with all the others is the Word of God and the preaching of that Word; the Word was brought to Paul, to the jailor, to Lydia, and we know of no conversion without it.

Intro.—The dark continent—discovery—beginning to feel the healing and saving power of Jesus' name.

The eunuch—the legends—the church of Abyssinia.

Our negroes—mission work among them—our mission work—we to act the part of Philip—therefore we ourselves must have received and tasted the salvation of Jesus, and become so full of its power that our zeal cannot rest till we have imparted the blessing to others.

THE LORD'S WORK UPON THE ETHIOPIAN EUNUCH.

I. *The Lord prepared him for the Gospel.*

- a) The man who was prepared (v. 27)—from a dark heathen land—a member of an idolatrous court—a treasurer rich and powerful and bound thereby. The possible result of his changing his religion.
- b) This man compared with us.—We in a Christian land, where it is an honor to believe in Christ—only the common, usual hindrances holding us back. No dark prospects for us, if we give ourselves to Christ.
- c) The preparation of the eunuch.—The report of Jerusalem and the temple and the God of the Jews; this induces the eunuch's trip.—His search, forgetting all the new and strange sights, bent only on finding God and salvation; this places the Old Testament in his hand, and under God's guidance the wonderful 53rd chapter of Isaiah. The questions that thus came to fill the eunuch's heart (v. 34); the preparation complete.
- d) Our preparation similar.—The report of infinite treasures for our souls to be found in the Church, a report far fuller and stronger than the one the eunuch heard, coming to us already in childhood; it should draw us like the eunuch to forget money,

honor, pleasure, till we find this.—The Word of God given into our hands, without distant travel, both Testaments, even clear expositions in Catechism, etc.; this should draw us to seek, forgetting and setting aside all else, till we find.—The question of questions when we open the Bible; who is Christ, and what is He for me? When this is asked earnestly from the heart, the preparation is complete.

II. *The Lord opened up to him the treasures of the Gospel.*

- a) Where?—In the Jewish land, where he had found Pharisees and Sadducees, self-righteousness, unbelief, hypocrisy, murderers, liars, haters of Christ. And yet he did not reject the Scriptures he found among them; he sought with singleness of heart, and God opened up the treasure in spite of all the wickedness and falsehood that filled the land.
- b) Where for us?—In a world full of wickedness, perversity, falsehood; with churches all around holding all sorts of errors; with even the true followers of Christ full of many faults. Let us take the Scriptures and find their treasures; God opens it to every heart seeking earnestly and honestly, in spite of all the wickedness and falsehood that fills the world.
- c) Through whom?—The services of an angel; the ministry of Philip, a preacher of the Gospel, who is that and nothing more.
- d) Through whom for us?—Angels perhaps, and other creatures of God; God so guides all above, about us that the hour of grace may come and the message of grace brought to us and unfolded before us. The wonderful ways and means of God.—The preachers and preaching of the Gospel; no angel for this, nothing supernatural, only the regular office, the regular human servant, the regular word of instruction. However humble, it is the divine means.
- e) How?—Philip preaches Jesús (v. 35), His person,

work, repentance and faith, forgiveness, salvation, Baptism. Herein all the treasures opened up.

- f) How for us? — In the same way, although many desire something else. The treasures of the Gospel can be opened up in no other way for any man on earth.

III. *The Lord imparted to him the full salvation of the Gospel.*

- a) Through faith in His name (making use of v. 37: "I believe"). By faith he accepted Christ and His salvation.
- b) Our faith embraces the same salvation, and receives the same cause for joy.
- c) Through baptism in His name. A seal of his faith.
- d) Our Baptism imparts the same treasures of grace to us; let us not cast them away through unbelief, but hold them fast by faith.

V. SUNDAY AFTER TRINITY.—Acts 9, 1–19.

Introductory Note.—Paul's conversion is a mighty theme, and its proper treatment no light task. The peculiar features of this conversion are its outward circumstances. These are shaped according to the disposition of the man to be converted, and according to the work he is to do when converted. The outward circumstances in a conversion we must not expect to see repeated, they are endlessly variable. "The comparison of Paul's conversion with that of Augustine is just as misleading as the comparison of Augustine's conversion with that of Luther"; neither is a duplication of the other, except in essentials. It is necessary here to show that in spite of the miraculous outward occurrences in Paul's conversion, there was nothing irresistible in it. In treating the text the peculiar circumstances may be set aside and the chief elements in the conversion form the bulk of the sermon. Caspari gives an excellent division for such treatment: "The Sinner's Conversion to God: I. The sinner on his own way; II. God on the sinner's way; III. The sinner on God's way." Nevertheless, the outward circumstances narrated in the text form such a considerable part of

the text, and are of such importance for the people in understanding the case of Paul, that we think they should be treated in full. And this so much the more, as in the list of conversions here set forth this text would be robbed of its most distinctive part, if the peculiarities in Paul's conversion were neglected.

Intro.—The conversion of Paul narrated three times in the Scriptures. Its great importance, as the conversion of a sinner to Christ, as the conversion of a fierce enemy of Christ, as the conversion of one who became the greatest apostle of Christ.

THE CONVERSION OF SAUL.

I. *Unlike any other conversion.*

- a) The peculiar attendant circumstances.—Story of the text with its special striking features, found in no other case.
- b) The reason for these peculiarities.—No two men perfectly alike, and so God comes to each in a peculiar way; the outward differences in the conversion of the eunuch, the jailor, Lydia, Saul, and we may add of Saul, Augustine, and Luther.—Saul's history and present condition: proud, fierce, honest Phariseeism; raging against the Church in honest fiery zeal. The fitness of the Lord's revelation to Saul in this respect.—The Lord's intention respecting Paul, the apostleship and its requirement (Acts 1, 22); the explanation of the Lord's way with Paul from this point of view.
- c) Our concern in these peculiar circumstances.—We dare not expect the same for ourselves. We must admire and praise the wisdom and grace of God in the treatment of Paul. The same wisdom and grace leads every one of us in the best possible way.

II. *And yet like every other conversion.*

- a) Saul is shown his sin and lost condition, as is every other sinner whom God seeks to convert, v. 4 and 5. Each has his peculiar sins and yet all alike sinful and lost.

- b) Saul's conscience is terrified, as is every conscience led to conversion, v. 6.
- c) Saul is shown Christ and the salvation in Christ, v. 5: "I am Jesus," Ananias coming to Saul, and Saul remaining certain days with the disciples hearing the Gospel. Every one who is converted thus comes in contact with the grace of Christ through the Word of Christ which is the Gospel.
- d) Saul might have resisted, compare Acts 26, 19. So may every sinner when the law and the Gospel come to him.
- e) Saul repented and believed; so does every other sinner who is truly converted.

Conclusion: Both the unlikeness and the likeness of Saul's conversion to our own full of instruction and comfort.

VI. SUNDAY AFTER TRINITY.—Acts 14, 8–18.

Introductory Note.—This text, with two conversions on either side of it, may at first seem misplaced and a disturbance to the line of thought. And yet the chief thought in the text is one that links itself readily to the teaching of both the preceding and subsequent texts. It is not the miraculous healing as such that controls the proper treatment of the text, for that would be a repetition of a previous text and certainly an interruption of the line of thought at the present stage. The point in the text, for which it is inserted at this place, as it seems to the writer, is clearly expressed in verses 16 and 17; and this is the basis of Paul's work among the people of Lystra, both in healing the impotent cripple and in seeking the conversion of the inhabitants generally. God has not left Himself without witness even among the Gentiles, and now that the fulness of time has come, He comes with the full gospel-witness, calling upon all to repent and be converted and saved.

Intro.—The hand of God in the life of the eunuch and of Saul; its gracious leadings, its glorious purpose as fully achieved. What we see so clearly in these two cases, true of every man.

THE HAND OF GOD IN HUMAN LIFE.

I. *The hidden hand of providence.*

- a) In its goodness, shedding earthly blessings even upon the heathen and all who walk in error, v. 17.
- b) In its chastisement, letting men feel the bitter distress of sin, walking their own way without peace and rest of soul (v. 16), suffering afflictions like the impotent cripple with nothing to lighten the heart.
- c) In its gracious purpose, that men may look up to Him from whom all blessings flow and may seek Him; that they may long for release from the weight of misery and from the cause of all misery.

II. *The shining hand of grace.*

- a) By the clear gospel doctrine directing the hearts of men from idols and all vain human speculations and philosophies to the true God whose hand has ever been over them.
- b) Exhibiting the examples of God's help and of God's salvation (help: the impotent man healed; salvation: the believing and preaching apostles) that men may stop their idolatry and give up their unbelief.
- c) Preaching the everlasting gospel of grace and forgiveness to men that they too may be converted to the living God in true faith and follow Him under the hand of blessing and grace in true worship and faithful obedience.

VII. SUNDAY AFTER TRINITY.--Acts 16, 22-33 (34.)

Introductory Note.—Was the hand of God in human life shown us in the previous text in its providential and gracious leadings—here we meet it again and see some of its astounding workings. That hand upholds Christ's followers and fills them with joy and song in the midst of wicked persecution; and more than this, the hand of grace reaps a glorious and most unexpected victory in the very midst of

opposition and enmity. The text is fully in line with the preceding. Its distinctive features are the rescue and conversion of a man on the brink of destruction; the rescue of a very commonplace man, the eunuch being a man in high position, and Saul a man of high gifts; a conversion proceeding at once to works meet for the new life (verse 33); the conversion of a man and his entire family with him. All of these points render this text especially excellent.

Intro.—Philippi and the congregation there founded and the letter Paul wrote. The hand of God and its wonderful work here illustrated anew. The hindrance and the victory.

THE VICTORIOUS WORD IN THE PHILIPPIAN JAIL.

I. *Seemingly suffering defeat.*

- a) The preaching of the apostles hushed amid ignominy, suffering, and bonds, while foes rejoiced and thought themselves victorious.
- b) The many repetitions of this hushing of the Word and triumphing of its foes. Men's selfish interests and pleasures and love of sin and falsehood cannot bear to be crossed, and rejoice when for a time the Word is still.

II. *Yet having all the power of God behind it.*

- a) The joyful faith of the apostles justified and strengthened by the miracle of the earthquake and the opened prison doors, which showed them all the power that watched over them and kept them and stood behind the Gospel they proclaimed.
- b) The power of Christ constantly back of His messengers who rely on Him, and back of the Word they proclaim, and back of the whole work of His Church. Therefore the Word can never be really defeated, and our joy should be constant, and our praise resound even through prison doors.

III. *And achieving an unexpected glorious victory.*

- a) The pitiable condition of the jailor, before the miracle, and when it had taken place.
- b) The cry of his heart: "What must I do?" coming

from a heart realizing its misery and turning for rescue willingly to the apostles, the mighty preachers and praisers of God.

- c) The answer of the apostles, the heart of the Gospel message, and the reception of this answer.
- d) The jailor's new joy and works of mercy in which his house shared.
- e) The repetition of this victory of the Word in rescuing souls from despair and setting thousands of hearts and homes on the way of peace and joy.

NOTE.—In the February number, p. 26, line 14 from the top read *eternal* instead of *external*; p. 44, line 2 from the top read *then* for *than*.

“NEGLECT NOT THE GIFT THAT IS IN THEE.”

1 TIMOTHY 4, 14.

BY REV. D. SIMON, A. M., PROSPECT, OHIO.

No profession has been so highly honored as that of the Christian ministry. This is true not only with reference to the times when the Lord wrought with those holding this office and confirmed the word with signs following. Mark 16, 20. It is true in a sense in every age. God has been doing wonders through the ministry of His Word in all times and under all circumstances. The dark ages are no exception. That in the midst of gross darkness, ignorance and superstition this office should have been instrumental in keeping the fire upon the altar from going out altogether, is sufficient evidence that God had respect for the office instituted by Himself and would not allow its overthrow, neither would He withdraw His mercy because those holding the office were unworthy men. For His own sake and for the sake of the souls of men God has continued this office among men and has honored it with His presence and coöperation. Even where those holding such honored positions shamefully abused their privileges by teaching false doctrine or leading ungodly lives, God has upheld the honor of this sacred office. And where persons proved themselves unworthy of their position by inability or negligence, the Lord's work went right on. We have

examples illustrating these facts in our mind as we are writing. In fact, God has been demonstrating it all along that He is not dependent upon men in the work of saving souls. He saw to it that their redemption was wrought out through His Son, although all men forsook the Redeemer and fled so that He was obliged to tread the wine-press of God's wrath all alone. Even when the Redeemer's friend lifted up his heel against Him and when the authorities in Church and State pronounced against Him, God was going right on with His plans and causing the evil purposes of men to be turned into the channels of His own planning and brought light out of darkness and life out of death. God did not need man's advice or man's help in any way in order to redeem the world. The Redemption is therefore exclusively God's work.

It may not seem so clear when we affirm that God is just as little dependent upon men in the application of the Redemption to the world as He was in working out that redemption. In order to establish this affirmation it will not be necessary for us to turn Calvinist. True, Calvinism makes this claim, but this fact does not make the claim Calvinistic. One statement from Scripture will suffice to show that God must do it all. "It is God which worketh in you both to will and to do of His good pleasure." Phil. 2, 13. What is true of the conversion of the individual is true of the preservation of the Church. In Romans the eleventh chapter St. Paul argues this very point and establishes it by referring to the experience of the prophet Elijah. In view of the discouraging situation at the time referred to, the prophet bitterly complains: "I have been very jealous for the Lord God of hosts, for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away." The Lord then demonstrated to the discouraged prophet the fact that His kingdom comes not with observation. It comes not as by storm, or earthquake, or a consuming fire, but rather in "a still small voice." The Lord further instructed His prophet by word of mouth, declaring unto him: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." See 1 Kings 19. In other words, God takes care of His Church and saves souls when everything seems to be going to wreck. Though all those appointed to preach the Word should turn traitors, God will not allow

His Church to be overthrown. The very gates of hell shall not prevail against it. Matt. 16, 18. What consummate folly we occasionally commit when we speak of the Church not being able to get along without certain men. The entire history of the Church shows that whilst God chooses leaders for His people, He does not depend on these leaders. Luther was a great leader and mighty man of God, and no doubt the people trembled for fear when their leader had closed his eyes in death. Those were perilous days and yet God led His people through the thirty years' war and through the thirty years' controversy which immediately followed Luther's decease. And if God can do His work when all the powers of hell oppose it, as was the case in the sixteenth century, why should we have any doubts respecting the onward march of His kingdom in these days of tranquillity and peace? Why should we lay so much stress upon men and the work they are doing?

We desire to be understood. We have not said that the Church does not need men or that God does not want us to have leaders and in fact such leaders as may be confided in. What we wanted to establish first of all is the fact that God does not *need* any help in order to accomplish His ends. He is not only over all but He is independent of all His creatures. The importance of being settled on this fundamental idea of God becomes evident when we consider the loud boastings of men respecting what they have done for the Lord and His Church. Preachers talk of the number of converts they have made just as though they had done the converting. There is much ado made over certain ministers as being highly gifted and that they are accomplishing marvelous things. Care must be exercised both on the part of these gifted men and on the part of those who are so delighted with them lest they be removed from this fundamental idea that God does all in His Church, and that in so far as any good is being done by men it is simply as God's instruments that they have been doing the work and have accomplished such noble ends.

When God uses men for the accomplishment of His ends it is then not because He could not gain those ends just as well without men, and when He bestows great gifts upon certain men and then calls them into His service to do His work it is not that He could not have used some other means just as well. Be it kept in mind that all men have their being from God, be it remembered that gifted men have their talents from God, for "every good gift and

every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Ja. 1, 17. If gifted men would only always remember whence their gifts have come they would not become proud and haughty because of them. The honor of being gifted belongs not to them but to God. These gifts may be great powers of the mind, the ability to acquire a great store of information and when acquired to retain it and to use it at pleasure. Some have the gift of eloquence, have a wonderful command of language and are qualified to use just the words necessary to attract and to win their auditors. Others are naturally of a sociable turn of mind. Everybody who is thrown into their company is made to feel comfortable. They are well able to read human nature and understand how to adapt their language and their conduct to the wants and desires of those into whose company they are thrown. Everybody thinks well of them, even those who may differ from them in matters of doctrine or otherwise. There are those who are inclined to go to the bottom of things, who are not satisfied with the knowledge of results. They are constantly seeking for the causes of the effects. They are logical in their presentations and seldom make a statement that must afterwards be recalled or corrected. God has bestowed upon others gifts of a somewhat different character. There are some who have beautiful voices, penetrating, clear, pleasing. Everybody can understand them. People who have been required to listen to some one whose voice was just the opposite would especially appreciate a gift of this kind in a minister. There are pastors who have good sound judgment in matters which arise in the congregation, and can give the best advice almost every time any difficulty arises. These men are the exception, but what a noble gift of God in those who possess it. Occasionally a minister is found who is gifted as a catechist. The children of the congregation not only cling to him as to a father, but they are learning and are growing better under his instructions. What a blessing to a congregation when favored with a good catechist.

These gifts of whatever character they may be must not be neglected. St. Paul desired his son Timothy to develop whatever gift God had bestowed upon him. The talent entrusted to the pastor must not be wrapped in a napkin and buried. Whether he have received one or ten talents,

poor or great gifts, he is required to make the very best use of such gifts as he possesses to the edifying of the Church. If I am no pulpit orator in the modern sense of that term, that is no reason why I should not do the very best possible when I do enter the pulpit. In fact, just because I am weak in my pulpit efforts, God means that I shall not neglect the gift that is in me. It may not be a great, a special gift, but the ability to speak before an audience at all is evidence that there is within me a gift that must not be neglected, especially since preaching is the chief duty of every one in the Christian ministry. The fact that a man was a poor preacher ten years ago is no reason why he should be a poor preacher still. If no improvements have been made in that length of time it is quite sure that he has neglected the gift that is in him.

A minister of the Gospel realizes soon after entering upon his duties that there is much yet to learn. His knowledge is limited to such an extent that he is often made to feel his ignorance. He managed to get through school and passed a fair examination, but outside of the little book knowledge he knows very little. A foundation has been laid in school and now he is beginning to realize that no house has yet been built. The gift that is in him must not be neglected. He must see to it that a house is built upon this foundation, he must increase his store of knowledge.

The greatest care should be exercised in the post-graduate education. There are certain branches in which a Christian minister cannot afford to remain ignorant. Those branches which enable him better to understand the Word of truth and those branches which enable him to present to his people this truth in better form are certainly of great importance. Subjects bearing upon his practical duties, especially those which will help him to attend to his duties as pastor and catechist better, are the subjects to which he wants to give his attention. Possibly he can also give some attention to branches intended simply for mental improvement. As a rule however there is no time for such mental culture. It would be somewhat as if the farmer or mechanic would stop his work and take lessons in physical culture. His regular work is physical culture. The minister's regular work is mental culture.

✧ There is however some danger of neglecting the gift in us. Luther plainly states that when God forbids anything in the commandments He means to say that people do those things or there would have been no occasion for

the prohibition. The very fact that St. Paul's command to Timothy and others not to neglect the gifts God has bestowed, implies the thought that there is such negligence. It is in fact a matter to be deplored that there is so much negligence along this line. Some become discouraged in view of their meager opportunities when preparing for the work in which they are now engaged. If only they had had such collegiate advantages as many of our young men are now enjoying! To those who are mourning over what they never had and never can have, we would say, that the men who move the world are not made of that kind of stuff. Instead of mourning over what could not be helped and cannot now be improved, rouse up and do with all your might what you are able to do. Develop such powers as you have and embrace all present opportunities for improvement. The noble men, who have in the providence of God made the world what it is, did not wait for opportunities. The very lack of these and the adversities with which they had to contend incited them to greater activity. Nothing daunted, they moved the world instead of waiting for the world to move them. They neglected not the gift that was in them. "Now is the time" was their watchword and procrastination they spurned as the thief of time.

The gifts to which the apostle refers are not simply those usually termed natural endowments or providential advantages. The thought uppermost in his mind when he admonished Timothy undoubtedly was that the spiritual gifts, including the special gifts of the Spirit, should not be neglected. The connection shows that other gifts are also meant. The sentence immediately preceding the admonition did not neglect the gift in him, reads: "Till I come, give attendance to reading, to exhortation, to doctrine." That he refers chiefly to spiritual gifts is evident from the words which immediately follow the admonition, "which was given thee by prophecy, with the laying on of the hands of the presbytery." Mental powers are not bestowed in that way although just as positively of God. Opportunities and environments are ours through God's providence and not through prophecy, with the laying on of hands.

The spiritual gifts enjoyed in the early days of Christianity were manifold. Timothy enjoyed those gifts as well as others. They were gifts which were intended only for those days. The Holy Spirit does not now dictate to men what they shall speak or write, but in those days holy men of God spake as the Holy Ghost gave them utterance and

the Scriptures they wrote were given by inspiration of God, so that what they wrote was not the word of man but in verity the word of the living God. Because in the days of the first Christians the doctrines preached were not yet sufficiently established as of God, therefore those preaching also did signs and wonders to confirm their authority and the divine character of their message. Then in order to hasten the spread of the Gospel these same men were able to preach to the nations of the world without first learning their manifold and difficult languages. Although the early Christian teachers were Galileans the people of different nations heard them speak in their own language. In short, whatever gifts were necessary in order to spread the Gospel rapidly and to establish the Christian Church in the hearts of the people and in the world were freely given of God. The days in which God used these means for the propagation of His Word and Church are past.

Timothy had those gifts also which distinguish the Christian from the child of the world. He had faith in his Redeemer and loved his God and his fellowmen. He enjoyed and made use of the fruits of the Spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. St. Paul testifies that Timothy had unfeigned faith, and after mentioning the fact that this faith dwelt first in his grandmother Lois, and also in his mother Eunice and thus indicating that it was through these godly mothers that he had been brought to Christ, even to faith in His name, he goes on with the admonition: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." 2 Tim. 1, 6. His Christian faith and what the possession of faith implies he was to stir up and put into active use. The apostle was not satisfied that Timothy should simply preach the Word and diligently make use of the natural gifts he possessed and watch the movements of Providence and embrace opportunities to save souls by gaining them for the truth as it is in Jesus. All this he wanted him to do, but whilst he was saving others he should not forget his own soul. Therefore he also admonishes him to "hold fast the form of sound words, which he had heard of him, in faith and love which is in Christ Jesus." Again he says: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." 2 Tim. 1. In 1 Tim. 4, 16 he speaks very plainly: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing

this thou shalt both save thyself, and them that hear thee."

The Christian pastor must then not forget himself. He has a soul to save as well as the people to whom he ministers. He has faith, and that faith must develop, must occasionally be stirred up by reading, meditation and prayer. Whilst he is feeding the spiritually hungry souls with the bread from heaven he must not forget to partake of it also. The highpriest under the Old Dispensation not only made atonement for the sins of the people but first of all presented an offering to God for his own sins. In like manner must the Christian pastor continually draw near unto that fountain of blood which cleanses us from all sin. The pastor is to be not only the feeder of the flock, but Paul declares: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4, 12. Whatever gift God in His goodness has bestowed upon us, that gift is to be developed, to be used that it may continue in us and that others may be benefited by it and God glorified among men through us. In short, the good that is to appear in every Christian is to appear in greater splendor in those who are called the leaders or shepherds of the flock. All men everywhere are to be moved in the service of their God by a fervent love; how much more should not the love of Christ constrain those directly engaged in rescuing men from sin, death and hell! Oh that we might all be so fully brought under the sway of God's grace, and that our hearts might be so fully the Lord's and that our souls might be all ablaze with love for Christ and the perishing as well as for the brethren, that we might be able to say of ourselves with the apostle Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2, 20. Then, having lived in the service of our Redeemer, having broken the bread of life to many starving souls and having quenched the burning thirst of many a sorrowing soul with the water of life, then will that water of life have become a well of water within our own souls springing up into everlasting life.

ANNOTATIONS ON PHILIPPIANS II, 5-11.

BY REV. P. A. PETER, WEST BALTIMORE, O.

II.

The subject to be considered is the state of Christ's glorious exaltation, which followed His deep humiliation.

Verse 9. Wherefore God also hath highly exalted him, and given him a name which is above every name. —

Dietrich's Catechism says: "257. What is Christ's state of exaltation? That in which He was exalted to a full and unceasing use, according to His human nature, of His communicated Divine majesty. Phil. 2, 9-11; Luke 24; 46; Heb. 2, 9." To these passages may be added Acts 2, 33; Acts 5, 31; Heb. 10, 12.

Hollaz in Schmid's Dogmatik defines Christ's state of exaltation: "Exaltation (Phil. 2, 9; John 17, 5; Heb. 2, 9; Heb. 8, 1), actively taken, is defined as the solemn enthronization and inauguration of the requickened Christ to the full and perfect employment of the heavenly government and the rule of heaven and earth, especially of the Church."

Quenstedt gives this definition: "The form of exaltation consists in the laying aside of the servile condition or the form of a servant, and in the full, universal, and uninterrupted employment of the divine majesty, received in the personal union and possessed during the period of self-renunciation. (For in exaltation there was not given to Christ new power, virtue, or majesty, which he did not have before, but there was only conferred upon him the full power of administering his kingdom, which he had received through the union itself.)"

Christ was exalted according to His human nature. Dietrich's Catechism says: "265. According to which nature was Christ exalted to the right hand of God? According to that nature as to which He was born, suffered, died and was buried, rose again, ascended into heaven and could be exalted; for this is clearly shown by the order in which the articles of faith are mentioned in the Creed. But all this pertains to Christ according to His human nature; therefore He was also exalted according to His human nature."

Whatever was given or communicated to our Lord *in time* was given or communicated unto Him, not according

to His divine, but according to His assumed human nature. Just as little as anything can be taken from His divine nature, just so little can anything be added to it. The divine nature can not be humiliated, neither can it be exalted, for it is unchangeable. "Thou art the same."

The modern Kenotic theory plainly stated, teaches that when the Divine Logos assumed our humanity and became man, He laid aside entirely or surrendered His divinity, — that when He took upon Himself the form of a servant He entirely gave up the form of God, and that He absolutely denied Himself of His divine glory, in order that He might receive it again in the state of exaltation as a reward from God for His deep humiliation.

The theory is an utter absurdity. The divine Logos could not have laid aside His divinity without mutilating, yea, absolutely destroying the Trinity of God. If the Logos not only surrendered the attributes of omniscience, omnipotence and omnipresence, but also in addition to these, all self-consciousness and will, as some Kenoticists affirm, how did He regain these attributes together with self-consciousness and will? If this had been possible, would not the Deity itself have been annihilated? Dr. Philip Schaff says: "Dr. Hodge also notices the Kenotic theories of Thomasius, Ebrard, and Gess, but condemns them very severely, saying, 'Any theory which assumes that God lays aside his omnipotence, omniscience and omnipresence, and becomes feeble, ignorant and circumscribed as an infant, contradicts the first principle of all religion, and, if it be pardonable to say so, shocks the common sense of men.'" (Schaff-Herzog Encyclopedia, Art. Christology, p. 466.)

The Kenoticists assert that the exaltation of Christ was the reward of His humiliation or a kind of recompense or remuneration for His obedience. But the particle *dio* does not denote giving a reward or paying a debt for what He did. The particle *dio* implies the necessary consequence of His humiliation for us. What our Lord merited by His humiliation, He merited for us; what He obtained in His consequent exaltation, He obtained for us. For our sake He became obedient and for our sake He was afterwards highly exalted.

Again, if the particle *dio* implies a reward bestowed upon the Lord, or a remuneration paid Him for His obedience in His humiliation, this idea would conflict with the fact "that at the very first moment of the incarnation, the human nature was brought into the very person of the

Logos, than which nothing higher in glory and dignity can be imagined Heb. 1, 5." (Gerhard.) Divine glory and majesty were conferred upon the human nature of Christ when the Son of God became incarnate and not at His exaltation after having rendered perfect active and passive obedience. His glorious exaltation was the necessary consequence of His deep humiliation, according to God's will and purpose for our salvation.

Let us follow each successive step of Christ's exaltation and observe the benefits we derive from this glorious exaltation.

Our Lord really and truly descended into hell to manifest Himself as the almighty Victor over the devil, hell and all infernal foes. 1 Pet. 3, 18. 19; Col. 2, 15; Eph. 4, 9. 10. The Ninth Article of the Epitome of the Form. Conc., Of Christ's descent into Hell, says, "that Christ descended into hell, and abolished it for all believers, by delivering them from the power of death, and the devil, from eternal damnation, and from the jaws of hell."

Christ arose from the dead that He might declare Himself to be the Son of God with power (Rom. 1, 4; John 2, 19; John 10, 17. 18), to show that He was delivered for our offenses and raised again for our justification (Rom. 4, 25; Rom. 5, 18), and that He might assure us of our resurrection and of eternal life (John 11, 25. 26; John 14, 19; 1 Cor. 15, 22; Rom. 5, 10; Rom. 8, 11; 1 Pet. 1, 3. 4; Job 19, 25-27).

Christ ascended into heaven to sit at the right hand of God the Father and to be our Advocate and Intercessor (Psalm 68, 18; Eph. 4, 8; John 12, 26; John 14, 2; Rom. 8, 34; Heb. 7, 24. 25).

Christ will come again at the last day to judge the world in righteousness and to take His people unto Himself (Acts 17, 31; 1 Thess. 4, 16. 17; 2 Cor. 5, 10; Matt. 25, 46).

We thus see that all the results of our Lord's exaltation are so many benefits obtained for us. The exaltation can not properly be designated as a reward obtained for Himself by virtue of His humiliation. His reward is the host of the saved in heaven. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, etc. (See Isaiah 53, 10-12.)

The human nature of the Lord having been highly exalted, a name was given Him which is above every name.

The humanity of Christ was invested with the highest dignity, majesty and glory. As the name of God means God Himself, His attributes, will and everything His Word reveals concerning His gracious purposes concerning man, even so the name of our blessed Lord means all that is said of the name of God. The giving of this name to Him means the bestowing of divine majesty to His humanity as One worthy of worship and adoration (Eph. 1, 20-23; Heb. 2, 9).

The Apology of the Augsburg Confession (On Justification) says, "For the word *name* here (Acts 4, 12) signifies the cause through and for which salvation comes. Therefore, the praise and confession of the name of Christ, signifies trust in him, who alone is called, who is Christ, being the cause of our salvation and the treasure by which we are redeemed."

Verse 10. That at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth.

To bend the knee denotes homage or reverence. The Lord Jesus Christ is worshiped as the God-man according to both natures, the divine and the human. He is the object of prayer, praise and adoration.

According to the heathen testimony of Pliny, the Younger, the first Christians met at stated times to sing praises to Christ, as God. The christological ideas of many of the old orthodox Church Fathers were imperfect, but they all held Christ as the object of faith and worship without separating the human from the divine in His person. The primitive Church held fast to the doctrine of the true and abiding union of the divinity with the humanity in the one person of Christ.

Christ is our Mediator according to both natures. The whole Christ redeemed us, hence the whole Christ is our Mediator. Our confessions condemn the error "that Christ is our righteousness according to the divine nature alone," and the other error, "that Christ is our righteousness according to the human nature alone." The Epitome of the Formula Concordiæ, Art. III, Of Justification by Faith, says: "In opposition to both the errors now specified, we believe, teach, and confess unanimously, that Christ is our righteousness, neither according to the divine nature alone, nor yet according to the human nature alone, but the *whole Christ* according to both natures, in or through that obedience alone which he, as God and man, rendered to the Father even unto death, and by which he has merited for

us forgiveness of sins and eternal life; as it is written, Rom. 5, 19: For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The human nature of Christ was really exalted. The Epitome of the Formula of Concord says Art. VIII, Of the Person of Christ, "Hence we believe, teach, and confess, that the Son of man is exalted *realiter*, that is, in deed and in truth, according to the human nature, to the right hand of the omnipotent majesty and power of God, because the man was taken up in God, when he was conceived in His mother's womb by the Holy Ghost, and his human nature was personally united with the Son of the Most High."

Christ being our Mediator according to both natures, and the human nature being exalted by virtue of the union of the natures in one person, it follows that the whole Christ, both divine and human, must be worshiped. At the name of Jesus every knee shall bow of beings in heaven, and on the earth and under the earth. Angels and saints in heaven bend their knees at the name of Jesus. Believers on earth bend their knees at His name in worship and adoration. Devils in hell tremble at the mention of the name of Jesus. Bengel says, that all beings must bend their knees at this name, either with joy and gladness or with fear and trembling. The devils believe and tremble. James 2, 19; Matt. 8, 29; Mark 1, 24; Acts 16, 17; Acts 19, 15.

Verse 11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The old orthodox Fathers explain "things in heaven, and things in earth, and things under the earth," to mean angels, men and devils. The same three classes of beings referred to in the preceding verse are also referred to in this verse. I have already quoted Bengel as saying that all things must bow their knee at the name of Jesus, "either with joy and gladness or with fear and trembling." If devils bend their knee when hearing the name of Jesus, they thereby acknowledge or admit that He is the almighty Lord, who justly condemns them to everlasting punishment. When devils believe and tremble that is an admission on their part that Jesus Christ is the Lord of all. When the devils that possessed the two men in the country of the Gergesenes exclaimed at the coming of Christ, What have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time? (Matt. 8, 29), this was acknowledging Christ as the righteous Judge, whom they

so greatly feared. When the unclean spirit that possessed the demoniac in the synagogue at Capernaum, cried out in the presence of Christ, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God (Mark I, 24), this was a confession prompted by the greatest fear and terror. The devils knew Jesus Christ, the Son of God, and said so (Luke 4, 41). The evil spirit mentioned in Acts 19, 13-16, said He knew Jesus and Paul who preached Him.

Devils and ungodly persons believe the historical fact that Christ suffered and died, but have not the true faith, for they do not believe that we obtain grace and forgiveness, life and salvation through Christ. The confession that Jesus Christ is Lord to the glory of the Father, is a joyful confession on the part of good angels and saints, but the confession that Jesus is the Lord is an expression of terrible fear on the part of the devils and the damned, an acknowledgement of dread and fear in view of their final eternal punishment.

If it should be objected that God is not glorified by such an awful acknowledgement on the part of the damned, I answer that even the wrath of man shall praise God (Psalm 76, 10), and that He raised up Pharaoh to show in him His divine power, that His name might be declared throughout all the earth. Exod. 9, 16; Rom. 10, 17. God is glorified by executing His righteous sentence of condemnation upon the wicked, as well as by manifesting His love and mercy toward the righteous in giving them eternal salvation. The Lord hath made all things for Himself: yea, even the wicked for the day of evil. Prov. 16, 4.

The human nature of our Lord Jesus Christ has been highly exalted and all beings in heaven, on earth, and under the earth must acknowledge Him as Lord of all. For it pleased the Father that in Him should all fullness dwell, Col. 1, 19, and in Him dwelleth all the fullness of the Godhead bodily, chap. 2, 9.

FUNERAL SERMON.

BY REV. E. L. S. TRESSEL, A. M., BALTIMORE, MD.

SERMON PREACHED AT THE FUNERAL OF A CHEERFUL CHRISTIAN
WIFE WHOSE HUSBAND WAS SKEPTICAL.*Dearly Beloved Friends:*

Truly the world is full of mystery. Men are born and die. Affliction and suffering are everywhere to be seen. Husbands and wives, parents and children, brothers and sisters, relatives and friends are separated by death. The world is a hospital. The sick care for the sick. They all die. The righteous suffer with the wicked. The most devoted servants of God perish in the midst of their activity and few lay it to heart. Often the wicked come to great honor and live in pleasure and riches and die lamented and praised by the multitude. Our finite and unregenerate reason with doubt and foreboding looks around and tries to peer into the veiled beyond to seek a solution of this dreadful confusion and mystery.

There are three things besides man's own existence and that of the external world which he knows intuitively. This knowledge forms a part of his nature. There is a God, an eternity, a judgment. It requires more than the naturally sinful condition of man to reject these facts. Only the hardened sinner denies them.

Yet these things are only dimly discerned. The sweep of the largest and most cultured minds can not from this standpoint reach any satisfactory conclusion respecting the mystery of man's destiny beyond the river of death or of the true value of life here. When reason seriously considers these problems it leaves man in gloom and his life a tormenting riddle.

Contrasted with this the strains of music sounded by St. Paul in our text may first astound, but will eventually convince the distressed and sincere soul that they are heavenly and divine, an outflow of infinite wisdom and love. He is jubilant because he knows he possesses and expresses in these words the fact, nowhere found in all the universe outside of God's Word, that

THE PROBLEM OF HUMAN LIFE IS SOLVED.

Hear it:

- I. *To live is Christ;*
- II. *To die is gain.*

I.

Wonderful expression: "For me to live is Christ!" A parallel and explanation of this we find in Galatians 2, 20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." It frequently happens that one person so influences another that he is almost wholly under his control. However strong this power of one over another is it lacks essentially the elements of Jesus' dominion in and over the soul of the believer.

I am crucified. I am dead. I am alive. Yet I am not alive. I am crucified with Christ. I am risen with Christ. Christ liveth in me. I do not live by myself. I live by Him. I live by my faith. I do not live by self-originated faith. I live by the faith of the Son of God. I live by faith in Him. I live by the faith *He* gives me. I live by the *faith* He gives me. Faith is the life within me. Because Jesus is thus my life, therefore I am dead. The pure, holy life of our first parents in Eden is lost. The natural sinful life inherited from our parents is dead, is crucified. Its thinking, wishing, willing, choosing, loving, hating, yearning, longing, debating, doubting, speculating, philosophizing, all and everything as a controlling power, as the I, are dead.

From Christ a renewed will, new affections, understanding, purpose, aim, joys, likes, dislikes, associations, aspirations, motives and powers are received. It is Christ living in the believer, yet so as to make the life that of the believer. Jesus with all that He is, and has, and merited is so intimately interwoven into the web of human life that it is Jesus living in the soul and so bound up in it that the soul does and suffers everything by the influence and power of Him. The Christian is conscious of this. He wants it thus. He delights in it. He prays for it. He reaches out after it.

"Jesus! Savior! come to me,
 Let me ever be with Thee;
 Come, and nevermore depart,
 Thou who reignest in my heart.

Ever do I for Thee sigh,
Nothing else can satisfy;
Ever do I cry to Thee:
Jesus, Jesus, come to me!"

If this relation of the Savior to the soul were dissolved then in the worst sense possible would the soul, the individual, be dead: dead to God, to heaven, to good, to the purposes, the aims, the plans, the gracious and blessed influences of God. No wonder that a soul so ruined goes round groping in darkness, sees men as trees walking, imagines every vain thing. It thinks that there is no light but its darkness. It judges God by its own standards of power, wisdom and goodness. No surprise that God to it is a very monster!

The foundation for this new life, declared by St. Paul to be his possession, and which is the treasure of every true child of God, is the life, the death and the life of God's Son. One Jesus, the carpenter's son, born in Bethlehem, reared in Nazareth, came out from God, God of God, man's brother, stood betwixt God and man under the Law as man's supreme and only representative and substitute to merit for man sonship with God. The work was accomplished by His keeping the Law perfectly, by His suffering its penalty for man's transgression in His death, and by His rising triumphantly with every foe conquered, every debt canceled, every demand met, and therefore righteousness and life secured.

The preparatory work in the soul making way for the new life is accomplished by the thunderbolts and lightnings of Sinai. Thou shalt and thou shalt not, and because thou hast failed in "thou shalt" and gone beyond in "thou shalt not" thou art cursed, thou shalt die eternally, thou shalt experience the wrath of God and the malice of Satan in hell; these are the fiery darts which killed the Son of God, and these are the fiery darts which create a hell in the sinner's conscience, which wither and dry up the life, which make the world, big as it is, too narrow for a single sinner. Worldly wisdom, pomp, might and learning are seen to be utterly vain for man's help and destruction of his peace. This is a dreadful preparation, but it is the true one.

Following this comes the news heralded by angels on Judah's hills, at Joseph's sepulcher, on Olivet's brow, carried forward to Pentecost, and out into all the world. God loves sinful men. *God loves sinful men.* He sent His

Son to save all men. His Son is come to save all men. Behold, He is here. He speaks with you. Your sins are forgiven. These are the rays of light which shine into the soul and conscience where hell reigns. These rays of light are life rays. By them the beginnings of faith are formed, then nourished, enlarged, confirmed. The consciousness of a Savior within follows. The love of God is shed abroad in the heart. Patience, perseverance, hope are developed under trials, temptation and suffering, and the longing for eternal rest is awakened.

Dear husband, you must bear witness to the cheerful faith and hope of your wife in her long sickness, and being dead she yet speaks to you. May the recollection of her faith be to you a fervid Gospel sermon. Christ was her life.

II.

It follows therefore that death is her gain.

But how can death be gain after such intimate and sweet fellowship with Christ has been enjoyed on earth? Has there been, can there be, anything to regret in this blessed union of the soul with Jesus? The gain does not lie in the direction of a better quality of association in the world beyond. It is in the measure, not in the essential character of the blessings which makes death a gain to God's children.

However great one's joy is in his calling and life, if he must daily carry around with him a dead or dying body, his joy is incomplete. And the dead body of sin, dead to all good association, a burden to the child of God, he must still bear about with him until the separation of body and soul in death. The mighty apostle who penned the words of our text says: "For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. . . . O wretched man that I am, who shall deliver me from the body of this death?" Sin trammels us. Sin has diseased our bodies so permanently that its effects will not wholly be removed until we leave this world. Through much tribulation we must enter into the kingdom above. Then death shall be swallowed up of life. If it has been inexpressibly blessed to be permitted to associate with Jesus here, if our joys have been great in spite of sin and sickness here, what will the consummation be above where sin cannot come and where Jesus shall wholly fill each and every one? Then nothing in us, nor of us, nor about us shall even suggest

pain or sorrow. If the caged bird has sung and warbled to its own joy and delight, what joy will it not have when given the perfect liberty for which it is fitted by the Maker? So the Christian, caged and crippled by sin and death, and yet enjoying much in his prison house of clay because Jesus was with him, gave him new powers, dwelt in him, shall fill in heaven the place providing infinite liberty and the exercise of wholly restored powers and shall enjoy more than men or angels can tell.

It is the assurance that our deceased sister's death is her gain that we have few thoughts of sorrow to-day on her account. We are borne away in Christian hope where this dear one is mingling with the happy throng of angels and the spirits of just men made perfect. It seems so near that we could almost converse with those happy spirits. Blessed, happy spirits are they in whom Christ was their life here below. Death is their gain. As the soul of the departed left its earthly tenement we can well believe it was moved to say with the sacred poet:

“O Zion, hail! Bright city, now unfold
The gates of grace to me!
How many a time I longed for thee of old,
Ere yet I was set free
From yon dark life of sadness,
Yon world of shadowy naught,
And God had given the gladness,
The heritage I sought.” Amen.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XVII.

AUGUST, 1897.

No. 4.

BACCALAUREATE ADDRESS.

TO THE CLASS OF 1896, CAPITAL UNIVERSITY, BY PROF. M. LOY, D. D.

[The writer promised last year to furnish the MAGAZINE the address delivered to the graduating class at the annual commencement in June. Other occupations delayed the fulfilment of the promise until the preparation of this year's address and its publication in the *Standard* reminded him of the obligation he had assumed. He hopes that the address will still be of some interest to the readers.]

It is a pleasure, gentlemen, to present you these diplomas. They testify that you have won the degree of bachelor of arts, and that you have acquitted yourselves honorably in your long career as students of Capital University. Accept the sincere congratulations of the Faculty and the Board on your achievement. This graduation is not a mere form. It means that the authorities of this institution have judged you worthy of the honor that is thus conferred. In a limited sense it is therefore a proud day for you and for us. I say, in a limited sense. For, in the first place, we have nothing of which in an absolute sense we could be proud. In the presence of Him who is the Judge of all we are only unprofitable servants, and have reason to hide our faces in the dust for shame, not to lift up our haughty heads in self-sufficient boast. And, in the second place, we can hardly say that our best has been done. Possibly, I will not use the stronger word probably, we teachers might have done better. God forgive us wherein our solemn obligations and ample opportunities have been disregarded or regarded lightly. And undoubtedly some of you could have done

better, though you have achieved the honors of graduation. Accept these diplomas as an incitement to higher achievements, for which your acquirements have fitted you.

You have learned something, young gentlemen. Foundations have been laid. But do not, I beseech you, give place to the vain fancy that you have learned everything. Such a thought is fatal to a career of success in a special vocation or in general scholarship. When a man thinks he knows it all he becomes an incompetent and a failure: he sees no need of application to study and has no motive to effort in further acquirement. He is a self-conceited drone that can come to nothing. We would have to be ashamed of you if any of you fell into such amazing stupidity.

We have a right to expect of you that, having crossed the borders of the great territory of learning, you will make progress and go forward to greater acquisitions in the vast domain of knowledge and of thought. May I not hope that you will, while I speak to you these parting words, give heed to some well-considered counsel in regard to

TRUE LEARNING

as regards its sources and its methods? I am quite sure that you will lose nothing, but may gain much, by giving such heed.

1. *The Sources* whence we derive our knowledge are twofold. Nature is a large book of instructions. It is the work of God, in which the great Creator's thoughts are displayed and from which these thoughts are to be learned. No doubt the Almighty Maker of heaven and earth meant that His intelligent creatures should see and appreciate His handiwork and praise His glorious name. To this man was adapted by the great gifts which were bestowed upon him. He knew the ways and works of God because he was made in God's image, which implied knowledge and righteousness and true holiness. If the human creature had remained in his original state, the book of nature, the manifestations of God as given in man's own heart and in the works around him, would no doubt have been sufficient to give him the needful light of knowledge and the needful guidance in life. But man did not remain in his original

estate. The stupendous gift of will, which characterized the human creature and which distinguished him as the highest and noblest of all earthly creatures, was tried and found wanting. I will not try to solve the mystery of this marvelous gift. I cannot solve it; I trust that I am not transcending the bounds of modesty when I say that it cannot be solved by the light which is vouchsafed to man on earth. Will is the power of choice, and wherever a choice is made it might have been otherwise. There is no will where this is not the case. Man could choose, and his choice was bad. Hence all our suffering and all our blindness. And now the heavens still declare the glory of God and the firmament still showeth His handiwork. But who can read and understand the writing in the heavens above and in the earth beneath? The stars overhead, the daisies under foot have something to tell us; the stones and bones on mountains and plains have a message for us; the genial sunshine and the terrible storm have a grand communication to make; but who can interpret the language that became dead when death entered the world? Learn what you can from nature: study the sun and moon and stars; study the minerals and plants and animals which present themselves on the earth for your learning; study especially the grandest of all creatures, man in his wonderful compound of soul and body and his glorious destiny in time and eternity. Astronomy and geology, botany and zoology, physics and psychology, and every science that seeks to read the handwriting of the Creator in the creature that is a revelation of His thoughts, is worthy of our mental efforts. Do not disparage science, but seek rather to become experts in the interpretation of the grand book of nature. It is a majestic book that lies open before us all: appreciate it and profit by it.

But do not suppose that you can read and understand this writing of God with the cataract of sin upon your eyes that blinds us to all the glory that is revealed in earth and sea and sky. I know whereof I affirm when I say that the natural man receiveth not the things of the Spirit of God. Scientists who look not beyond the revelation given in nature will tell us that such a claim is irrelevant, because that leads us beyond the domain of nature with which alone they are conversant and beyond which they recognize no author-

ity. I appreciate their situation and from their point of view recognize their contention. But I cannot admit the legitimacy of their point of view. It is radically wrong, and I beseech you, young men, not to accept it. In the interest of science I beseech you not to accept it. Science always loses by narrowness. Rightly considered, it seeks the truth. The man who has learned the conditions of life only from his experience in northern latitudes can be no judge of things at the equator; the man who has gathered all his experience within the narrow confines of his school district and has never seen a city is in no condition to judge of municipal affairs. So the man who studies the book of nature which is a revelation of the mind of God indeed, as every work of an intelligent being is a revelation of the thoughts of its maker, but which can be understood only by those who have the capacity and conditions for comprehending them, is necessarily at a disadvantage and pitifully narrow when he rejects the information from other sources which would enable him to decipher the hieroglyphics of nature. Our natural blindness is a serious obstacle in the way of understanding what nature is designed to reveal, and it is no wonder at all that, when we refuse all other light, we stumble around in the darkness and miss the lesson that is of highest importance.

Considering that the same God who has made all things and has in His works revealed His thoughts so far as these works embody them, has also given us a special revelation containing a more complete and more intelligible expression of His purposes and plans, it fills the believer's mind with amazement to observe how little account is made of this more explicit revelation by those devoted to scientific study. The blind man does not see that the earth is full of beautiful colors and the deaf man does not hear that the air is full of beautiful sounds. Are all the glories of color and form and music therefore to pass for nothing? We pity the blind and deaf that they are deprived of the joy of flowers and the singing of birds; if our hearts are right we are not boastful that ours is a happier lot, but thankful that God was pleased to grant us a blessing that we have in no wise deserved. And when this same gracious God who confers such gifts shows us the additional mercy of a supernatural revelation,

which shows us His very heart of love and all the marvelous provisions which He has made for the salvation of our poor lost race, and in that gracious revelation gives us many a ray of light that illumines the darkness which encircles this vale of tears, shall we foolishly reject it? And when our dear Lord has graciously opened our eyes, so that in His light we see light, shall we stupidly and thanklessly make concessions to those who have stubbornly closed their eyes to the light that shineth in the darkness? Our Savior has taught us to be charitable. He wants us to live in love, and His Spirit always moves in that direction. We pity those who are blind and deaf. They are deprived of many a blessing which we enjoy, though we have merited no more than they. Let us recognize the goodness that blesses us, and be duly thankful. But when the blind and the deaf deny the existence of sights and sounds which we see and hear and prize, and condemn us for maintaining that these things are so and for persisting in their enjoyment, what shall we say? Does modesty or charity require us to make the concession that the flowers are not blooming and the birds are not singing, because the blind and the deaf urge their experience that these things are not so? It is only grace that can preserve us from treating such narrow souls with contempt, and which can lead us to pity them all the more because they not only cannot see and hear, but have the additional misfortune of being mentally incapacitated to recognize the fact or even the possibility that others do see and hear. And shall not we Christians, who by the grace of God have become able to see the light which the world did not comprehend, modestly indeed, because we have no merit upon which to base any claim, but firmly and immovably, because we have faith that rests upon the infallible Word of Him who is Lord of all, insist on the truth which He has given us in Holy Scripture for our learning? This truth pertains mainly to the merciful provision which God has made for the rescue of our souls from the death which sin has brought into the world, but it gives us light in regard to the creation and the creature that has fallen, as well as in regard to the redemption and sanctification of the fallen creature. The whole history of the earth and of man who is its principal inhabitant is enveloped in mystery, and only

the light of supernatural revelation gives us some insight into the existing conditions and the divine purpose and plan. This revelation we must heed, if we would understand the history of our race and of the earth which it inhabits. The Bible is a book of knowledge which no true scientist can ignore. It is a source of knowledge whose light is essential to the right understanding not only of the history of man, which is incomprehensible without it, but also of the earth which he was to occupy and subdue.

2. *The method* to be employed in scientific study is thus also determined. We must ascertain the facts, then employ our reasoning powers to classify and explain them; not set up theories first, then gather facts and fancies to verify them.

It is a vicious proceeding to assume a priori that our earth and all that is in it is built according to a system that we have devised and that to our reason commends itself as probable. Perhaps it is, perhaps it is not. We do not know. Hypotheses are not sciences. Theories are easily formed, and human credulity is great. Most of persons are ignorant of the facts which they assume and profess to explain, and only the few are able to test the reasoning processes by which the results are professedly attained. And those who are qualified to be critics are not always on the alert. Much passes for fact that is only fiction, and semblance is but too often permitted to pass for reality. Theory but too often exerts a blinding influence. It is a pleasure to see things reduced to a system, and the mind is generally satisfied when a plausible scheme is devised and facts superficially viewed seem to fit into the mental mould. Let it not be overlooked that our thinking involves two factors. One is the facts of intuition which furnish the material of thought; the other is the power of mind which analyzes and synthesizes the presentations of nature. We see men and irrational animals and plants and minerals. But we see only the individuals. Each opinion is distinct from every other. We get classes only by a process which separates the parts and recombines them. Nature has no classified presentations. Generalization is a purely mental operation. Hence when we classify and on this basis make inductions we are no longer in the region of original facts which can

be verified by intuition. And there is many a slip in the process. The prevalent system of astronomy explains many an ascertained fact in that domain; it leaves many unexplained and on its presumption inexplicable. Perhaps the theory which it has displaced did quite as well in meeting all the demands of mind. The facts remain the same and exist independently of the theory. The evolutionary hypotheses for the explanation of the present condition of things in the world, especially in the region of vegetable and animal life, seems to be sustained by many a manifest fact. These facts are to be accepted as natural revelations of the Creator's will, but they are wholly independent of the evolutionary theory, and assuredly a Christian has as good a right to explain them as an infidel. The geological systems that are now in vogue are a signal illustration of what we mean to impress. They recognize and utilize some plain facts which no lover of truth desires to gainsay. What God has taught us in His works every devout mind will recognize, as it honors the revelation given supernaturally in His inspired Word. But no sober mind, devout or undevout, will accept improved assertions which have nothing to recommend them but the exigencies of a wild theory that assumes them to give it an air of respectability. It may not be creditable to geologists, but it is a fact nevertheless which reasonable minds, even though they be not enlightened by the revelation which Christians prize above all other light, that this earth was not built according to their scheme of thought but simply according to the will of its Builder, who hath spoken to us in Holy Scripture. Scientists generally disparage true science by professing to know what their theories require, but what the facts do not bear out. It unquestionably would be much "better if they did not know so much than to know so many things which are not so."

Scientific theories have become a sort of scientific superstition. Text-books of natural science are full of theories which are presented just as if they were unquestioned truths, and children, small and large, accept them as if it were a shame to entertain a doubt. Would it not be well for Christian people to call a halt to such irrational and superstitious

education, and insist that truth has higher claims than human theories, however popular these may have become.

What I am pleading for is not the neglect or depreciation of scientific pursuits, but for a larger appreciation of the sources of knowledge and a correspondingly better fundamental method. The book of nature is precious, but the Book which was given us by inspiration of God, who made all things and knows them all, is more precious still. It was written for our learning: let us learn it, and in all the affairs of earth and heaven, of time and eternity, profit by the learning.

It need not be told me that the Bible was not given us primarily for our instruction in matters lying within the scope of nature and for natural faculties. I know that, and all who devoutly read it and reverence its sacred truth appreciate the fact. It was given by inspiration of God to supply a want which nature has no ability to supply. But that in itself is a sufficient reason why benighted man must not presume to dictate to infinite wisdom as to what shall be embraced in the compass of such supernatural revelation. The revolt against God begins with such presumption that is born of sin, and Christians must not for a moment assent to the reasonable arrogance or make any concessions to its stupid claim. Whatever the disciples of Christ may do to conciliate those who do not believe His Word, and however plausible their deceptive reasoning may be to the flesh, which in this world never ceases to have a hankering after the flesh-pots of Egypt, the conflict between Christ and Belial stands, and no peace is possible. One or the other must fall. . . . And in the light of reason that receives guidance from on high it is just as vain as it is disloyal to the Lord who has in infinite mercy granted us such supernatural light and guidance, to surrender one fortress of truth after another in the hope that our enemies will be finally nullified and purified and become our friends. . . . They never will be truly the friends of our Lord and of His faithful people until they see that these people were both stupid and disloyal in urging to win them by concessions which undermined the ground on which they professed to stand. . . . The time of decision comes to every individual and people. It comes too for colleges. It has come for us. The popular current

is in favor of all sorts of concessions to proud science and self-conceited philosophy, in the hope that this unconverted science and philosophy will be courteous enough to treat Christians with generosity and company with them. Should we beg any favors of those who are puffed up with the proud conceit that they know things better than God, who has blessed us with the gift of His Word? Not a jot or tittle of that Word can be surrendered. Every part of it shall stand when the earth and all the wisdom and learning of it that sets itself against God shall have gone up in smoke.

Gentlemen, our earnest desire is that you may make steady progress in learning and scholarship, and that your gifts and acquirements may be a blessing to the community. It is for this reason that I have spoken these parting words. Knowing that all is well when we walk in God's ways, and that these are the ways of Holy Scripture, I exhort you to reverence and study the Bible, and let that be your constant guide. And this not only in your religious life and moral walk, but in your pursuit of learning as well. Accept what God teaches, reject what conflicts with that teaching. You may be sure that your science is astray when it would lead you to explanations of nature that set aside the light which nature's God has given you in another and a plainer Book. Use all the sources of knowledge which the Creator has put in your reach, not only the natural but the supernatural as well. Always stand in awe of His Word, and use your talents in His service and for His glory. And may He be your guide through life. Farewell.

A MIRROR FOR PASTORS.

TRANSLATED FROM THE GERMAN OF GUTHE BY REV. W. E. TRESSEL, BALTIMORE, MD.

331. APOLOGETICS IN THE SERMON.

Our time bears considerable resemblance to that of the apologists, when biblical Christianity was disfigured by heretics or combatted with all power by such men as Celsus, Porphyry and others. Therefore must also the sermon of the present be apologetical; it must point out that Christianity is as well adapted to the needs of man, as it opposes

his sinful inclinations. The apologists in the ancient church took note not only of popular rumors but also of the objections raised by philosophers. Is not this a lesson to us to do likewise, where it is necessary? Their apologies have done incalculably much, their influence is still felt: Dr. Cappadose was led to conversion through Justin's dialogue with Tryphon. Church History offers exceedingly rich and precious apologetical material. A convincing apology of Christianity would be for all honest hearts the proof of the grand transformation which Christianity has wrought in the world. Show the congregation the old world, as it was when Christianity appeared, and then show how Christianity has made all things new. Col. 3, 18-4, 1, containing regulations for the home, would furnish the appropriate text for such a discussion.

Neither the Greeks nor the Romans recognized the dignity of marriage. How utterly corrupt was marriage in the last centuries previous to the appearance of Christianity. Among the Greeks the wife enjoyed only the regard paid to a "faithful slave." Adultery was the order of the day. As among the Greeks, so also among the Romans "morals and family life in all strata of society had become antiquated." Juvenal, Seneca and Tacitus give us descriptions which make the hair stand on end. The most unnatural abominations were committed. The account of the Apostle Paul on this point in Rom. 1, 26 ff. is confirmed not only by heathen authors, but also by the latest excavations at Pompeii. The pictures over the gates, on the walls, on their drinking and other vessels, present the abomination of Sodom and Gomorrah. In respect to morality the female sex was no better than the male. Juvenal (Satire VI) calls a chaste wife a rare bird. Seneca says of the women: "They have equalled the unbridled licentiousness of the men." "Chastity counts as a proof for deformity." The poet Martial says: "The wife is legally an adulteress." Divorces were obtained with the greatest ease.

Thus thoroughly disordered was marital life among the chief nations, renowned for their culture, prior to the introduction of Christianity. Their civilization was no protection against immorality. On the surface there was a glossy veneering of fine manners, but underneath had gathered a pestilential slime of immorality and baseness.

The Spirit from on high, which was poured out upon the disciples on Pentecost, transformed and renewed from the very foundations the whole system of ancient society:

first the individual, then marriage and the family, and thence all the ramifications of society.

"One of the most beautiful creations of early Christianity was the Christian family." Woman was elevated from her unworthy, immoral place to a position of honor, purity and influence. It restored the dignity of woman, in that it restored in general the dignity of mankind. It proclaimed that all men without exception were created after the image of God, were redeemed through one and the same Savior, were invited to one and the same glorious goal,—to the inheritance of everlasting life, to participation in the treasures of God in the one great Father-house. The dishonorable, servile position of the wife was abolished, perfect equality with her husband was guaranteed her. No wonder that the Christian religion attracted women: they, yet more than men, felt the blessings of the gospel. The specific difference between Christian and heathen women struck also the heathen. The Christian women were wonderful appearances to them, for example Paula of the race of the Scipios, Pulcheria (empress), Nona, Anthusa, Monica. What women the Christians have! exclaimed the heathen orator Libanius, full of astonishment.

The idea of marriage underwent a radical change. Marriage is a divine ordinance, a holy bond, the symbol of the close union betwixt Jesus and His church. Man is the head, woman the heart, of the house. The man rules, not as does the heathen, with tyrannic severity, but as Christ rules over the church, with love. To speak with Boader, the ruling of man is a serving and the being-ruled of the woman is a letting-herself-be-served. The wife is no longer the slave, but the help-meet of the husband: she obeys without compulsion, as the church obeys Christ her Lord. The Christian man feels himself so closely united with his wife, that he can sacrifice himself wholly for her, can die for her, if need be, as Christ offered Himself for the church. Those united in wedlock looked upon their estate as a school, in which one taught and encouraged the other, that both might exercise themselves in holiness. They regarded their house as a small church, as a holy place, in which the Lord was present.

The church-father Clement of Alexandria describes the character of the Christian family with unsurpassed beauty in the words: "Where two or three are gathered in Jesus' name, there is the Lord in the midst of them. Does not the Lord mean: the husband, the wife, and the child?"

That impure relations, such as were customary in heathen society, were not permitted in the Christian Church, is a matter of course. Adultery excluded a person from the congregation. Divorce was forbidden, save in the case of adultery.

Let us consider the position of children in the ancient heathen family. Children were not regarded as persons, but were taxed only as property. As the head of the family had perfect right of disposal over his possessions in general, so he had the same right over his children in particular. As absolute lord over his children, the father could sell, banish or even kill them. The XII table-law ordered that the sickly child should be killed forthwith, since it could be of no service to the state, which needed for its defence strong bodies. Even Plato and Aristotle favor the heartless exposure of the children. Those who were exposed usually became slaves. The father could sell even the grown children. — The training of the children was only taken account of with respect to their usefulness to the state, and was, for the most part, conducted by the state. Socrates and Plato liked this arrangement. It never occurred to them to employ a mother's love in educating the children. In the house the training of the children was in the hands of the slaves, sometimes of the most incompetent. Their education was considered a matter unworthy of the attention of the free man. One searches in vain for anything like a moral foundation and direction in this education. The training given by the slaves was demoralizing: they flattered the sinful desires of their pupils in order to gain their favor.

As in the case of marriage, so in this instance the relation of father to child was completely changed. The horrible cruelty of the heathen father is banished by the spirit of Christian love. The church indignantly reproves the heathen for their practice of exposing the children (cf. Epistle to Diognetus, ch. 5). Christian fathers are admonished: "Provoke not your children to wrath" (Eph. 6)! The relation of parents to children is one of intimate love, an image of the relation of the heavenly Father to His children of men. The children are esteemed and loved as youthful royalties. In the word of the Lord: "Suffer the little children to come unto me, for of such is the kingdom of heaven," parents are impressed with the fact of their responsibility for their children. Very early are they introduced into God's kingdom. — Christian parents themselves

undertook the education of their children; this was one principal object of solicitude to them. Especially did Christian mothers take in hand the training of their children. The means which they employed above all was their own holy example. What they taught their children of godliness, they themselves lived; their life was, as Tertullian says, "a public school of Christianity." The second means was: early instruction in piety. "A soul," said they, "that is to become a temple of God, must be instructed, so that it hears and learns to speak nothing else than what can lead it to God." The third means was: early acquaintance with God's Word. Thus they spoke: "If you would have your children obey you, accustom them to the divine Word." The fourth means was, on the one hand to forbid their keeping bad company, on the other hand to lead them into the companionship of pious, virtuous men. These were the fundamental principles of education observed by Christian parents. This holy pedagogics bore glorious fruits.

A further scene in the tragic picture of heathen society is the condition of the slaves. The idea of true humanity was strange to heathen antiquity. Only the citizen is a person. The slave is a mere thing, at best a member of an inferior race of men. He is put on a plane with the dead or living possession. The slave is without the rights of man: he can neither earn nor own; if married, his wife and child are entirely at the disposal of the master.

To this notion that a slave was only an implement corresponded the treatment to which he was subjected. Seneca says: We treat the slaves not as men, but as beasts of burden. For the sake of a slight mistake, they were beaten cruelly. When they became old, they were sold at low prices as worn-out furniture or chased away. The sick were either cast out or killed. No wonder that their heartless treatment invoked insurrection on the part of the slaves. The unfeelingness of ancient society shows itself particularly in the gladiatorial combats. For the pleasure of the effeminate rabble, drawn both from high and low, slaves, who had previously been trained by a fencing-master, were compelled to fight in the circus either with wild beasts or with each other. These slaves found no sympathy among the spectators, however horribly they might suffer, or even if they lost their lives in the arena.

Laborers were esteemed almost as little as the slaves. Aristotle makes only one external distinction between workmen and slaves. No citizen dare let his son learn a trade.

Mechanics do not even count as men. Cicero calls artisans the dregs. He says on this point: "Ignoble and improper is the occupation of laborers." Only wholesale business, architecture and medicine could be pursued by citizens.

If the working-man was despised, how much more the poor man! The rich alone was honored. Poor and bad were synonymous terms to the citizen. The number of poor people was legion. Old heathen society knew nothing of pity for the poor. Even a Plato is regardless of and heartless towards them; when they are sick, one should have nothing to do with them; if they can no longer carry on their business, their life is purposeless. Plautus says, what we give a beggar is lost, with the gift a miserable life is only prolonged. The philosophy of the Stoics confirmed the rich in their heartless egoism by the doctrine: the wise man should carefully guard himself against a feeling of real compassion with those who suffer need. It is characteristic that ancient heathen society had no sign of hospitals. It is true that bountiful supplies of grain were distributed to the famishing populace by the state and by rich private citizens, not, however, out of love, but as a result of cold, shrewd calculation. It was done in order to buy off the desire of the plebs for seditions. The fate of the sick was exceedingly sad. In case of contagious diseases the highly cultured Greeks and Romans, in their fear of death, left their nearest relatives in the lurch.

In spite of all their culture and civilization, the idea of humanity was incomprehensible to the Greeks and Romans. Their highest thought was their state, their nationality. There was decided hatred betwixt the nationalities. The Greeks called all non-Greeks Barbarians. Socrates thanked God daily that he was a man and not a beast, Greek and not Barbarian. One was under no obligation to Barbarians. In the XII table-law stranger is synonymous with enemy. How shall one find universal love of men where even love between natural brothers is among the rare occurrences, as Plutarch reports. In intercourse with neighbors the law of retaliation was in vogue. Aeschylus says: We must insult those who insult us. And Socrates, the wisest of all the Greeks, says: to requite evil with evil cannot be called injustice. And Plato says: it is the duty of a good citizen to avenge himself; to bear wrong is the sign of a mean, servile spirit. No trace of love to their enemies was found among the most cultured of the Greeks. According to Socrates a man's virtue con-

sists in this: to conquer your friend by well-doing, your enemy by evil-doing.

Christians have disproved the slander of Celsus, that Christianity was a barbarian religion, by their deeds: by universal exercise of the humanity which is born of divinity.

As in the case of the marriage relation and that of parents to children, so in the relation of master to servant, there was effected a thorough renovation through Christianity. Christianity did not seek to remove slavery with the external means of force, but with internal, religious means, through the influence of Christian love, not suddenly, but gradually. According to the view of antiquity, slaves were a portion of the family property. The church does not begin the work of emancipating the slaves by demanding of their masters their release; the slaves themselves must be trained for such liberty. The heathen could not reproach the apostles with preaching disobedience and revolt. The apostles knew how to combine respect for property rights with their labor in procuring the moral emancipation of the slaves. In proof of this we have the touching letter of Paul to Philemon, to whom the apostle returns his runaway, but now converted, slave Onesimus, and commends him to Philemon's love as "a brother in Christ." Though the noblest philosophers among the heathen declared that slaves belonged, at best, to a secondary and inferior race of men, the Christian religion proclaims the truth of the perfect equality of master and slave before God (Col. 3, 11). The wall of partition between masters and slaves was torn down. In the church the slave holds a position no whit lower than his master; to serve is not a shame. The name "servant," so despised by the heathen, has in the church of Him, who for the sake of sinful humanity took upon Him the form of a servant and washed His disciples' feet, become a name of honor.

The first Christians call themselves "servants," "slaves" (*δούλοι*) of Christ. In the school of the Son of Man, who came not to be ministered unto, but to minister (Mark 10, 45), they learned that the love which exercises itself in serving is the greatest thing. The slaves are instructed by the apostles, by the disciples of the apostles and by the later teachers of the church, in their earthly, if also difficult, calling to serve with all faithfulness the true, heavenly Master, and to glorify Him by obedience, humility, patience and gentleness towards their earthly masters. Very early

Christianity made considerable progress among the slaves. Many of them became martyrs. The heathen knew only of duties owed by slaves to their masters, but nothing of the duties of masters to their slaves. The Christian religion first brought slaveholders to the consciousness that they have duties to perform over against their slaves. Christianity put it to these men's conscience, that they also have a Master over them, and that the treatment of their slaves also belongs to those things for which account must be rendered. The church did not forthwith demand that slaveholders should immediately grant their slaves liberty; with great wisdom she required at first only that the severe, tyrannical treatment of the slaves cease, and that they be treated with love as members of the family. In the meanwhile the church did not pause at this. She made it her business, when the time came, to bring about the full civil emancipation of the slaves. She showed, that slavery opposes the innermost tendency of Christianity, and recommended to slaveholders the liberation of the slaves as a work of mercy. And the liberation could also be celebrated by the church.— The church also contended with all her might against the abuses to which the heathen subjected their slaves. She declared the gladiatorial combats, in which the slaves fought with savage beasts or tore and slaughtered each other, "to be schools of barbarity"; she did not even allow her members to look on at the sports in the circus; she did not even permit gladiators to be baptized unless they renounced their bloody and cruel profession.

Christianity also lifted into honor the workingmen, upon whom aristocratic heathenism looked down with contempt. Agreeable to the apostolic word: "If any will not work, neither shall he eat" (2 Thess. 3), Christianity makes labor the duty of all. Industry is a virtue, a safeguard against sin and vice. "The Christian artisans of Thessalonica and Corinth became, without knowing it, great social reformers." Christianity became, at the same time, an encouragement to industry. Work should be done from obedience toward God, who commanded: "Six days shalt thou labor," and also from love to the neighbor, "that he may have to give to him that needeth" (Eph. 4, 28). Nowhere else than in the Christian religion are work and religion combined. Thus carried on, work ennobles man. The relation between rich and poor was also radically changed. In the heathen world only the plutocracy was respected: wealth was honored as a virtue. The poor man was de-

spised, and thought incapable of virtue. The Christian religion announces the complete equality of rich and poor. But this principle was not a mere theory among the first Christians, it was practiced by them. All, rich and poor, "were of one heart and of one soul." All loved each other as "brethren." The rich sold portions of their property rather than let the poor suffer want. How the Christians of the first century looked upon the relation between rich and poor is told us by an author in these words: "The rich and the strong should be the prop of the poor and weak, as the arbor supports the vine." Poverty and wealth were looked upon as a school, in which the rich should exercise himself in sympathizing and communicating love and the poor in a love that was free from envy and in confidence toward God. The congregation of Him, who said: "What ye have done unto the least of these my brethren, ye have done unto me," saw in the poor the Lord, in providing for the poor they honored the Lord. The martyr Laurentius calls the Christian poor "the treasures of the church." The active love which the Christians of the first centuries manifested toward the poor, must have been a magnet for the class of poor people despised by the heathen and abandoned to their wretchedness. The virtue of mercy is also a blessed fruit of the gospel.

The virtue of mercy was practiced by the Christians not only toward members of the congregation, but toward all without exception. They practiced not only Christian fraternal love (*φιλαδελφία*), but also universal love, (*φιλανθρωπία*). They founded hospitals for their sick and for the sick of the heathen, who were abandoned by their next of kin or were thrown out on the street, these they received with sacrificing love. Thus they tended, for example, during the fearful plague which broke out in Alexandria in 254, the forsaken heathen, by whom they had been cruelly persecuted a short time before. The care of the plague-stricken people was a kind of martyrdom: for many were attacked by the plague while serving the sick, and became the prey of death. They exhibited toward their heartless persecutors a love that led them even to lay down their lives for those who hated them. They did not only know outwardly, but practiced the commandment of the Lord: "Love your enemies!" The love of enemies is the most glorious testimony to the divine power of the gospel, a work for which the power of the natural man does not suffice, a moral

wonder. Christianity is really the native soil of true humanity, of the universal love of mankind.

The historical proof of the divine power of Christianity is at the same time the proof that Christianity is the religion of morality. In our time many are very cool in their treatment of the Christian religion, but they want to cling to her morality. They so far mistake the relation between religion and morality, as to think they can separate morality from all positive religion. For the instruction of such as have permitted themselves to be bewitched by the cry—"morality without religion," point to the ancient world, which came to an end with its irreligious morality. Not less deeply would they be impressed, if they heard the witness of men like the statesman and historian Dahlmann and the Darwinist Jäger for the close connection between religion and morality. Dahlmann says: How a church can be built on mere Christian morality, I do not see. To me it appears that those who hold fast to Christ, and teach the mystery of His birth, His resurrection and His promises, and the believing multitude which hears, constitute the church; if we others go out and in, we make some commotion, but add no warmth. Whatever of Christian morality lives in the people, is, among those of the lower class, whom I know well, the result of confidence in the infallibility of the Christian promises. With this confidence men die peacefully in their miserable huts. We are utterly unable to supply aught to these classes of the population through our morality; and could we add our whole philosophy of history, we could do nothing. In ourselves is wanting, if we honestly question ourselves, the fullness of rest, which resides in the simple faith of the Christians. Jäger writes in his book: *The Darwinian theory and its attitude toward morality and religion*: "A morality without religion may well look like a paradox. And try it; if you have children, tell them to be good and virtuous! You will soon see that does not have the desired effect. But tell them of the dear Father in heaven, who seeth in secret, of the holy Christ, who gave them, of the angels, who protect them. Then you will see by the brightening eye, that the heart has been touched, and that religion is the only means to train men to be men." "No man can do without religion, who does not want to be cast off as a dry branch from the thriving tree of humanity." Ought not the historical proof of the ethical beauty and power of Christianity make a blessed impression on all whose minds are not disordered? And

not all, who have fallen into skepticism, are mentally disordered. Among the doubters there are honest, noble souls. Such we dare not pass by as the priest and Levite passed by him who had fallen among murderers. We owe them the merciful Samaritan service. As Origen bridged over for the rich Ambrosius of Alexandria and for countless others the gulf between the needs of their intellectual research and the truths of the Christian faith which seemingly contradicted reason: so must we be pontiffs, bridge-makers, for those among the learned of our times, whose heads and hearts are at variance. Many a one has a heathen head, but his heart says "yes" to the Christian truth. In such case we must appeal from the head to the heart, as Luther appealed "from the pope ill-informed to the pope to be better informed" (a papa male informato papam melius informandum).

(To be Continued.)

THE CALL TO THE MINISTRY, OR THESES ON THE FOURTEENTH ARTICLE OF THE AUGUSTANA.

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B. ON THE LEGITIMACY OF THE CALL.

THESIS V.

A legitimate call must take place according to the direction of the Word, and dare not be given according to a contract for hire, or for a certain length of time.

In this thesis we pass over from the validity to the legitimacy of the call. As the right, power and authority are necessary to establish the validity of an act, so its legitimacy is established by the direction of the Word; when it takes place in the way or manner prescribed in the Word, the only rule of faith and conduct.

This legitimacy is necessary from the nature of things, in order to assure prosperity and the best results. A man, for instance, has the right, power and authority to ride his own horse, when and as he pleases. But now if he mount

his horse the wrong way, grasp him by the tail and kick him in the sides, we say that this is not the right way, the legitimate way to ride a horse; and experience will teach that it will not in all cases insure the best results. A man may have the right to do a thing, which makes the deed valid enough, so that he cannot be punished for it, but besides the right to do, there is also necessary the right way to do, else all our efforts may fail.

Both are necessary to "a regular call," as required by the fourteenth article of the Augsburg Confession. So a call to the ministry may not be legitimate, that is, not altogether and entirely according to the direction of the Word, and hence not altogether pleasing to God; yet it can nevertheless be valid, inasmuch as the validity of the call consists in this, that it proceed from those who according to God's Word, as we have above pointed out, have the right, power and authority to extend such a call.

This legitimacy appears from the Scriptures; 2 Tim. 1, 13: "Hold fast the form of sound words, which thou hast heard of me." Here, in this pastoral epistle Paul admonishes Timothy how and according to what rule he must direct himself in his office, namely according to the Word "which thou hast heard of me." 2 Tim, 2, 2: "And the things that thou hast *heard of me* among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." It would not be legitimate according to this passage to commit these things to unfaithful men. Thus the Word directs us how to proceed, that our work may be legitimate. See also 1 Tim. 3, 2-7; 1 Cor. 14, 34.

Here, the person to be called, in order that the call may be according to the direction of the Word, that is, legitimate, is required in the first place to be *orthodox*. He must know what the pure Christian doctrine is, and pledge himself to hold to it alone. Hence he must also be free from all fanatical opinions and heretical errors. Matt. 13, 52: "Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure, things new and old." The Holy Scriptures is this treasure, and not his own brains or the secular press.

Nor can the person about to be called, accept a call

from a congregation, as long as it does not want to be orthodox, and forbids and prevents him from preaching the pure truth of the orthodox Evangelical Lutheran Church.

On this subject Luther writes, vol. 28, 151: "St. Paul will not permit the minister to be a novice, recently brought to the faith, or young in the faith, in order that blasphemers may not have a good ground and reason to judge and say: Behold, how those people have made a fool master of the house. On the contrary, he must be a man apt and tried, that the blasphemers must be ashamed to speak evil of him. He should also be well spoken of and held in honor by the unbelievers; otherwise he will be to them a laughing-stock, and as it were, caught in a snare, so that he can say nothing against it when anything dishonorable is said against him; which would be dishonorable to the whole congregation and an offence to the unbelievers. For at that time Christians were scattered among the unbelievers, hence their entire conversation or walk must everywhere be public, serviceable, praiseworthy and blameless." In vol. 36, p. 192, he says: "What good will it do if we have the Gospel and all books in their fulness, if besides we have not Christians, good, learned and tried ministers? He must truly be a minister well instructed, and then hold and stand by the true doctrine, for it will not remain undisputed." Again in vol. 26, p. 35, we read: "It is indeed true, to speak of the life, that the communion of saints is not without sin, as they confess in the Lord's Prayer, forgive us our trespasses; and 1 John 1, 8: 'If we say that we have no sin, we deceive ourselves and the truth is not in us,' and we make God a liar, who declares us all to be sinners, Rom. 3, 23; Ps. 14, 3 and 51, 7. But the doctrine dare not be sin or blameworthy, and is not included in the Lord's Prayer when we pray forgive us our sins: for it is not our doings, but God's own Word, who cannot sin or do wrong. For a minister must not pray the Lord's Prayer, or seek forgiveness of sins for what he has preached (if he be a true preacher), but with Jeremiah he must say and boast, Jer, 17, 16: "As for me, I have not hastened from being a pastor to follow thee (O Lord): neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee," yea with Paul and all the prophets and Apostles joyfully say:

This God himself hath spoken; and that I have been an apostle and prophet of Jesus Christ in this sermon. In this it is not necessary nor prudent to ask forgiveness of sins, as though false doctrine had been taught. For it is the Word of God, and not my word, which God shall and cannot forgive me, but confirm, praise, crown and say: you have taught rightly, for I have spoken through thee, and this Word is mine. He that cannot boast thus of his sermon, should leave preaching alone; for he lies most certainly and blasphemes God.

If the Word would be sinful or wrong, according to what could or should our lives be directed? Here the blind would certainly lead the blind, and both fall into the ditch (Matt. 15, 14). If the plummet or square were false and untrue, how could the mason or carpenter direct his work? There would be one mistake after the other without end. So also can the life be truly sinful and wrong, yea it is alas; entirely too wrong; but the doctrine must be sure and certain, without any sin whatever. Hence nothing must be preached in the church but the sure, pure and holy Word of God. Where it is wanting, it is no more the church, but the school of Satan. Just as a pious wife (as the prophets ever employ such examples), must not listen to any other than the voice of her husband in the house and its private rooms; if she listens to the words of another man who has no right in her husband's bed, she is certainly a harlot.

This is all said that the church must teach God's Word only and be certain of it, by which she is the ground and pillar of the truth, built upon a rock, is called holy, and blameless, that is, as it is justly and well said: the church cannot err; for God's Word which she teaches, cannot err. Whatever is otherwise taught or is doubted, whether it is God's Word, cannot be the teachings of the church; but must be the teachings of Satan, falsehood and idolatry. For the devil cannot say, as he is a liar and the father of lies; this is God's Word; but as Christ says, John 8, 44 *ex propriis*, from his own and out of himself he must speak, that is, lie. Hence all his children also, without God's Word, must speak out of themselves, which is, to lie.

Now, my dear friend, just think what a wonderful thing this is. We who must certainly teach God's Word, are so

weak, and so bashful in great meekness, that we would readily not boast that we are God's churches, witnesses, servants, preachers, and that God speaks through us, etc., whereas we most certainly are all this, because we certainly have and teach His Word. This meekness comes from this, because we earnestly believe that God's Word is so glorious and majestic, that we confess ourselves all too unworthy, that through us such great things should be spoken and done, who still have flesh and blood. Yet, our opponents, the devil, the papists, the sects and the whole world, are joyful and fearless, have the boldness to boast of their great holiness: Here is God, we are God's church, servants, prophets, and apostles; as all false prophets ever did, so that Hans Wurst (Heinz Worst) has the impudence to call himself a Christian. But humility and fear for God's Word have always been the true signs of the right, holy church; daring and impudence in human devotion have ever been the true signs of Satan's presence, as we can plainly see in the decretals of the pope.

This is said of the doctrine, that it must be pure and unadulterated, namely, the precious, saving, holy and only Word of God without any addition. But the life which must daily direct, purify and sanctify itself according to the doctrine of the truth, is not yet wholly pure or holy, because this sack of maggots, flesh and blood, still lives. But, as it is in the process of purification or sanctification, and ever permits itself to be cured by the good Samaritan, and no longer more and more destroys itself in uncleanness, it will be graciously pardoned, for the Word's sake, by which it allows itself to be cured and cleansed, blest and forgiven, and must be called holy; for by this the holy Christian church does not become a harlot or unholy, because she holds and remains pure and steadfast to the Word, her sanctuary. For the holiness of the Word and the purity of the doctrine is so powerful and certain, that if even Judas, Caiaphas, Pilate, Pope, Heinze or the devil himself would preach it or baptize correctly, without addition, pure and right, still the true, pure Word, the true, holy Baptism would be received; as there always shall be hypocrites and false Christians in the church, and a Judas among the apostles. Again the impurity of doctrine which is without God's Word,

is such a poisonous, wicked thing, that if even St. Peter or an angel from heaven preached it, let him be accursed, Gal. 1, 8. Hence, false teachers, Baptists and Sacramentarians cannot be or remain in the church, as Ps. 1, 5, says: "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." For they do not only fail in their lives, which the church also must suffer, especially when it is unknown and secret, but they also fail in doctrine, which must give light and shine publicly, to direct our lives thereby. This was taught from the beginning, as John says, 1 John 2, 19: 'They went out from us, but they were not of us,' and in ecclesia sunt, sed non de ecclesia; item, numero, sed non merito, and the like. Hence, there is this difference: They are not all Christians who pretend to be Christians. But when it comes to this, that men are not united in doctrine, then they divide from each other, and it will then appear who the true Christians are, namely, those who have the Word of God in its purity and simplicity."

Luther's Works, vol. 19, p. 236: "Therefore it is highly necessary that these two doctrines be clearly and correctly distinguished. For when this is not done neither the law nor the Gospel can be understood, and the conscience must remain lost in error and blindness. For the law has its end, how far it must go and what it must do; its end is to bring to Christ, to frighten the impenitent with the wrath of God and His displeasure. So also the Gospel has its special office and work, to preach forgiveness of sins to troubled consciences. May these two, without corruption of doctrine, not be mixed or confounded, nor one taken for the other. For law and Gospel are both God's Word, but not the same doctrine." Again on p. 328: "Hence it is a great ignorance and foolishness, that some pretend and say: It is God's Word, hence it is right, etc. God's Word is not all of one kind, but different. The law is a different kind of Word than the Gospel. Nor are the laws or commandments one and the same. For this Word of God: defend the good, punish the wicked; does not concern me, just as also this Word: you shall bear children, nurse, wash and wait on them, etc., concerns the women alone. Again: you must

preach, administer the sacraments, do not belong to women, but to male persons who are called thereto.

Of this distinction our fanatics know nothing, how one law must be compared to another, so that one is just as much law as another. If then, among laws it be necessary to tell them from each other, and correctly distinguish the persons to whom they refer; how much more necessary is it to make a distinction between law and Gospel? Hence, he who understands this art well, to distinguish the law from the Gospel, put him in the chair and call him a doctor of the Holy Scriptures. For without the Holy Spirit it is impossible to tell the difference. I experience it in myself, and daily see it in others, how difficult it is, to separate the doctrine of the law and the Gospel from each other. The Holy Spirit must be master and teacher here, or no one on earth will be able to understand or teach it. Wherefore, no pope, no false Christian, no fanatic is able to separate these two from each other, especially in *causa materiali et in objecto*."

Read also from Walther's *Pastorale*, p. 81: "A sermon may be ever so rich in admonition, rebuke and comfort, yet if it is without doctrine, it is an empty, lean sermon, whose admonitions, rebukes and comforts swim in the air. It is not to be told how many ministers sin, nor how much sin is committed in this way. A preacher scarcely touches his text or subject, he at once already begins to admonish, to rebuke or comfort. His sermon consists in scarcely nothing but questions and exclamations, to praise as blessed or mutterings of woes, demands for examination and the belaboring of the mind and conscience, so that the hearer, constantly seized in mind and heart can never come to any calm consideration whatever. Far be it that such preaching should go to the heart and work true living faith; it serves much more to preach the people to death, to destroy the hunger for the bread of life, and bring about a methodical superfluity and disgust for the Word of God. It must necessarily be disgusting to every hearer, when he time and again finds himself admonished, or rebuked, or comforted without any consolation, without first having the heart prepared by true doctrine. It is undoubtedly easier to do this extempore, so that the sermon has the appearance of life

and power, than plainly and thoroughly to set forth doctrine. And because the former is easier, is the chief reason why many preach but little doctrine, and choose each subject which already presupposes a knowledge of the matter among the hearers, and hence only allow of a practical application of the subject. With many the reason of this is undoubtedly this, that, because they have themselves no solid knowledge of the revealed truth, are not able thoroughly to explain it to others. Others again preach but little doctrine, because they dream that exhaustive doctrinal teaching is dry, leaves the hearers cold, does not serve to quicken and convert, or to a true living and active heart-felt Christianity. This is a great error. Just those revealed eternal thoughts of the heart of God, revealed in Scriptures for human salvation; just those divine truths kept silent from the beginning of the world, but revealed to us through the prophets' and apostles' writings, the decrees and mysteries of faith, are the heavenly seed which must fall into the hearts of the hearers, if the fruits of true repentance, of an unfeigned faith, and an honest, active love is to be awakened in them. The true growth of a congregation in Christianity is impossible without sermons rich in fundamental doctrines. He that fails in this is not faithful in his office, it matters not how much he exerts himself by his diligent admonitions, earnest rebukes, or special would-be evangelical comfort, simply to make an appearance that he consumes his strength in the faithful care of souls entrusted to him. In short, the first use to be made of the Word of God is for doctrine, 2 Cor. 3, 16; the first necessarily unavoidable requirement in a minister as preacher is, that he be "apt to teach," 1 Tim. 3, 2; 2 Tim. 2, 24. The first office in the church is that of teaching, to which that of admonition succeeds (Rom. 12, 7-8). Accordingly the most important requirements of the sermon are, that it not only contain God's pure Word, but that it be rich in doctrine. The best example of this is the Epistle of Paul to the Romans, who in the first eleven chapters lays the foundation, after which follows the practical admonition."

Luther's Works, p. 83: "Withstand the evil spirits, otherwise your confession is only a cloak of maliciousness, and profiteth nothing. He who holds his doctrine, faith and

confession as true, right and certain, can not stand in the same stall with others who hold to false doctrine and teach it, nor always speak kind words to the devil and his followers. A minister who remains silent when error is taught, and at the same time wants to be orthodox, is worse than a public fanatic, and does more harm with his public hypocrisy, than a heretic, and is not to be trusted; he is a wolf and a fox, a hireling and a glutton, and would despise and pass over doctrine, Word, faith, sacrament, churches and schools. He is either secretly in covenant with the enemies of the Church, or is a doubter and beateth the air, and wants to see which way the wind blows, whether Christ or the devil will gain the victory; or is in himself wholly and entirely uncertain, and is not worthy to be a student much less a teacher; he would offend no one, and so he will not deliver Christ's message, for fear he might offend the world and the devil. — The pastor or minister, who will not rebuke sin, makes himself responsible for it, and with other people's sins must go to the devil, even though so far as his own sins are concerned, they be forgiven him, and he be a child of salvation."

In sermons of admonition and rebuke, the minister must be careful not to embitter or estrange the minds of the hearers unnecessarily. A man can be in earnest without bitterness and coarseness. If it be necessary often to preach in a sharp tone and form, the hearers must not be permitted to observe that it is a personal matter with the preacher, but that he does this on account of his office, and has only their salvation in view. On such occasions it is better to write the sermon.

The *legitimacy* of the call therefore requires that the person to be called be *orthodox*, and *apt to teach*. He must in all respects be able to edify the congregation. If now, he be orthodox and apt to teach, he dare not refuse a valid and legitimate call, out of mere human considerations. As the Scriptures teach, Jer. 1, 4-8: "Then the Word of the Lord came unto me saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send

thee, and whatever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." Ex. 10, 12-14: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses."

Luther's Works, Vol. 35: "If God had been as wise as we are, He would have made a better beginning and arrangement in all things. For here in this difficult and great work He puts one who can not even speak well, as Moses himself tells us; yet God says to him: go, and do the work well. Which sounds just like as if I said to a blind person, that he should see well, and to the lame and halt, that he should walk well, and to the dumb to speak well. Could not God find some one else to employ in this service? But it is written that we may know the mind of the Lord. That which is valid in the eyes of the world, God despises; He rejects and casts away what others seize with avidity; what others love and keep, He casts away; and what the devil will not have, He accepts. He gives Moses the right answer and says: you are a wise and a nice companion, with your fine taunting. As though He would say: 'Do you think that I do not know that you lisp, and I don't hear it?' So it seems we always want to control God in His works, as though we were the first to see our failings, our errors and wants, and that God does not see them. What of it, if you are deaf, blind and dumb, God would say: 'If I command thee to do it, can I not immediately give thee sight, hearing and speech? Who is it that speaks with thee? It is not Mr. Kuntz, the shoemaker, but He who gives to the blind eyes and sight, to the deaf ears and hearing, and makes the dumb eloquent, and the eloquent dumb. And you who cannot speak, would set me bounds and limits; because I have chosen thee, and you cannot speak? If you could speak well, you would no doubt despise this work. But in order that they may see that I am the man that doeth this and not you, I employ you a stammerer, for this work!' For, if one were as competent as Gabriel and all the angels, and God did not call him, he could accomplish nothing. God makes eloquent and dumb. If one is a stammerer and God calls him for His work, He

will stand by him and accomplish the work, be he who he may, that the world may see, that it is not we who are carrying on this work, but God. So here, He revealed His greatest wisdom, that Moses the stutterer, becomes so eloquent in speech, as to convince and persuade kings. One might say: 'Why, dear Lord! do better, lay better hold.' 'Well, but am I not Master,' He answers, 'have I not done it? Is not Moses caught by his tongue, so that he stutters and stammers? But what he shall say, that he has from me. When I desire it, he must be dumb, and when I will, he must speak.' We do not see or think of this, that God is so near, and doubt that God has made us a mouth, but think that speech is born with us. Yet no one on earth could speak a word, if God did not give it. We cast it all aside and think we have it all by accident. Now, behold Moses is cornered, and driven in on every side. For God said to him: 'Do you fear the king? Are you much afraid? If the impossibility frightens thee from believing, you have the miracles; if you cannot speak, I will speak in thee.' Moses can go no further, for he sees that God will not accept his excuses. Then he says: 'You have closed me in that I am fast, for you yourself will give me power and strength and every ability.' And yet he says: 'I would rather not,' and gives no other reason but this: 'My Lord, send whom Thou wilt,' as though he would say: 'Send some one else if it please Thee, I am satisfied; but do not send me.'

Now as Moses by his own thoughts and will would reject this call, God became angry with Moses and said: 'Why, do I not know that your brother Aaron of the tribe of Levi is eloquent? And behold, he will come to meet thee, and when he sees thee he will rejoice. And thou shalt speak unto him, and put words into his mouth: and I will be with thy mouth, and with his mouth, and will teach you what you shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take his rod in thine hand, wherewith thou shalt do signs.' Ex. 4. Then Moses submits. God has spoken friendly to him, but now He is angry. And when God becomes angry, man must desist. Now Moses has an excellent call, so that we may see how wonderful God accomplishes His work with

those men, of whom no one would expect it, nor would they themselves have thought it. For here this stutterer and poor beggar must carry out, what otherwise no four kings could be found to do. So Moses is pressed into the service, and says to God: 'I will submit to Thee.' God conversed in many words with Moses, that it was almost a sin and a shame of Moses."

Luther writes to the council of the city of Frankfurt, Nov. 23, 1535, Vol. 55, p. 113: "Grace and Peace! Wise and dear sirs: After receiving your letter I dilligently wrote to John Cellarium, and desire for many reasons, that he might again be with you in Frankfurt. But what he may do I know not, nor the reason. Should he fail, gladly would I see a good and accomplished man in his place, and would do all I can for it. But matters are so, that even with us there is almost a lack of ministers, and what grows here *is not ripe* (as St. Paul says), and are mere novices, with little experience, to whom such great matters cannot easily be entrusted. For you have the experience yourselves how dangerous it is, to put such great churches in the way of such people, who boast much and are sufficiently instructed, yet as the speck on their bills is not yet pecked off, no one can know whether they have won approval or not, which is worthy of your consideration in such a large congregation, as dear experience at last teaches."

Hence, such a person, according to church and divine order, is eligible to the ministerial office, who by examination and ordination is declared to be thereto sufficient and prepared of God. For God, and no one else, has always prepared ministers and made them sufficient for this office. See 2 Cor. 3, 5. 6; Col. 1, 12. This order is therefore a divine requirement, which God Himself regards as necessary for this office, because He makes those who are to exercise the office of the New Testament sufficient for it. The right disposition for the office must be created by the teaching and enlightenment of the Holy Ghost. Ordination is simply a good order of the church, in order to secure, confirm and preserve this divine requirement and fitness for the office. For whoever does not prepare himself for the office in this ordinary way, and creeps into it without examination and ordination, is an intruder, and acts schismatically. See 2

Tim. 4. 3; 1 Tim. 3, 10; 5, 22; 1, 7. He who will not be subject to this order, shows by this that he himself admits that God has not made him sufficient for it.

The legitimacy of the call also requires that the person to be called must lead a *blameless* life. He must be free from shameful acts and offences, which can not be tolerated in a minister of the Word. He must be adorned with all the virtues characteristic of the true Christian, and necessary for the edification of others. Gal. 5, 6; 2 Pet. 1, 5-7. For those to be called must not only be found sufficient in doctrine, but they must according to the direction of the Word also be explored or examined, whether they be blameless, 1 Tim. 3, 10. Such dilligent and sufficient examination is necessary, by which it may appear whether the person is capable to admonish and rebuke the gainsayers, Tit. 1, 9, so that he can in an edifying manner exhort to the improvement of the morals, in chastising vice, unto righteousness, 2 Tim. 3, 16, 17, and to restore and comfort those who are visited with temptations and afflictions, Rom. 15, 4. To all this there is necessary an unconstrained, voluntary *desire*, proceeding from the zeal to advance the honor of God and man's salvation, *constancy*, 1 Cor. 4, 2; and dilligence, 2 Tim. 1, 6, to awaken and increase the *gifts* of God by the *proper means*, 1 Tim. 4, 12. 13; to *preserve patience* in trouble and afflictions, which all are highly necessary to the minister as a good soldier of the cross, 2 Tim. 2, 1.

Luther's Works, Vol. 59, 195: "The infirmities in a minister are soon discovered; although a pious minister have ten virtues and but one infirmity, this one infirmity overshadows all his virtues and gifts. So wicked is the world! Dr. Jonas has every good virtue it is possible for one to have, but alas, he coughs so often, that they can not pardon this in the good man."

The minister dare not be accused as an hireling or human servant, so that, when he does not receive his promised reward punctually, or some other disagreeable affairs take place, he reserves this permission, to be called only for a certain length of time, for one or more years, as a contract for hire. Such a call is before God invalid and illegitimate. Because no congregation has the right, power or authority from Scriptures to extend such a call, and no minister can

legitimately accept it. For it is essentially God who calls, and the congregation is only the instrument, to set apart the persons whom the Lord has called to this work. Acts 13, 2. From which it also follows that no one but God can depose or dismiss a minister from his office, or transfer him to another field. If the congregation, however, draws up such an hireling's contract, to extend a call for a time only, she meddles with God's government and interferes with His economy, and makes herself lord and master of the office. Such a call is not a mediate call of God through the Church, but only a human contract. Such a contract militates against the divinity of the call. See Acts 20, 28; Eph. 4, 11; 1 Cor. 12, 28; Ps. 68, 11; Is. 41, 27. The pastor is to watch the flock until God calls him away, for God gives pastors and teachers, and they are to remain until He takes them elsewhere. A call for a stipulated length of time is therefore not according to the direction of the Word at all, but is directly opposed to it, because the Word requires faithfulness and constancy of the minister unto death, 1 Pet. 5, 1-4; 1 Tim. 4, 16; 1 Cor. 4, 1. 2. It is also opposed to the account which a faithful minister, as watchman over the souls in his care, must once render, Heb. 13, 17.

Luther's Works, Vol. 54, p. 219: "For you yourselves should well consider, how a good brother must study his life long, spend his father's goods and suffer all misfortune, and must be minister now in Zwickau, as you have heard, that they should be his lords and the minister their slave, 'who must every day sit on a rocking horse. He would have to go or remain as they dictate.' No, my dear sir, to this you shall not carry it, or you shall have no minister. We shall neither do nor suffer it, unless you confess, that you do not want to be Christians. Of heathens we would and will suffer it; of Christians, Christ Himself will not suffer it. If those in Zwickau or even you, my dear sirs and friends, will not support your brother, you can let it alone. Christ is somewhat richer than this world, although He seems very poor. It is said: *esurientes implebit*, He will satisfy the hungry. With this we dismiss you, and let those of Zwickau deal further."

Hence a minister should not bind himself or permit himself to be bound, either for a time or until death, to re-

main with one congregation during his whole life. "To sell one's self for a time or his entire life to one local congregation is opposed to all the teachings of the Gospel concerning the legitimacy of the ministerial call, and deprives God of the power, according to His judgment to transfer His servants elsewhere, as laborers in His vineyard. This undertaking is without any foundation in God's Word and church. It also takes away from the minister all power, even for the weightiest and most just reasons, or even for conscience' sake, to free himself from such an ungodly yoke, so that the minister would not be free to oppose it even, or like Lot by the command of God to emigrate, or if the present government would be overthrown or changed into a tyrannical government, or establish by law horrible customs of vice, heresy and idolatry. You can however, promise your services to a congregation so long as you remain with a good conscience and administer your office in the true liberty of the Holy Spirit. Indeed, many pretend to do this, from the good and pious intention, that the many increasing and inconsiderate changes might be avoided; but this pretense is vain and opposed to the divine Word." Dr. John Misler. *Practico-Theol.* fol. 491.

The principle that the call from a local congregation is divine, must be well observed in the change of ministers from one congregation or charge to another. 1 Cor. 4, 1; 2 Cor. 5, 20. For the abuses, the frivolity and inconsiderateness in ministerial changes, arise chiefly from indifference or ignorance of this principle. Congregations must not think that they are lords over their ministers, instead of being merely God's ambassadors, God's instruments. They must not think that they can change their relations with their ministers *ad libitum*, according to their own taste. Nor can ministers, who are responsible as God's ambassadors act in this matter according to their own fleshly, human inclinations.

Of course, the passage 1 Cor. 7, 20, refers to the social condition of the Apostolic times. He who is called a slave or servant should not constantly seek how he may obtain his freedom, but according to his conscience and best knowledge seek how to serve the Lord in that vocation in which

the Lord in His providence has placed him. How applicable is this principle, especially in the present social disturbances of these restless times! How little respect do even Christians everywhere show to each one's calling or vocation in life! Our earthly calling is also from God, and all our labor which we as Christians perform in it, is nothing else but a divine service and worship of God. Instead of strictly observing this principle, most people work only because they must, or to make money. Unbelievers do not mistake, when they look upon labor as a curse. But Christians change it into a blessing, by faith and prayer in God's Word, by devoting all their gifts and work to their vocation in such a way, as may best redound to promote God's glory and their neighbor's welfare. If the abuses, the indifference and disregard of life's vocation, is the cause of the social disorders of our times, how much more is this the case in matters pertaining to the holy office of the ministry? For we are here concerned, not with the fleeting things of time, but with the eternal salvation of never dying souls.

Matt. 19, 6: "What God hath joined together, let not man put asunder." God binds pastor and congregation together by His call. Man dare not sunder this relation by changing pastors, without being sure that God calls. God alone has the right to take one person from his office in one congregation and give him another. How can God's substitute be recognized in the minister, and His Word be true: "He that heareth you heareth me," if God did not send him? Pastor and people are God's instruments, and must act in this matter according to His direction, and in His name, for which they will be held responsible.

Although a change of pastors is sometimes necessary, yet we must hold to the principle, that every pastor legitimately called, is called for an indefinite length of time. Therefore a pastor or congregation should never think of severing this bond of God, but guard it with holy zeal. The pastor should not think of anything else but to stay where the Lord has called him, until God himself calls him away. For the minister must honor his congregation and always be prepared to stay with his people and love them. Again, a pastor must not think, because God put me here, I shall never leave as long as I live, under any circumstances what-

ever. The call, because it is divine, is not therefore necessarily for life. In this fancy many pastors work to weave their earthly interests into their relations with their congregations so that they will not leave on account of those earthly interests. Not for his own interests, but for the welfare of the congregation should he labor thoroughly and faithfully, where the Lord has placed him. A pastor should become acquainted with his people and their circumstances, which is not possible if he is always on the tramp. How can the people have confidence in such a pastor who constantly remains a stranger to them? Under such circumstances no tender, filial relations can be brought about, such as should exist between the pastor and his flock, which is so necessary to a salutary and blessed administration of his office.

Mathesius in Luther's *Pastorale* writes, p. 37, 38: "It is a very necessary doctrine for all pastors and ministers, although there be many thousand school-masters unto Christ, as St. Paul says of his times, yet there are few fathers, who faithfully, heartily and earnestly serve their congregations, or intend to stay with them and bear with them. There are many hirelings and hucksters in the world, but few faithful shepherds and honest workers; for the great majority seek their own, few seek that which is Christ's. On the other hand the people should also learn, when God sends them faithful ministers, who like true fathers proclaim to them the grace of God, to be faithful to them and obey them, and count them worthy of double honor, so that they may not perform their office in grief, but with joy. A minister who is constantly changing his field of labor, does not know the punishment that pursues him. And it is not good for congregations when they hinder and prevent their ministers, so as to compel them to leave. Verily, this brings its own punishment; for those who cannot endure a faithful minister, must have a wolf and a hireling, who devours sheep and lambs, or deprives them of their wool and leads them into the torments of hell fire."

We say that the call, to be *regular*, as our fourteenth Article of the Augustana requires, must not only be *valid*, but also *legitimate*. It is legitimate when it takes place according to the direction of the Word. This direction requires ministers, as were the prophets and apostles, to be

educated for their work, and that their life be in harmony with the Word. That Paul and Moses were not excellent in speech, is no reason now why a stammerer, or an ignorant and uneducated person should be sent out into the ministry; or one, simply because he has a fluency of speech. For Paul and Moses both were educated, the one at the feet of Gamaliel the high priest, and the other at the court of Pharaoh, in all the wisdom of the Egyptians. So the prophets of old were educated in the schools of the prophets, and the apostles went to school to the greatest Master who ever trod the earth. It is therefore altogether contrary to the direction of the divine Word, when some sects claim that a minister should neither be educated nor become refined in culture and speech, in order that they may be sure that it is not the *man*, but the Spirit who speaks. Such ignorant sects never consult the Word, and therefore will have priests like themselves. For if they would prove everything by the Word, they would soon find out whether, what the preacher says, is of the Holy Ghost or not. All true Christians must have a heartfelt disposition, desire and tendency to spread the Gospel tidings. This the novice or fanatic often mistakes for an internal call, that he must now go forth and publicly preach the Gospel. This fanaticism has wrought much mischief. This so-called internal call does not constitute even the least part of the public call to the ministerial office. For the ministerial office is in all respects as public an office as the offices of the State, and must be filled by the authority and power which rightly consists in the public body: *vox populi, vox dei*. Yet the person to be called ought not only to have this heartfelt disposition and desire to promote the welfare of the Church, but the object of a theological education must be to increase and strengthen this pious disposition and desire. This internal voice of the conscience enlightened by the Holy Spirit, is however nothing more than what every Christian has, so far as his salvation is necessary. A person can not be a Christian without it. And although this voice should be connected with a pious desire for the ministry in those who are to be sent, and that it is legitimate that church superintendents should insist upon it, it must not be taken for the public call to the ministry itself. From this the fact is apparent that there is and can not be any in-

ternal, private, direct personal call to an external, public and common office. The public call to the ministry consists substantially in the vote of the congregation by which they separate and set apart the person who is to preach the Gospel for them. Yet in order that this action of the congregation be legitimate, pleasing to God, and according to His direction in the Word, so that we can hope for the desired results, the person should be examined to see whether he possesses all these gifts and dispositions referred to above, to see whether the congregation also agree with such requirements, so that the call may be confirmed as legitimate by the laying on of the hands of the presbytery.

CITY MISSIONS—ESPECIALLY AMONG OUTSIDERS.

BY REV. S. P. LONG, A. M., COLUMBUS, OHIO.

“The Gospel is the glad tidings that Jesus Christ has saved us from our sins, and through faith makes us forever blessed.” In the beginning of the 16th century this beautiful diamond lay under the seven hills of Rome and to dig it out Dr. Luther spent his noble life. Since then Rationalistic hammers and sectarian knives have tried to smash and cut it, so that the Lutherans have spent much of their time defending it instead of spreading it. The time has now come for the Lutheran Church to present this jewel to the world. Rationalism has become so irrational that it is disgusting. In a recent sermon in the city of C., after Dr. G. had torn the book of Esther out of his Bible, one of his hearers ran out the aisle saying: “Let me hurry home and secure our family record before that fool tears it out of my Bible.” The world is starving and perishing to-day for the want of the truth which the Lutheran Church possesses. The multitudes are leaving God’s gardens and flocking to the cities, and many of them are losing their homes — and their souls. In the country it is natural for the natural man, simply for the sake of company, to go to the “meetin’ house,” but in the city it is just as natural for him to stay away.

Even many professed Christians, when they move to the cities, can find every nook and corner except their church. To gather these lost sheep is no small work for our city missions, but they have a greater work to do. The outsiders shall be *compelled* to come in. The Supper is now ready, and yet there is room. How shall we bring them? May the few following suggestions lead us into many paths on which outsiders can be brought into our dear Lutheran Church:

1. Let us think of our calling. Christ came to seek and save the lost. To accomplish this He waded through the flames of hell with nothing to guide Him but the cruel cross. He died for us, and now wants us to be fishers of men. He has called us to begin at home and preach the Gospel to the world.

“Theirs not to reason why,
Theirs not to make reply,
Theirs but to do and die.”

God has spoken on the one hand and souls are perishing on the other and this ought to drive every lazy drop of blood out of our veins.

2. The missionary must daily pray God for humility and good sense. A missionary's wife said to him: “It seems that every man who ever heard of you, when in trouble, holds to your coat-tail.” She forgot that it was his humility and good judgment that made people hold to his “coat-tail,” and thus give him a chance to get hold of their souls. The missionary must pray and speak and dress in such a manner that the eyes of sinners will lose him and find God.

3. We must preach good sermons. Spurgeon often said to his congregation: “Others can preach better than I can, but they cannot preach a better Gospel.” A poor sermon is a plain indication that God never called that man to preach. With the Word of God in us and Christ crucified before us and a lost world around us, how can we help but preach—even with poor voice and stuttering tongue—a sermon of power?

4. Just as the preacher will select his text early in the week and meditate on it day and night, so the pastor must

teach his Sunday school teachers just as early in the week as possible and let the lesson become a part of them by the time they stand before their classes. The pastor should not teach one class, but all classes through the teachers. He should reserve his voice and thoughts for preaching and know every scholar by name and make him a gate to enter the yard, a door to enter the home of his parents and friends.

5. We must watch for open doors. We ought to have a hospital in every city for the bodily afflicted. When teachers of error challenge us let us not be afraid. David never needs to fear Goliath. When people are in want the door is open for the missionary. A Mason who had spent much of his money supporting his lodge was recently afflicted with softening of the brain. His family was suffering and his "dear brothers" told him to go to the asylum where he belonged. A missionary, expecting to take a bushel of potatoes to a very poor family, stepped into the Mason's house by mistake. It was no mistake—God led him. That bushel of potatoes led a man out of the clutches of Masonry and his family to the Word of God and to salvation. Every introduction, every wedding, every sick room, every funeral, opens a door for the missionary to reach some one. An impression to visit a certain home, or person, is usually a signal that a door is now opened by the ringing of memory's touch. Enter at once, if possible. The press invented in the century that cradled Luther is waiting patiently for Lutheran pastors to make better use of her columns. There are two kinds of humility—divine and devilish. Nothing pleases the devil more than when he can move us to keep the truth out of the press and others to print their errors. The press has come to stay and will enter our homes. Shall we let it lie, or make it tell the truth? Here are open doors for us to enter.

6. The city missionary must not forget the difference between doctrine and *adiaphora*. The Lutheran doctrine cannot be changed unless God's Word be changed. In this respect we have nothing to learn of other denominations, but, if we think that we can learn nothing from Romish art, or Episcopalian music, or Methodist zeal, we are mistaken. God came to Elijah as "a still small voice," but before that

there was storm, earthquake and fire. Nothing will save souls but the still small voice of God's Word, but let us not forget that He sometimes opens the doors to a soul with a mighty noise. We must get people to hear God's Word before we can reach their souls.

7. The Lutheran Church can reach more people than other denominations just because we have the best method. We can take our catechisms and go into the homes of people and ask them to listen. If the hearer will grant that the Bible is God's Word, we can compel him to accept our doctrines—compel him to come in. In a recent class of eighteen adults a young lawyer and a professor of the public schools were thus compelled to come in, as they themselves testified when they responded to the theme, "Why I became a Lutheran."

8. Every new member should at once be made a new worker. When Christ called His disciples He called busy men and kept them busy. The Father's business is the greatest business in the world and it flourishes best when other business fails. The "hard times" have not diminished the Father's business, but have added much work for His children. There is a present judgment on earth and God knows what He is doing and it must be a short-sighted pastor who cannot see anything to do for his members.

9. In his fine address, our colored brother, Rev. Carter, called our attention to the fact, that when you object to a colored man's religion before you give him something better, he is forever done with you. The white race is just the same in this respect. This leads us to the greatest obstacle in the way of the Lutheran Church's doing mission work in cities—the lodge! We know that the lodge has a Christless religion and the lodge knows that we condemn its religion, and it is done with us. There is only one way to get a man out of the lodge, as God would have him out. To come out simply to satisfy the Church, or to please a wife is not coming out to please God. We must learn to wink when God winks. Paul said on Mars' Hill that God winked at their ignorance. Acts 17, 30. Seven young men came to a young Lutheran pastor to take catechetical instructions. They were all secretists and the young preacher smashed their lodge the first evening with the

heavy weight of the first commandment. He forgot to wink until they were filled with the truth; and, consequently, he never got a chance to explain the second commandment. Had he absolutely refused to discuss the lodge question till they had accepted the five chief parts of the catechism, and then in the review shown them the inconsistency of the secret oath and the Christless religion, they would have come out, as many have since, in a way pleasing to God. If all teachers and preachers could spend several years doing missionary work in some of the larger cities they would learn two noble lessons: first, that the lodge is the devil's church; and, secondly, that it pleases the devil very much for us to condemn the secretists' religion before we thoroughly teach them the Christian religion. Like the colored fanatic, they are done with us forever. When people learn to love Christ then they will see the power of His Word: "In secret have I said nothing."

10. When the racks were stretched and the faggots were burning for Christians, then wicked men did not seek to hide behind the Christian cloak and then missions flourished. Now, that it is popular to be called a Christian, many dishonest people long to unite with the Church to hide their sins. Never, therefore, was it more necessary for the city missionary to insist on downright honesty than now. One member in a mission, by not paying a grocery bill, can be used by the devil to ruin that mission. The missionary who insists on every debt being paid but the one to himself will receive his salary every month. Such a mission will soon appeal with power to a community and grow.

11. The successful city missionary must compel friendship. He who has a few select friends in his flock and speaks only to his own members and cannot make his enemies warm friends lacks a powerful gift necessary to build up city missions. A Christian mission would rather see its pastor's back with his eyes on the souls of others than his smiling face. He must tell the truth no difference how much it hurts and shake the hands of the hurt with such a joyful look of duty performed as to compel them to admire him and glorify his God. Nothing that would drive the poorest from his presence should be worn. Who could imagine an apostle, or Christ, wearing a silk hat and kid gloves seek-

ing to save souls? Proud dudes may think they are missionaries, but even the world knows better. Fools will wear labels to advertise themselves, but a successful missionary loves to be a plain, common man.

12. The ancient artists painted Christ and some of the saints with halo around the head. That was not only imagination. When Moses had been with God he had to wear a veil on account of the brightness of his face. Those who live very near to God in their prayers carry a powerful halo with them wherever they go. Christ, being in an agony, prayed more earnestly. Oh that we would agonize for souls till our earnest prayers would bring a flame from the throne of God to kindle our cities!

THE EPISTLES OF THOMASIU8.

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THE AFTER-TRINITY SUNDAYS.

(The June number of the THEOLOGICAL MAGAZINE contained outlines of 7 of the 10 texts which comprise the first section of the After-Trinity series; the remaining 3 are now added.)

VIII. SUNDAY AFTER TRINITY.—Acts 16, 12-15.

Introductory Note — This text is somewhat akin to that about the eunuch in the orderly, regular way the conversion was wrought. Lydia was also like the eunuch a heathen who had gone to the Jews. The distinctive features of the text are for one thing that the person converted is a woman, then that she is the first converted in Philippi and in all Europe, and again that her faith at once showed itself full of good works. It is an admirable text, in fact one of the choicest on the subject of conversion.

Introduction — Miracles aiding in introducing the gospel to men; this the exception. The regular course of the gospel and its glorious results.

THE GOSPEL IN A WOMAN'S HEART.

I. *With its saving power.*

a) In prevenient grace — leading her from heathendom to the Jewish place of prayer — as now it leads men away from their sins and follies and errors and brings them nigh unto God.

b) In preparing grace — having followed the grace of God so far God brought the blessed gospel-tidings to her by the mouth of Paul at the place of prayer — as He brings the gospel to all who follow His gracious leadings.

c) In operating grace — yielding her heart to the influence of the Holy Spirit in the Word, she was brought to faith — as are all who do not resist the power of grace (compare the admirable elucidation in the Lutheran Commentary, Acts, p. 225 sq.).

II. *With its renewing power.*

a) She induces her whole house to follow her in faith and Baptism — leaving a noble example for every head of a house (she appears to have been a widow and therefore the head), and especially for every mother.

b) She receives the church into her own house that she and her house may rejoice in the company and instruction of the apostles — leaving a fine example for all who have turned to Christ, that they may take as much of the gospel and influence thereof as possible into their homes.

c) She extends her hospitality to the apostles — leaving a pattern of love to those who have heard the Word and received its blessings.

IX. SUNDAY AFTER TRINITY.—Acts 24, 22–26.

Introductory Note — The general impression that might be left by a line of successful conversions receives its corrective by the introduction of this text exhibiting a frustrated conversion. Because the danger of such frustration is great the text is important. The plea of Felix that he will take a more convenient season for hearing and attending to the gospel is an idle excuse, he desires to put this troublesome doctrine away for good; when he hears Paul subsequently, it is for the purpose of eliciting a bribe, the very opposite of the righteousness Paul had preached to him.

Introduction — Calvinism and the resistibility of grace.

FELIX, ONE AMONG THOUSANDS.

I. *He hears the Gospel for a change.*

a) The serious intent of the eunuch and of Lydia is absent — how many come to the hearing in the same way?

b) A brief entertainment and diversion is desired — and there are preachers who abuse the pulpit for this purpose, and many hearers who find delight therein.

c) The heart has none but worldly, selfish, sinful aims, like the mole grubbing in the dark earth without ever thinking of the eagle's lofty flight into sunny skies.

II. *The Gospel unexpectedly disturbs his conscience.*

a) The true gospel in the hands of a faithful preacher touches the sore spots in the life and conscience of casual and careless hearers, v. 25.

b) The result is a disturbed conscience, an inward trembling, feeling guilty, fearing judgment, possessing no means of escape. ("Felix trembled.")

c) Then is the hour of grace, in which God is ready to work repentance by His grace, in which man, however, may resist Him and prevent that work.

III. *He puts the saving power of the Gospel from him.*

a) Not of necessity, but because he will not submit to its condemnation of his sin and to its salvation from sin. Where so many have yielded, he and all like him refuse wilfully to yield.

b) With polite refusal at one time, with anger and hatred perhaps at another time; the manner is of little moment, the fact of refusal is the terrible thing.

c) It may be for good, the resisting heart may never have another chance to resist, or having begun by refusing will very likely only with greater ease continue. Felix communed further with Paul, but he kept the subject of the gospel off. Some give up their first resistance.

IV. *He escapes everlasting salvation.*

a) He might have received it, but he would not.

b) His condition is worse after than before — whereas Felix at first was ready to have Paul speak about "faith in Christ," afterwards he communed with him only on his own corrupt intentions.

c) When it is too late he will blame himself forever.

Concl.: Now is the accepted time; you are in Felix's place now.

X. SUNDAY AFTER TRINITY.—Acts 3, 19–26.

Introductory Note — Thomasius had at first another text for this Sunday, namely the stoning of Stephen, Acts 7, 54–59; and the writer finds this text very acceptable, for where Felix showed passive resistance the foes of Stephen show active resistance, where Felix leaves Paul as he found him, the Jews leave Stephen a bloody corpse. The text from Acts 3, however, has its own peculiar advantages. It fits well as the closing text of the first Trinity section of Sundays, containing a powerful call to repentance and conversion and steadfastness of faith, and an announcement of condemnation for all who will not hear. There are some difficult places in the text as far as exegesis and interpretation is concerned, yet this need not affect the homiletical treatment.

Introduction — We have had glimpses into the happiness that results from conversion, and into the misery that follows impenitence and the rejection of God's grace.

THE BLESSED STATE OF THOSE WHO TURN TO CHRIST.

I. *The priceless treasures they enjoy.*

- a) They escape from their iniquities, v. 26.
- b) They shall not be destroyed from among the people, v. 23.
- c) Their sins are blotted out from the record in heaven (justification), v. 19.
- d) The promise to Abraham is theirs, v. 25, of which all the prophets spoke so rapturously.

II. *The glorious prospects that open before them.*

a) They shall taste seasons of refreshing even on earth already, v. 19: "It will be possible for a holy and righteous God to send down unto them times of His spiritual refreshing" (Prof. F. W. Stellhorn in Acts, p. 37).

b) They shall continue under the wings of Him who now rules in heaven, v. 21.

c) They look forward joyfully to Christ's second coming, v. 20, and to the restitution of all things promised by the prophets, v. 21, i. e. "the perfect restitution of the happiness lost through sin" (Stellhorn, Acts, p. 37).

INTRODUCTORY TO SECTION II.

We have already shown (page 158 of the June number) that the first section of the After-Trinity Sundays treats of the *inward history of kingdom of God*. We come now to the second section comprising the long line of twelve Sundays and consuming almost three months of time in preaching. The grand theme under which these twelve texts are ranged is *the kingdom of God viewed from without*. To give them satisfactory treatment at all in preaching, the entire set of twelve texts must be reviewed as a whole before each individual text is taken into the pulpit. We will begin by giving the brief headings of Thomasius:

- XI. after Trinity — "Paul in Athens, World-History."
- XII. after Trinity — "The Tumult in Ephesus; the Christian Church battling with the world."
- XIII. after Trinity — "Paul's Farewell."
- XIV. after Trinity — "The Household of God."
- XV. after Trinity — "Offices, Growth in Christ."
- XVI. after Trinity — "Walking in Christ, Sanctification."
- XVII. after Trinity — "Heavenly Wisdom."
- XVIII. after Trinity — "Sorrowing after a godly manner."
- XIX. after Trinity — "Diligence, Labor."
- XX. after Trinity — "The House (Haustafel)."
- XXI. after Trinity — "The Poverty of Christ."
- XXII. after Trinity — "Patience and Hope."

These brief headings already show us a great range of subjects. The one thread upon which all these golden pearls are strung is the outward and visible life of the Church. To be sure, everything outward is based on the inner life of faith and love; we are to set before the people the outward manifestations of the inner life and reality of the kingdom of God.

We find two elements running through all of these twelve texts — the Church with its powers, activities, virtues, heavenly aims and purposes; the world with its manifold antagonism and ever-recurring hindrances. And our duty is ever to be true to the former by setting ourselves resolutely against the latter.

In attempting to follow out the line of thought in these twelve texts, we have taken the first three texts together, the next five, the next three, and the last as a conclusion.

In the first three we see the kingdom arrayed against the world; in the following five the development of the kingdom, i. e. its inner powers unfolding themselves in the individual and in the congregation, and manifesting themselves outwardly; in the next three special manifestations of the powers of the kingdom; in the last the twin virtues necessary to conclude and round out the whole, forming at the same time a proper transition to the eschatological section. According to this division of the twelve texts we have something like the following line of thought:

XI. p. T. — The world going on in its darkness, the gospel coming with its light.

XII. p. T. — The open battle between the world and the kingdom of the gospel.

XIII. p. T. — The Church, fully equipped, launched upon its course.

XIV. p. T. — The Temple of God and its everlasting foundation.

XV. p. T. — The Growth of the Body of Christ.

XVI. p. T. — The glorious array of Christian virtues.

XVII. p. T. — The heavenly wisdom of true godliness.

XVIII. p. T. — The consolation of Christ.

XIX. p. T. — The gospel and earthly labor.

XX. p. T. — The gospel and the home life (children, servants, parents by implication — a good text for Christian schools).

XXI. p. T. — The gospel and the art of Christian giving.

XXII. p. T. — Abiding in patience.

XI. SUNDAY AFTER TRINITY.—Acts 17, 15-34.

Introductory Note — “Paul in Athens, World-History” is the heading furnished by Thomasius. Athens must accordingly be viewed as a type of the whole Gentile world. We see its superstition and idolatry vaunted as the light of knowledge. We see the entrance of the quickening gospel. We also catch a glimpse of the result.

Introduction — The Jewish world and Jerusalem — the Gentile world and Athens: the two contrasted. Both now in ruins, yet the Pharisee and Sadducee still with us, as also the depraved, boastful, worldly-wise pagan. For them all there is salvation in the gospel alone.

Our hearts are to be cleansed of all the remnants of falsehood and fortified against every attack of the kingdom of darkness.

THE KINGDOM ENTERING THE WORLD.

I. *What it finds.*

a) Even in the capital of wisdom and philosophy the gospel is a "new doctrine" something unheard of.

b) In the midst of thousands of temples and all manners of worship scarcely a trace of the true God (v. 23).

c) Among all this wisdom and worship little, if any, serious searching for God and the way of salvation (v. 21).

d) Athens a fair sample of a great part of the world.

II. *What it brings.*

a) The knowledge of the true God for the overthrow of all false notions. — The Athenian gods, the "Unknown God"; to-day, the god of the lodge, the god of science, the god of the Universalists and of the weak imagination of thousands, the god of the agnostics and of most of our popular authors. — The God of the gospel, especially of the I. Article: Creator, Preserver, Ruler, full of longsuffering and patience, mercy and compassion, righteousness and holiness, v. 24-31.

b) The knowledge of the true condition and destiny of man for the overthrow of all false notions. — The Athenian Epicureans, Stoics, news-lovers; to-day, the lovers of worldly pleasures, worshippers of mammon, devourers of newspapers and filthy publications, an ideal of human life full of utter vanity. — The gospel and man, the creature of God (v. 29), who having lost God should seek Him (v. 27), and who redeemed by Christ can indeed find Him; the glorious goal thus set for man.

c) The knowledge of the judgment to come. — The world not eternal; man perishes not like the beast; the problem of evil not without its grand final solution. — The gospel and the judgment; Christ, the last day, resurrection, righteous judgment.

III. *What it achieves.*

a) It creates an upheaval at least, disturbs men's thoughts, etc. (V. 32.)

b) It translates some from the kingdom of darkness into the kingdom of light (v. 34).

XII. SUNDAY AFTER TRINITY.—Acts 19, 23–40.

Introductory Note — The peculiar feature about this text is, as Caspari remarks, that all its acting personages are non-Christian. The church of Ephesus, the apostle, and the Christians generally are in the background. Thomasius, however, has indicated his reason for this text by heading it: "The Tumult in Ephesus; the Christian Church battling with the world." Following out this thought, we proceed from "The kingdom entering the world" to "The kingdom in conflict with the world."

Introduction — For the kingdom to enter the world means conflict. Why? The nature of the kingdom is peace, joy, external blessedness; there is nothing of strife and hatred and disruption in its essence. The conflict is engendered by the world which is full of wickedness and will not put off evil and put on virtue and blessedness.

THE KINGDOM IN CONFLICT WITH THE WORLD.

I. *The elements of the conflict.*

a) The church in Ephesus, Paul's labors in turning many to Christ and away from idols.

b) Demetrius and his fellow craftsmen, adhering to their idolatry, the more since it was their gain, and bound to resist the influence of the church.

c) The same two antagonistic powers side by side today; we must be ever ready to witness a conflict.

II. *The motives of the conflict.*

a) The motive in the conflict at Ephesus; the prime motive, greed of gain; the secondary motive, enthusiasm for the local idol.

b) The primary general motive running through the entire conflict: whenever the gospel or the influence of the gospel touches the lusts and desires of the flesh and the pet practices of the world, resentment and battle follows.

c) The specious motive used in veiling the primary motive. The world not always ready to acknowledge its wickedness fully and openly, uses various devices as a cover. Examples.

III. *The result of the conflict.*

a) In Ephesus, the impending catastrophe averted, by the good providence of God, the church strengthened by brief trial.

b) Christ always supreme, whether the clouds disperse or the lightning falls; the outcome ever for the true welfare of the kingdom.

XIII. SUNDAY AFTER TRINITY.—ACTS 20, 15–38.

Introductory Note — We have here a text exceedingly rich, too rich to be exhausted in a single sermon. Its richness may be unfolded in many different ways, the following is only an insignificant sample. Thomasius signed this text as “Paul’s Farewell”; parts of it have accordingly been used frequently for pastoral sermons at conferences, ordinations, installations and the like. Here a more general treatment is in order, especially if we attempt to link this text to the two foregoing. We desire to remark that this is the last of the long line of texts taken from the Acts.

Introduction — Paul’s farewell—words that moved the elders to tears, and should move us. Having given them all he had to give he now bids them a touching adieu and sends them prayerfully out into the world.

THE KINGDOM IN ITS COURSE THROUGH THE WORLD.

I. *The precious treasures committed to it.*

a) “The gospel of the grace of God,” “all the counsel of God,” also v. 20.

b) The example of men like St. Paul, their faith, love, labor, suffering, blessed end.

c) We belong to the kingdom and are joined to it in its course through the world; therefore prize, hold fast, utilize these treasures which are ours also without diminution.

II. *The blessed labors assigned to it.*

a) The Church is to continue the work of Paul, to “declare” (v. 27), to “go preaching” (v. 25), to “keep back nothing,” to “warn” (v. 31), etc.

b) The Church is to labor thus in the spirit of Paul, diligently (18), humbly and faithfully (19), without fear of men (19), so that it may be free of the blood of lost (26), boldly and unflinchingly (29), with a single eye to the salvation of men, and not for personal gain (33–35).

c) We belong to this kingdom, ours is the labor — let us assume it; ours should be the spirit of Paul — let us receive this spirit from above; that we, each in his station, may speed the great work of the kingdom of salvation.

III. *The glorious goal appointed for it.*

- a) As the end of labor and suffering (22, 23), however great and severe.
 b) The day of rest and eternal recompense.

XIV. SUNDAY AFTER TRINITY.—EPH. 2, 19–22.

Introductory Note — Nitzsch in his selection of epistolary texts has taken this text for Pentecost, and it serves the purpose admirably. Thomasius, placing the text at this point, heads it "The Household of God." When we look at the text by itself, we might be led to preach only on the invisible church, but noting what precedes and what follows in this Trinity section which sets out to present the outward side of the church, we must utilize our text accordingly, and bring in some of the questions to which it naturally leads. The "holy temple of the Lord" is in the world; we who are called here "saints and of the household of God" are still living in this imperfect world; the work of "building upon the foundation of the apostles, etc." goes on in this present time. Remembering all this we may treat our text accordingly, and remain in the line of thought presented by Thomasius. — The three foregoing texts have been taken as belonging closely together; this and the four following we again take as intimately connected.

Introduction — What do we understand by the Christian Church?

THE BUILDING OF THE CHRISTIAN CHURCH.

I. *The Divine Master-builder.*

a) The Christian Church is built by the Spirit of God, v. 22; it is He who by the gospel calls, gathers, etc.

b) This does not say that all the churches are built by the Spirit, for He does not build by means of false doctrine, but only by the truth of the gospel. — Thanks be to God that our church is wholly the Spirit's work, built up by the gospel in truth and purity!

c) This does not say that the great crowds gathered by some, the massive buildings, etc., are all the work of the Spirit, for He builds His temple only of believing hearts, all others do not belong to this temple. — All in our church tending to faith, God be praised!

II. *The Divinely chosen building material.*

a) Jesus Christ the chief corner-stone (cf. Ps. 28, 16).

b) The apostles and prophets the foundation, as the chosen servants of God, inspired by His Spirit.

c) "Ye," formerly strangers and foreigners, now fellow citizens with the saints, etc.

III. *The Divinely efficient building method.*

a) "Are built upon" the foundation, etc., by faith (not laid alongside of the foundation or placed near it, but upon it as part of the building — for this true, not mere historical faith necessary; living, not mere outward, seeming union, with Christ).

b) "Fitly framed together," "are builded together," by love — framed together, not merely laid side by side, but joined one into the other.

c) "Groweth," like a living, organic body; unto perfection of faith and love, till the hour of glorification.

Concl.: All that men build shall perish like stubble in the flame; the building of the Spirit shall stand glorious forever.

XV. SUNDAY AFTER TRINITY.—EPH. 4, 8-16.

Introductory Note — Caspari's remark is just when he advocates the omission of the first three verses of this text. Their adequate treatment would consume too much time, if justice is to be done to the bulk of the text. The central thought of the text lies in verses 11-16. Casual reference to verses 8-11 would scarcely suffice. The heading of Thomasius is "Offices, Growth in Christ." These two ideas combine very well, and together they take up the last thought of the foregoing text and elaborate it more fully. Here again we do not overlook that the growth is a matter of the heart and of its inward spiritual growth; yet the office of ministry, as also the wind of false doctrine, together with other features in the text, serve to emphasize also the outward manifestations of this life.

Introduction — The church is not a man-made society (reference to foregoing text). It is no hotel, which you may visit at pleasure; no preacher's office, where for cash you may secure certain professional services; no preachers' asylum, where certain individuals may secure a living.

The church is a living growing tree (various passages), a great and glorious temple-building (foregoing text), a living body (present text). To enter this church we must share its growth and spiritual development.

THE MEMBERS OF CHRIST'S BODY MAKING INCREASE.

I. *The increase which the Lord requires of His members.*

a) The task set for us. We are "to grow up into Him

in all things which is the head, even Christ." Also v. 12 and 13.

b) Many shirk the task. They remain "children, tossed to and fro, and carried about with every wind of doctrine," a prey to the cunning craftiness of deceivers. (How easily many allow themselves to be deceived; how cunning the snares of the lodge, the reasonings of error and unbelief.)

c) Christ urges us unto the task. The tone of admonition running through the text, "that we be no more," etc., "that we may grow up."

II. *The powers which the Lord bestows upon His members for this increase.*

a) In the work of His ministers. — Apostles, who laid the foundation upon which we are to take an ever firmer stand. — Prophets, teachers of the Word and will of God, to whom we must go with every question, whose instruction we must hold fast against every deceiver. — Evangelists, who gather us into the church, whose voice we must heed that we be not carried away. — Pastors and teachers, preaching and teaching constantly for our edification.

The more we open our hearts and minds to these, the more will the constant influence of the Word build us up and cause us to make increase. Turn from these and you decrease.

b) In the influence of His members. "The whole body fitly joined together and compacted by that which every joint supplieth." — Christ's members compacted together (Christian family, congregation, community). — We are joined even to the dead, the songs, prayers (Stark), books (Luther and many others) a living influence still. — "By that which every joint supplieth," however little or humble it be. — Each is to give, each to receive through the Spirit of God, and thus we are to increase together. To step out of the circle of Christian members, to live and move in worldly circles, will produce a decrease of the spiritual life.

Concl. — The glorious task set before us; gratitude for the help and strength offered.

XVI. SUNDAY AFTER TRINITY.—1 THESS. 5, 14-24.

Introductory Note — This text is a natural continuation of the foregoing. We must note that the general subject here treated has already been handled in one of the Epiph. texts. A glance at the two texts will show abundant differences and amply justify both. Thomasius has as

a heading for the present text "The Walk in Christ, Sanctification."

Introduction — Previous text and present text, the latter contains the necessary specifications.

A FULL MEASURE OF CHRISTIAN VIRTUES.

I. *If we love the brethren.*

a) In general we must remember that the company of believers is not composed of angels, that there is need of abounding love all around.

b) Let such love warn the unruly, who will not submit to the divine order, to a certain human order arranged as necessary and wholesome.

c) Let such love comfort the feebleminded, instead of despising them when they become afraid, and fill them with courage and boldness of faith.

d) Let such love support the weak who are not strong in knowledge, in faith or the holding fast to Christ, in obedience or the resisting of temptation; not that they may forever remain weak, but that they may be made strong.

e) In all this work of love let patience abound, not careless disregard, not anger and complaining.

II. *If we are in earnest with ourselves.*

a) In general, many who are hard on others are not in earnest with themselves; see that you are free of the faults and failings mentioned above.

b) Rejoice evermore, not like the world whose joy shall become bitterness and gall, but looking to the Lord who is ours in spite of all the shortcomings around us.

c) Pray without ceasing, that love may be yours, that others may be led upward, that you may do your part, that you may grow in every grace. With this prayer combine thanks.

d) Quench not the Spirit, look out that you do not hinder the work of God, etc.

e) Despise not prophesyings, for the Word of prophecy is the source of every blessing for your own life, as well as for others.

f) Prove all things, test them by the Word, all things especially also in yourself, and hold fast the good only.

III. *If we rely wholly upon God.*

a) Of ourselves we can do nothing of what is here bidden.

b) But God is faithful, rely upon Him.

XVII. SUNDAY AFTER TRINITY.—JAMES 3, 13-18.

Introductory Note — Thomasius heads this text "Heavenly Wisdom." We accordingly continue the line of thought pursued hitherto, adding the idea of wisdom, the wisdom that is from above, which is more than mere knowledge, being a practical habitus full of good works.

Introduction — Ungodliness is folly (i. e. the prodigal, the unjust steward, Dives). Godliness and a life full of Christian virtues is true wisdom.

THE WISDOM THAT IS FROM ABOVE.

I. *Contrasted with the wisdom from below.*

a) Men have bitter envy and strife, and even glory therein, and count it wisdom lying against the truth.

b) But is this wisdom? being earthly, not heavenly, sensual not spiritual, devilish, not godly.

II. *Described in His own excellencies.*

a) It is pure.

b) It is peaceable, gentle and easy to be entreated.

c) Full of mercy, good fruits, without partiality.

d) Without hypocrisy.

e) Abounding in the fruit of righteousness.

XVIII. SUNDAY AFTER TRINITY.—2 COR. 7, 6-10.

Introductory Note — The superscription of this text is "Sorrowing after a Godly Manner." It may be handled in a twofold way, we may dwell on the sorrow that worketh repentance, or we may review the action of St. Paul in reproving the Corinthians, and St. Paul's consolation when the Corinthians repented. The latter would be very satisfactory, but then we would draw this text to the three following instead of the four foregoing. This and the next three would give us the line of thought: The gospel and our brethren; the gospel and earthly labor; the gospel and the home; the gospel and the art of giving. Adhering to our division as given in the introduction to this section, we remember that in the development of the church sorrow is ever present to a greater or less degree, sorrow like St. Paul's and like that of the Corinthians. It is through such sorrow that our spiritual life is deepened. Our congregations as such should be more concerned about those who live sinful lives and are given to sinful practices.

Introduction — In the kingdom tears are ever turned into rejoicing.

BLESSED ARE THEY THAT MOURN, FOR THEY SHALL BE COMFORTED.

I. *Sorrowful St. Paul was comforted.*

a) The story of his sorrowing for the Corinthians, and the consolation Titus brought.

b) The faithful ministers and children of the church see so much that makes them sorrowful and cast down (where there should be a full measure of Christian virtue and wisdom — vide two texts above — there is often not even a half measure).

c) Nevertheless the prayers of the faithful and their labors (often so hard to perform) are not in vain; "God comforteth those that are cast down," His Word still effective in the hands of the faithful, and every one that turns from his error is a cause of joy.

II. *The sorrowing Corinthians were comforted.*

a) The story, how Paul made them sorrowful by his letter, and how their godly sorrow was turned into joy by the second letter so full of consolation.

b) Our sin and the sorrow that the Word of God would work in us. (Turn not against him who brings this Word to you.)

c) The sweet consolation of forgiveness for those who are made sorry after a godly manner.

Concl. — After sorrow here comes endless rejoicing above.

CHRIST AND THE SABBATH.

BY REV. P A. PETER, WEST BALTIMORE, OHIO.

Christ came to fulfill all righteousness. He was made under the law to redeem them that were under the law. He not only fulfilled the moral law, but also the ceremonial law.

Because Christ came to fulfill all righteousness, it was necessary that He should comply with every ordinance of the ceremonial law. Hence He was circumcised according to the law, presented to the Lord in the temple, taken up to the feast of the passover by His parents, and brought up by them in full obedience to the law. And afterwards, having been baptized by John because it became Him to fulfill all righteousness, He preached His great Sermon on the Mount, in which, after declaring who are blessed, He says

to His hearers that they should not suppose that He had come to destroy the law and the prophets, but to fulfill them. Matt. 5, 17.

In order to fulfill, i.e. to make complete or perfect all righteousness, it was necessary that Christ should obey the sabbath commandment not only with reference to its moral, but also with respect to its ceremonial element. Hence we find that He habitually and regularly kept the sabbath day, as we can learn from Luke 4, 16. He did this in accordance with His early training at home, being subject to His parents, who carefully instructed Him, and also took Him with them to the synagogue. Jewish children were taken by their parents to the public services on the sabbath day when not more than five or six years of age, and their attendance at the synagogue became obligatory, when they had reached the thirteenth year.

The sabbath was very strictly observed in the days when Christ dwelt on earth. Oehler in the Schaff-Herzog Encyclopedia (Art. Sabbath, p. 2,089), after relating the strict observance of the sabbath day under Nehemiah and afterwards under the Maccabean rulers, continues: "The inventive spirit of later times laid down the minutest and strictest sabbath regulations, which are contained in the Talmud, and a whole Talmud treatise is devoted to this subject. That this micrology had already been developed in the time of Christ, we know from such passages as Matt. 12, 2; John 5, 10 sq."

We learn from Matt. 12, 1-13, that our Lord taught that works of necessity and mercy were allowable on the sabbath day, and that He practiced what He taught by healing the man with a withered or palsied hand on that day. The plucking of a few ears of corn or grain to appease the craving of hunger, was not forbidden by the ceremonial law. One might pull a few ears of grain of any kind, or gather a few bunches of grapes in his neighbor's field and vineyard to satisfy his hunger and thirst and it was not accounted as theft. (Deut. 23, 24-25). Even so it was not a transgression of the sabbath commandment for the hungry disciples to pluck a few ears of corn and to eat them on the sabbath day. But as the disciples rubbed the ears of corn or grain in their hands in order to get the ripe kernels (Luke

6, 1),—an operation which the Pharisees considered as thrashing, hence as labor—they said that the disciples did that which was not lawful to do on the sabbath day. The Pharisees enumerated no less than thirty-nine different kinds of labor, which they affirmed, were forbidden on the sabbath day. The learned Maimonides said that any one that gathered a number of grains of corn, no larger in bulk than a fig, on the sabbath, was condemned by the law, because to pluck ears of corn on that day was gathering in a harvest and a sinful act on the sabbath. According to the “traditions of the elders,” it was a great sin to pluck a leaf, or a flower, or a twig on the sabbath day, because it was forbidden work.

The ideas of the Pharisees concerning the observance of the sabbath day, as well as the keeping of all the ordinances of the ceremonial law, were exceedingly narrow and puerile. They adhered to a hard and unrelenting man-made system of barren and fruitless external observances, devoid of life and spirit and were held in bondage under a ceaseless routine of mechanical rites and ceremonies which were magnified until they became essentials of their religion. They were governed in their whole life by the deceptive spirit of a dangerous self-righteousness and a proud and boastful hypocrisy, always ready to condemn those, who in their estimation had not attained to the high standard of their supposed holiness of life.

All these evil traits were made manifest when they charged the disciples of Christ with sabbath-breaking for gathering a few ears of corn and eating them on the sabbath. They accused them before their Master, saying, “Behold, thy disciples do that which is not lawful to do on the sabbath day,” when in fact the disciples had not violated the commandment. They set the traditions of the elders in the place that belonged to the commandments of God. They made that to be sin which was not sin in the sight of God and exalted a human ordinance to the level of a divine injunction. They condemned innocent persons for satisfying a natural, bodily need and manifested in their accusation a narrow and uncharitable spirit.

works of necessity were permissible on the sabbath day. If David, when on his flight from Saul, came to Ahimelech, the priest at Nob, and with his attendants did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests, should not the hungry disciples pluck the ripe ears of corn, rub out the grains with their hands and eat them on the sabbath day? If the priests performed labor on the sabbath day in the temple, preparing the lambs for sacrifice according to the ordinances of the law, should not the disciples pluck ears of grain and eat them on the sabbath day to satisfy a natural want?

Christ earnestly defended His disciples against the malicious accusations of the self-righteous Pharisees. Concerning this defense Whitby says in his Annotations on Matt. 12, "This action of His disciples our Lord defends, 1. by the example of David and his followers, who did eat of the shew-bread, which the law had appropriated to the priests, and made unlawful for the laity to eat of; for if the hunger of David and his followers made the violation of that law justifiable, the hunger of His disciples must equally justify their violation of that ritual command touching the sabbath. And even according to the Jews (Midbar Rabba Seder, Parasch 23), this example of David contains two things, tending to excuse the violation of the sabbath. (1.) That they suppose that David with his men thus fled upon the sabbath day, and yet were not guilty of violating the rest of the sabbath. For thus they teach, Our Masters think it lawful for him whom the Gentiles or thieves pursue, to profane the sabbath for the preservation of his life; for so we read of David, that when Saul sought to kill him, he fled, and escaped; and that he did this on the sabbath day, they collect from those words, 1 Sam. 21, 7, that Doeg was detained that day before the Lord, i. e. by the religion of the sabbath. (2.) That their own canons allowed the laity to eat of the shew-bread for preservation of life; for thus speaks Kimchi on (1 Sam. 21, 10), Our Rabbins of blessed memory, say, that he gave him of the shew-bread, etc., and their interpretation also of the clause, Yea, though it were

table; it would be lawful for us in this extreme hunger even to eat the bread now sanctified upon the table, if there were no other; and indeed this opinion, that it was lawful to violate the sabbath for preservation of life, seems plainly to have obtained before the translation of the Septuagint who render the words (Exod. 12, 16) thus, Ye shall do no servile work on it, but that which shall be done for the sake of life, that only shall be done by you.

2. Christ's second argument is taken from the work performed morning and evening by the priests, in preparing and offering the sacrifices; this saith Christ, by virtue of the same law, and the authority of the same Lawgiver who commanded the rest of the sabbath, was done by the priests upon each sabbath day; whence it is evident that far more laborious work was to be done by God's command, upon the sabbath, to obey the ritual precepts which concerned sacrifices; and much more might my disciples do that lesser work of rubbing out some ears of corn to satisfy their hunger, which is a work of charity, and to fit them for that higher work of attending me in preaching of the Gospel. And to this agree those sayings of the Jews, cited by Dr. Lightfoot on the place, There is no sabbath at all in the temple, and the servile works which are done about holy things are not servile. In confirmation of this argument, our Savior adds, that all the work by which the Jewish priests profaned the sabbath, was done only for the service of the temple, whereas the service done by His disciples to their Lord, was service done to one much greater than the temple, both in respect of dignity, as being a Divine Person, and of sanctity, as being not only relatively holy, but sanctified even in His human nature, by inhabitation of the Spirit, and the fulness of the Godhead in Him; what therefore might be done for the service of the temple, might much more be done for the service of One much greater than the temple.

3. Our Savior argues still *a comparatis*, by way of comparison, thus: The observation of the rest prescribed by the law, was only the observance of a ritual command, like that of sacrifice; the feeding of the hungry was a moral precept, God therefore by declaring He would have mercy, rather than sacrifice, sufficiently declared He would dispense with these ritual precepts, when the observa-

tion of them did obstruct the rules of charity and mercy; and this was also suitable to that declaration of the Jews, that to love our neighbor as ourselves, is more than all burnt offerings and sacrifices (Mark 12, 33).

4. Christ argues thus, that which is instituted for the sake of another thing, must yield to the good of that for whose sake it was instituted; but the rest of the sabbath was instituted for the sake of man, tired with the labors of the week; therefore it is to yield to the good of man."

The sabbath of the old covenant was not intended to be a heavy yoke and its observance an unpleasant task; on the contrary, it was intended as a delight, the holy of Lord, honorable (Isaiah 58, 13) a day of holy joy and cheerfulness. The Israelites were to keep it holy, to sanctify it. Not only were they to rest their weary bodies from the toil and labor of six days, but they were also required to rest in God by meditating on His Word and worshiping Him in public. To keep the seventh day holy was the chief, the essential part of the sabbath commandment. Works of necessity and mercy, requiring labor, were not forbidden, but permitted under the Jewish law, for God desired mercy rather than sacrifice. The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.

To the Pharisees, who wrongfully accused and condemned the guiltless disciples, the Lord said, But I say unto you, That in this place is one greater than the temple. Christ is indeed greater than the temple, for He is Lord of the temple. (Mal. 3, 1), He is Lord of all things, for of Him, and through Him, and to Him are all things. Hence Christ is also Lord of the sabbath, which was merely a type of the believer's rest in Him, here on earth in faith and hereafter in glory. The true, real, spiritual sabbath came with Him, who fulfilled all the typical ordinances of the ceremonial law, including the sabbath.

If the seventh day sabbath was obliged to give way to the wants and necessities of man, how much more was it obliged to give way to its Lord when He performed miracles of mercy on that day! If the sabbath was made for man and not man for the sabbath, how much more was it made for its Lord, to serve His gracious purposes!

Gottfried Menken says on Matt. 12, 8, "As the Lord was greater than the temple, because He possessed and represented the verity and the essentiality of all those things, of which the temple with all its holy services was merely a type and shadow, so also He was Lord of the sabbath, because He came into the world to make actual the type and promise of our eternal and blessed rest in God, and to lead all who submit themselves unto Him into that rest. As the rending of the vail in the temple and the destruction of the same with its services, for the sake of His blood, and in behalf of the redemption procured by Him, bear witness of One greater than the temple, so He afterward manifested Himself as Lord of the sabbath with divine power and authority over it, when He, without the aid of worldly power and without all human authority and help, disposed things so, that the first and oldest of all His institutions was altered in such a manner that the sabbath is no longer observed on the last but on the first day of the week, that being the day of His resurrection from the dead. Now the day of the Lord is no longer the day of commemoration of the creation of the world, of the remembrance of a lost paradise, and of the hope that it will be regained at some future time, but it is rather the day of great joy in commemoration of an atonement with God, and the redemption of a fallen, sinful world, the recreated, unfading paradise, the portion of all those who have had part in the death and resurrection of the Lord."

Menken calls the sabbath "the first and oldest" of God's institutions. I do not agree with this expression, because I cannot find a sabbath commandment in the Scriptures before the falling of the manna in the wilderness which occurred about 1490 years before the birth of Christ. But I fully agree with everything else contained in the extract given above and especially with the declaration that Sunday, the day of the Lord, is the day to be held in commemoration of our atonement and redemption and a type of our rest in Christ.

It is supposed by some writers that the sabbath was changed by the Apostles from the last to the first day of the week by some intimation or command of the Lord authorizing such change, although nothing of this kind is mentioned in the New Testament. The advocates of this theory make

a vain attempt to base it upon the words of Christ, Therefore the Son of man is Lord also of the sabbath (Mark 2, 28), and His saying to the disciples, I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. The advocates of the theory stated above reason after this manner: Christ, the Lord of the sabbath, no doubt, gave the Apostles the authority to make this change, and in doing this they were directed by the Holy Spirit to select the first day of the week as the Christian sabbath. This fanciful theory is legalistic and Romish, as may be seen by referring to the 28th Art. of the Augsb. Confession, where we read: "Further, it is questionable, whether bishops have power also to establish in the church, ceremonies, such as ordinances concerning meats, holidays, and concerning different orders of ministers.." Those who attribute this power to bishops, cite the declaration of Christ, John 16, .12. 13, I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth. In addition they introduce the example, Acts 15, 20, where they have forbidden "things strangled and blood." So it is alleged also, that the sabbath was changed into Sunday, contrary to the Ten Commandments, as they regard it, and no example is urged and alleged more strenuously, than the change of the sabbath; and they wish to maintain by that, that the power of the church is great, since it has dispensed with a precept of the Ten Commandments, and has effected some change in them.

The fact that Christ is Lord of the sabbath day is no ground for making the conclusion that He gave the Apostles direction to change the sabbath from the last to the first day of the week, and to furthermore conclude, that because the Holy Spirit guided them into all truth that they therefore made this change under the inspiration of the Holy Ghost is a gratuitous assumption.

Our Lord did not appear on earth for the purpose of establishing a new ceremonial dispensation after having fulfilled all the requirements of the old one. He came as the Mediator of a new and better covenant. The true evangel-

ical and Protestant conception of the new dispensation is the reverse of ceremonial legalism. The Augsburg Confession (Art. 28) says: "Again, they who institute human traditions, act contrary to the command of God, by ascribing sins to meats, to days, and the like things, and by thus encumbering Christendom with the servitude of the law, as though there had to be among Christians, to merit the grace of God, such a divine service as the levitical, and as if He had commanded the Apostles and bishops to establish it, as some writers testify."

Roman Catholic, Sabbatarian and Puritanical legalistic micrology quibbles about trifles concerning the sabbath day and Sunday. The Augsburg Confession (Art. 28) says: "Some also argue that Sunday must be kept, although not from divine authority, prescribing in what form and to what degree labor may be performed on that day. But what else are such disputations, but snares of conscience?" Romanism teaches "that it is a mortal sin to do any manner of work on holidays, even without offence to others, that it is a mortal sin to neglect canonical hours, that fasting is a work by which God may be reconiled," and the like.

Christ, the Lord of the temple and of the sabbath, has for all time to come perfectly fulfilled all the requirements of the ceremonial law, including the sabbath commandment. Why then should Christians desire again to be in bondage and anxiously observe days, and months, and times, and years, just as though their righteousness before God depended upon keeping these weak and beggarly elements? (Gal. 4, 9, 10). It is indeed very necessary that we stand fast in the liberty of the Gospel and that we beware of being entangled in the yoke of legalistic bondage. Otherwise Christ shall profit us nothing and we become debtors to the law. (Gal. 5, 1-3).

The doctrine of the sabbath as taught in the Confessions of the Lutheran Church, is the only true and scriptural doctrine on this point. The Romish, Sabbatarian and Puritan doctrines on the sabbath and Sunday are tinged with legalism and are perversions of the divine truth affecting more or less the integrity of the fundamental doctrine of justification by faith.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XVII.

OCTOBER, 1897.

No. 5.

THE MISSIONARY-SPIRITED PASTOR.*

BY REV. EDWARD PFEIFFER, A. M., FREMONT, OHIO.

Dear Brethren:—You are about to go forth from the school of the prophets where you have been in training for your holy lifework. We trust that you are not waiting to be impressed with a sense of the solemnity and sanctity of your mission, that you have long since grasped and become possessed by the spirit of this occasion. But a brief review of some of the principles which you have imbibed, a repetition of a few salient points of the instruction which you have received at the hands of your teachers, a word of confirmation and encouragement of the worthy aims and purposes which you are presumed to have formed, will not be amiss at this time and may bring to a fitting close the scholastic career which you have been pursuing in this city.

The word which I would sound in your ears and bind upon your hearts, as you go forth into the world-field as professed ambassadors for Christ, is a word of the Lord Jesus which St. John, the apostle, has recorded in the 20th chapter of his gospel and the 21st verse: "As my Father hath sent me, even so send I you." As you hold this charge in mind and turn it over and over in your thoughts, reflect on the memorable circumstances under which it was spoken. It was the evening of that first day of the week which followed the gloom of death and saw the Christ of God, the Holy One who saw no corruption and could not

*Address delivered at the theological commencement of Capital University.

be holden of death, come forth in triumph from the grave. It was the risen Redeemer, the Living One, who said to the mourning and perplexed disciples, "Peace be unto you," and who, breathing on them the very life of His soul and the Spirit of His mouth, "saith unto them, Receive ye the Holy Ghost." I believe that that is an example of the divine anointing which every mortal man must receive who is to be a true minister of Christ and is to go forth upon his mission in the power of the Lord. A man so anointed, and so sent forth, has a divine mission, will have a divinely directed character and will accomplish a divine work in the world.

The man so equipped will be what we may call a *missionary-spirited pastor*. This conception I wish to present to you as an ideal, to be patterned after and striven for, and to be realized according to the measure of the grace of God given to each one and received with meekness. As an ideal it may be expected to be beyond anything that any of us have as yet attained, while it is a true picture of the man of God, after God's own heart, thoroughly furnished unto every good work. As frail and faulty mortals it behooves you and me and every servant called of God to feel what St. Paul, the intellectual athlete and spiritual hero, felt when he said: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ. . . . But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3, 12-14. We will not amount to much in the kingdom of God if our ideals are not in advance of our present attainments.

HIS MISSION.

Let me call your attention then, first, to *the mission* of such workmen as you aspire to be. You are *sent of God*. What does this mean and imply? Jesus was sent by the Father. In the authority of His God-head He sent forth disciples and apostles. And He has not ceased to raise up and send forth bearers of the good tidings. While in a wider sense it is the work of every Christian to carry to

and through the world the tidings and the power of Christ's resurrection, for the missionary command is given to the whole body of disciples, and followers of Christ as such are to be the light of the world, in a special sense this charge is committed to the apostles and ministers of the Word as leaders of the Lord's hosts. "As the Father hath sent me, even so send I you," with equal authority, with the endowment of the same Spirit, for the doing of the same work, to the same ultimate end, and with the same earnest and promise of success. The general character of your commission is the same as that of Christ, to bear witness unto the truth. You have heard and given heed to the voice of God in your hearts, the Spirit of God bearing witness with your spirit, and you are ready to yield obedience to the call of God *as He declares it through the Church*. I beseech you, for your own soul's peace and for the efficiency of your ministry, once and forever throughout your ministerial career, to yield yourselves up fearlessly, faithfully, unreservedly, and without personal intermeddling, to the divine call and mission of God as He is pleased to express and reveal it in the order of His providence and providential administration of His Church. The selfish, carnal and sordid quest for place and desire for change of place, the unworthy and baneful spirit and habit of place-hunting, is as dishonoring to God as it is destructive of God's blessing in the minister's work. When the holy ministry is degraded into a mercenary profession, the nerve connecting it with God's throne is severed, and there is no longer either propriety or truth in claiming a divine mission.

When the Messiah Himself was sent "to preach good tidings unto the meek," the Spirit of the Lord God was upon Him, and the Lord assisted Him. (Isai. 61, 1.) The same Spirit must be upon disciples, must be upon you, if you are to be sent even as Christ was sent by the Father. John Newton said truly that "none but He who made the world can make a minister of the Gospel." He is in a sense born, as poets are, and of him pre-eminently it must be true that he is born from above, born of God, before God sends him forth or will honor his work.—Those whom God sends are sent into the Lord's harvest *for life*. The Lord's ministry is perpetual. In His mind there is no thought, and

in the mind of His ambassador there can be no thought of serving only for a season, to be arbitrarily terminated at the pleasure of the incumbent. When Adoniram Judson and three other students of the Andover Seminary, moved by a fervent missionary impulse, sent to a ministerial conference of Massachusetts a petition, earnestly pleading that they might be sent into the mission field, they expressed the conviction that they must regard themselves dedicated to this holy work for their whole life, if God in His wisdom and mercy should open them the way. Their future missionary career proved that their devotion was no burst of youthful and evanescent enthusiasm. What God wants, and what the Church needs, at home and abroad, in the settled pastorate and in the mission field, are workmen dedicated to the work for life.

The divine mission of the minister of Christ is a fruitful theme for thought upon the threshold and at every stage and step of the service. It holds before us both the dignity of the office and the responsibility of the task. The ambassador of Christ is an authorized messenger, a representative of the court of heaven, with a definite mission and commission, and a specific body of instructions. He is charged to keep within the limits of his instructions, to preach the Word, God's message, without fear or favor, without addition or subtraction, to relinquish nothing of the authority with which he is clothed, and to usurp no authority which has not been given him. And when he is thus true to his commission, faithfully speaking God's Word, he is to know and his hearers are to remember that God is speaking in and through him. He is the bearer of divine grace and is backed by divine authority and power. For Christ, the Lord of heaven, who has given them the charge says to such ambassadors: "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me despiseth Him that sent me." Luke 10, 16. And again: "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me." Matt. 10, 40.

Christ, the Captain of our salvation, commands: "Go ye into all the world." The finger of God in His Word and providence points and directs us to the world that lieth in

wickedness, a hostile world estranged from God, a world perishing without Christ, a world redeemed by Christ's precious blood, a world to be reclaimed by His Spirit and transformed by the power of His Gospel or given over to God's righteous judgment and the doom of the impenitent, a world renewed in part and become the kingdom of the Lord and of His Christ. The conditions have not changed essentially since our Lord declared, "Behold, I send you forth as sheep in the midst of wolves" (Matt. 10, 16), since St. John cried, "Marvel not, my brethren, if the world hate you." (1 John 3, 13.) In nearly every field that is open to heralds of the Gospel the conditions are substantially the same as St. Paul described them, when he wrote: "A great door and effectual is opened unto me, and there are many adversaries." 1 Cor. 16, 9. The face of the world has changed and put on a more friendly aspect, but it is no more easily and readily brought under the dominion of grace to-day than it was in the time of Christ or in the apostolic age. If the enemies of the Church are less violent to-day, they are more subtle and treacherous. The insidious danger which the rising generation of preachers has to meet is that of assimilating and incorporating worldly elements into the life and work of the Church instead of insisting on their separation and displacement. We have great need of learning anew the word of our Lord, "My kingdom is not of this world." It is not to be built up of earthly materials nor sustained by human patronage. As good soldiers of the cross we must contend earnestly for the faith once delivered unto the saints and, in spite of the popular and prevailing love of worldly ease and hollow peace, wield the sword of the Spirit and preach repentance toward God and faith in our Lord Jesus Christ as the conditions of citizenship in the kingdom of heaven, that those who will yield to the Spirit of God may be added unto the Church and be separate from the world, and that those who will not yield may be without excuse in the day of judgment and know that their damnation is just.

The solemnity of our mission is revealed the more strikingly in view of the fact that the world, without Christ, is perishing in sin. "He that believeth not shall be damned." Those who are without Christ are without hope. That is

the inexorable verdict of Holy Writ upon all classes and conditions of men, civilized or barbarous, self-righteous or openly vicious, whether they are living within the pale of Christendom or in the degradation of heathendom. The Gospel of Christ is the only power in the universe that can deliver them from the bondage of sin and from the doom of death. What wonder that a man like Judson, the apostle of Burma, after thirty years of self-sacrificing labor among the heathen and experience of their woe, should plead pathetically for re-enforcements and bewail the apathy of the home churches, whose lack of interest and co-operation called for retrenchment in the very crisis of his work and caused him to say in the bitterness of his agony and disappointment: "I thought they loved me; and they would scarce have known it if I had died! I thought they were praying for us; and they have never once thought of us!" I fear that some of our home missionaries whom we are keeping on starvation rations may feel the same way, and that their extremity and insufficient material and moral support may cry out to God against the indifference and penuriousness of slumbering churches. Judson's longing for the salvation of the perishing found expression also in his prayer that the Lord would have mercy upon the theological seminaries and hasten the time when the half of those who each year enter the office of the ministry might be seized by the Spirit of God and driven into the waste places of heathendom, impelled by love to Christ and to dying souls.

Our mission is also to those who have been delivered from the power of darkness and translated into the kingdom of God's dear Son. To take heed unto ourselves and to all the flock, over which the Holy Ghost hath made us overseers, to feed the Church of God which He hath purchased with His own blood, to edify believers and train them for service in the Lord's vineyard, to develop latent forces and so minister to the saints that they, rooted and grounded in the love of God, may be steadfast, unmoveable, always abounding in the work of the Lord,—all this is work which the missionary-spirited pastor, wherever he labors, will pursue with hopefulness and ardor sustained by the Lord's promise, "Lo, I am with you always." When we see what

God hath wrought in the dark places of the earth that were full of the habitations of cruelty, when we contemplate the transformation of communities during a single generation and in some cases within a decade, when we reflect on such results as crowned the seven years' work of William Johnson in Sierra Leone who, by God's grace, purged the refuse from the holds of slave ships and out of apparently worthless material and hopelessly degraded criminals organized a Christian community, when we read the authentic story of Metlakahtla, or William Duncan's model state which, within a like period of seven years, he established among the wild red men of North America, "a community whose industry, intelligence, virtue and piety were incredible to all who were not eye-witnesses of the marvels of God's grace," shall we despair of the power of the Gospel to quicken and revive our established congregations, convert them into working bands that shall be doers of the Word and not hearers only, and make them like a city set upon a hill, whose light cannot be hid?

HIS CHARACTER AND CONDUCT.

In the execution of this God-given mission much depends on the character and conduct of the workmen, and especially of the pastor. The people, as a body, are rarely in advance of their leader in that which pertains to the extension of the Lord's kingdom. "Like priest, like people" is an old adage that has grown out of experience. If, for the fulfillment of the Church's mission in the world, we need missionaries in the technical sense, the need of missionary-spirited pastors in established congregations and charges is no less imperative. They are indispensable to the maintenance of a base of supplies of every description for the carrying on of missionary enterprise at home and abroad.

Every true pastor is a missionary in the larger and comprehensive sense. Not simply that he is personally interested in missionary work specifically considered, nor merely that he has an open eye for missionary work in the particular locality where he is laboring, but that he has entered sympathetically into the mind of God who was in Christ, reconciling the *world* unto Himself, and has com-

mitted unto us the Word of reconciliation. He has a heart enlarged by the great and ample purposes of God's grace, filled with far-reaching aims and munificent desires. The horizon of his thoughts and aspirations is not bounded by the limits of his parish. The ideal which he keeps in mind and strives to realize is: Every disciple a missionary, and every congregation a missionary institution. One's sphere is not the chief thing. It is the spiritual force we carry into it that determines its character and fruits. The largest results may develop in obscure places. The humblest duties may be performed from the highest motives. No parochial sphere is too small or too obscure to become the birth-place of noble thoughts and prevailing prayer. The Lord's promise, "Where two or three are gathered together in my name, there am I in the midst of them," is intended to curb the sordid ambition and correct the erroneous notions of the flesh. What sphere is obscure and insignificant when it is honored and vitalized by Christ's presence? Young men make a fatal blunder and manifest a spirit unworthy of an ambassador of God, when they set their eyes covetously upon large pastorates and pleasant fields, and regard their abilities as too good and great to be wasted on places that seem less important. Would that the Moravian spirit of selection were dominant in all churches! If there is a law of preference, should it not be that the most trying and spiritually destitute fields have the first claim? Mary Lyon reflected the unselfishness of the Moravians when she advised her students at Holyoke to be ready to go where no one else would, or as a poor negro slave put it, "where dere is most debbil."

The missionary-spirited pastor is a man of God,—a child of faith and believing prayer. In this age when it is fashionable to doubt and a mark of intellectual aristocracy to be skeptical, there is an imperative need of men who do not guess, but *know*, who *believe* and therefore speak, men of positive and strong conviction and unfaltering faith. That congregation is to be pitied that gets the impression, whether from the express declarations or from the manner of the man in the pulpit, He is not certain of it himself, or he does not believe what he says. To many a pulpit orator the famished and reeling souls of his hearers might cry out

as Goethe, with a despair begotten of habitual doubt, exclaimed: "Give us convictions! as for doubts, we have quite enough of our own." It isn't sufficient that the preacher be orthodox in his presentation of doctrine. What he needs in order to represent God truly and wield the power of God is a living, personal faith in the living God. When, in a critical hour during the war for the Union, a timid man ventured to say to President Lincoln, "I hope God will be on our side," his reply was, "My only anxiety is to be on God's side." God's side, God's thoughts, God's counsels, God's ways, God's doings,—let these be magnified in thought and prayer, in word and deed, and we will place little reliance on human devices, nor will we become pessimistic or utterly dismayed in view of temporal failure and apparent defeat. The chronicle of missions is the marvelous tale of what God hath wrought. And throughout the ages, in the old and new dispensations, in the apostolic period and in modern missions, wherever child-like dependence on God and implicit confidence in His power have most abounded, the grandest demonstrations of His presence have been seen. Try and trust are the two little words which John Williams, the great apostle of the South Sea Islands, used to say made the greatest mountains of difficulty melt. Child-like faith rests on the veracity of One who cannot deceive nor be deceived. It takes God at His word and, amid discouragements, and before insurmountable barriers, and after nights of fruitless toil, says: "Lord, at Thy word we will let down the net." The Lord God has engaged to do certain things, great things and marvelous in our eyes; and true faith will not dream of questioning His ability or His faithfulness, nor will it in a frenzy of doubt and unbelief cast about for devices to help Him make good His promises.

Faith in God is inseparable from waiting upon God and walking with God in the sanctuary of prayer. Surely it is sober truth, what Massillon says of prayer, that it is "the most inward and essential duty of the ministry." I make bold to raise the question, whether this holy art of pleading and prevailing with God is not in a measure neglected in the theological training of our future pastors. What President Humphrey confessed in regard to his observa-

tions we might apply to our own: "It appears that many of our young ministers preach much better than they pray." Brethren, I have no disposition to find fault with others on this score, finding so much to lament in myself. But I feel free to express my deliberate conviction,—confession also, in part, that weakness at this point, infirmity and shortcoming both in our public ministrations and in our private personal life, is the worm gnawing at the heart and causing unsoundness in our bones. We need to heed the simple direction: "Often pray for the gift of prayer." The students in our seminaries and we pastors in office should not forget the saying of Luther: "Fleiszig gebetet ist über die Hälfte studiert." In the rooms and recitation halls of our seminaries and in the studies of our parsonages, upon the heart of every student and pastor should be engraven the classic word of that mighty man of faith and prayer: "Oratio, meditatio, tentatio faciunt theologum." In this trinity of theological equipment and power he gives the first place to prayer. Let us then not cease to pray for the spirit and gift of prayer and for an enlargement of desire, hope and faith commensurate with the scope of Scriptural promises. To contract the sphere of our faith, and cool the ardor of our soul, and dim our joyfulness in prayer, and make us negligent and slothful in this holy duty and privilege, is, I believe, the point of Satan's fiercest assault upon Christians in general and upon ministers in particular. "A great victory will it be," said Dr. Augustus C. Thompson, addressing the students of Hartford Theological Seminary, "if the powers of darkness can induce a leader of the people to go down into Egypt instead of going up to heaven for help."

Such absolute dependence upon God and unquestioning confidence in His promises make the messenger of Jehovah at once pliant and unyielding, humble and fearless, giving his character the impregnable equipment of humility and courage. I am not far enough removed from the place where you now stand, nor have I been long enough in the school of experience to have forgotten the peculiar temptations that assail the young minister: the temptation to self-esteem, on the one hand, and the temptation to faint-heartedness and timidity, on the other. Spinoza wisely said that "there is no foe more fatal to progress than self-con-

ceit and the laziness which self-conceit begets." It is the knife that cuts the nerve of faith and the narcotic that brings on the sleep of the sluggard, and its tendency is to make a man not a hero, but a coward. Forgetting yourself, look to God and lean on Him, and you will not fear though the winds be contrary and things go awry.

Singleness of aim and earnestness of purpose are essential to one whom God sends to save the lost and shepherd the flock which He has purchased with His own blood. Let God's glory be the single aim, and let it be more than a pious profession, let it be a pervading and dominating purpose. Look at the example of the apostolic church. St. Paul declared to the church at Jerusalem what things God had wrought among the Gentiles by his ministry. "And when they heard it, they glorified the Lord." No remembrance of hardships and conflicts, no enlargement upon personal achievement and endurance diverted the minds of narrator or hearers from the true cause of triumph and the only worthy object of praise. The emphasis is always and only upon *the Lord's doings*— what He had done, how He had opened doors of faith and fields, what miracles and wonders He had wrought,—that all glory might be His.

We detract from God's glory the moment we bring self into prominence and become solicitous for personal reputation or personal gains of any kind. Dr. Pierson uttered a true word bravely, when he said: "Satan never won a greater victory than when he made the pulpit a horse-block whereby to vault into the saddle of ambition; or the pastorate a comfortable hammock of luxurious ease; or the service to souls an avenue to wealth." Let the ministry that, in faithfulness to God and souls, has to expound the Scriptural doctrine of Christian stewardship purge itself and keep its skirts clean of carnal ambition and avarice.

A holy and well balanced enthusiasm for God's glory will lead us to set our eyes and fix our hearts on souls, not on numbers, on obedience, not on results, on faithfulness, not on fuss and feathers. The Church is in danger of imbibing the spirit of our electrical and mathematical age and of being in haste to become rich and great. The mad passion for numbers and the glory of the statistical table is the snare of our day and the devil's bait to make

Christian workers and winners of souls superficial rather than spiritual. We are tempted to measure the strength and prosperity of our churches not by the spiritual life which they manifest, but by the numerical length of the roll of membership. The Moravians, small in numbers, have for more than 150 years been leading the van of the missionary host not only in evangelistic conquests, but in the spirit of sanctified service. They have never been carried away by the pride of numbers. The genius of Herrnhut finds exceptional utterance in their Litany: "From the unhappy desire of becoming great, gracious Lord and God, preserve us!" The spiritual "Covenant" which three missionaries in India (Carey, Marshman and Ward) drew up 90 years ago, which was read publicly at every station at least once a year, and is still worthy to be pondered by every missionary and missionary worker, which has been aptly called a "Preparatio evangelica," includes among its principles and directions as its first point this: "It is absolutely necessary that we set *an infinite value upon immortal souls,*" and as the seventh this: "It is absolutely necessary that we build up and *watch over the souls* that may be gathered." Father Gossner, in the zenith of his pastoral experience, charged young men in Berlin starting for India: "Up, up, my brethren! The Lord is coming, and to every one He will say, 'Where hast thou left the souls of those heathen? With the devil?' Oh, swiftly seek those souls, and enter not without them into the presence of the Lord." We may have to come before God without some of the souls for whom we have prayed and labored, but let not the ministry or its candidates forget that we are set to watch for men's souls, "as they that must give account."

Dead earnestness and conscientious attendance to present duties even in the humblest sphere are worth more than brilliant talents and splendid accomplishments. The great missionary Schwartz prepared his sermons for a small native congregation with as much care as if they had been intended for courts and crowned heads of Europe; and he who was instrumental in building up native churches exerted an overpowering influence when he stood before kings. David Livingstone, in his last public utterance in Scotland, explained, without intending it, the secret of his successful career in five short words: "Fear God and work

hard." He had the power of looking to God and *plodding* on. What we need most is not so much the fine art and finished speech of conventional eloquence as the spiritual power and dynamic force that comes with the unction of the Holy Ghost. In the one case our hearers may say, as the Latins said of Cicero's enchanting speech, "How beautifully he declaims!" In the other case fruits will follow, convictions and impulses such as moved the Greeks, when they heard the impassioned utterance of Demosthenes, to exclaim, "Let us go and fight Philip!"

The professor of homiletics is right when he charges his students to make the most thorough preparation for the pulpit and to keep up their sermons to a high standard of excellence. If the choice *must* be between curtailing time from the preparation of the sermon or from pastoral visiting, I believe the latter, as a rule, should suffer. But then, for effective work, the individuals must be sought out. No amount of public ministrations of the highest order can relieve of the necessity of getting at the soul of the individual. Nor can it be the proper office of the minister to allow his pastoral calls which involve the cure of souls to degenerate into mere social visiting through which people may be captivated with his personality. Drawing them to himself will avail for their spiritual elevation and the permanent good of God's kingdom only when they feel that he is a man of God, and when the attraction of his person is Christward. I fear that many of us who are brave enough in uttering truth from the pulpit fail when it comes to hand to hand combat and within the close range of soul to soul. I have a feeling of deep sympathy with the young and inexperienced pastor whose deeper emotions and longings are abashed and held in abeyance by an innate reticence and timidity about venturing into the soul-life of the individual with the torchlight of his own faith. I have myself labored with this heavy experience and am far from being through with the struggle. But I do not hesitate to stamp it as a false timidity and one that we who are afflicted with it must labor to overcome.

The missionary-spirited pastor will not fail to gather and use a copious supply of missionary fuel both for the warming of his own soul and in order to feed the flame

of devotion which he is laboring to kindle and maintain among his people. To this end the continued, assiduous and prayerful study of the divine Word is indispensable and takes the first rank. The preacher must daily experience what Christ meant when He said, "My words, they are spirit and they are life." Luther rightly reminds us that "God will not give thee His Spirit without the external (or written) Word." But we need to study other books also and replenish our stock of knowledge from every legitimate source. The great Reformer himself, who lived in God's Word and meditated therein day and night, gives us an example of such wide and varied research, and said, among other things: "A preacher should study and exercise himself among all sorts of books, then God will also give him understanding; but those who take their ease and pamper the flesh He leaves empty."

The prominence and wealth of missionary literature supplies students and pastors with a new incentive to study. It augurs well for the future of missionary enterprise that universities and theological seminaries in Europe and America have begun to establish chairs of missions, give evangelistics a place in theological science, and sustain missionary lectureships. The cause of missions is what Dr. Christlieb called "the courage of the Church, the embodiment of her confidence in the ultimate triumph of the truth entrusted to her." In former ages the Church had to give proof of her faith by martyrdom and courage in suffering. To-day she must manifest her life and triumphant faith more by vigorous service and indefatigable courage for work. In order to rise to the demands of the hour the minister must enlarge his horizon and cherish expansive sympathies with the world's evangelization. He is criminally negligent, it seems to me, if he fails to gather information in this sphere. He must be imbued with the power of facts and know how to use them, as Louis Harms did, when "he took the great facts about a world's need to the mercy-seat and held them up in the light of the divine presence until, in the mystic Shekinah fire, they burned and glowed. Then he held them up before the eyes of men until he compelled others also to feel their awful force, and until indifference could no longer endure to confound them, but was melted into zeal."

It devolves especially upon ministers, as church educators, to put forth well directed endeavors to carry on a missionary education of their flocks. Let each one take into consideration his opportunities and shape his plans and methods accordingly. No specific system can be laid down that will fit all circumstances. The pastor who reads widely and wisely will, I believe, develop the best results in his own consecrated experience. How he can ignore the importance and benefits of mission festivals and missionary services, and be a faithful shepherd, I cannot understand. But while special missionary services may be held more or less frequently, the point of greatest importance for the development of missionary life in a congregation is, in my opinion, this, that the Word be faithfully expounded and applied, according to Law and Gospel, and its copious and ever recurring missionary thoughts be developed with freshness and life in the regular sermon. In this way alone can we overcome the erroneous notion that mission work is a sort of spiritual luxury and favorite fancy of enthusiasts, and hope to fix and develop the conviction that missionary life is imbedded in the impregnable rock of Holy Scripture and belongs essentially to the life and vigor and perpetuation of Christianity.

Go forth then, brethren, to do the work of evangelists. The immaculate angels of God, who serve Him day and night, would deem it a distinguished honor to proclaim the good tidings of salvation to perishing mortals. But lo, it has pleased the Lord of heaven to send dying men upon this glorious mission to dying men. Go forth as heralds of peace and soldiers of the living God and, trusting in Him who strengtheneth you, dare to wield the sword of the Spirit in fighting the Lord's battles. And your reward?—the places of honor in the Church of Christ,—the cup of your divine Master, His baptism, the fellowship of His sufferings, but also the power of His resurrection, the fellowship of His life and the inheritance of His glory.

THE CALL TO THE MINISTRY, OR THESES ON THE FOURTEENTH ARTICLE OF THE AUGUSTANA.

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B. ON THE LEGITIMACY OF THE CALL.

THESIS VI.

The call is legitimate, when it is obtained in the right way; when it is obtained by the person called without any of his doing; when he does not exert himself by trial sermons or unknown to his congregation, to obtain a vacant charge.

This thesis treats particularly of the change of ministers in a congregation, or from one congregation to another, and how this change should take place in order to be legitimate, that is according to divine direction. By a change we do not mean an exchange, as when one congregation trades preachers with another, or when the preachers trade congregations. This practice is the work of hirelings and knaves. A change of ministers takes place when a congregation dismisses its pastor and calls another. When this is legitimately done, God Himself separates the bond with one congregation and joins it with another, in order to employ His laborers in the best way to promote His glory and the welfare of souls.

Matt. 9, 38. God, who is the Lord of all the harvest, can, according to the particular needs of the church, take His laborers out of one field and send them into another, without any where omitting His work. 1 Tim. 3, 13. For they who have used the office of a deacon well, purchase unto themselves a good degree. That is, those who have already served well in the office deserve promotion, and should be advanced to better conditions, in preference to those who have served but little or not at all. Yet, a material advancement should not be the chief object, but should be taken into consideration. For it is often the case that a charge where a pastor has more work than in another, also secures a better income, is a very necessary one, espec-

ially if the pastor has a large family. Those, however, who do not serve so well, should not be placed over a charge where they will have less work and a greater income. It is true, that a pastor can also "purchase unto himself a good degree" without being removed from one place to another. 1 Cor. 12, 7. If a pastor has gifts so that he can work better in a congregation than one who does not possess these gifts, he ought to serve there where these gifts are needed, for he has not received his gifts for one congregation only, where he publicly cannot make use of them, but to profit all. There he ought to go. Hence Paul also transferred Timothy and Titus, who were mediately called as pastors in our day, from one place to another, on account of the greater benefit to the church, Acts, 17, 15; 1 Thess. 2, 2; Acts 18, 5.

There is a difference in the important and difficult work of the church. There is also a difference in the gifts of ministers as well as in the condition of congregations. City congregations differ from those in the country; one congregation has peaceable neighbors, another is situated amidst bitter enemies, raging fanatics and opposing sects. So also one minister is a good lecturer, another a good speaker; one is a good pastor, another a preacher; one has long years of experience, another is a novice; one can teach, another can defend; one exhort, the other reprove. These gifts must be profitably distributed. If a faithful and gifted pastor has received a call from a field difficult to supply, whereas his own field can easily obtain a minister, he rightly obtains a call on this principle.

Yet, there are some restless spirits, chafing under this principle of the distribution of gifts. There are some who, without a call from another congregation, think that they are born for better things, than to spend their extraordinary gifts in such a small and unimportant charge. They have not modesty enough about them, to let others judge of these gifts, and try to learn some of their own weaknesses and defects, which would be a better employment of their time. Those pastors who despise the day of small things, should be left there, for "he that is unjust in the least, is unjust also in much," Luke 16, 10. Though a congrega-

tion is ever so small, an honest, faithful pastor can always find enough to do. In young ministers it is nothing but pride that longs for a large congregation, which finally brings him to the unenviable trade to dicker for a large one, without any regard for the call he already has, and also disregards its divinity, which he has himself recognized in accepting it. Such pastors are hirelings, and are always ready to strike for higher wages. And to punish their pride the good Lord often gives them a large congregation—their heart's desire.

This has a bad influence on churches. Some congregations are thus led to think that their simple, unpretending pastor is not fashionable and stylish enough, and resort to small, mean efforts to get rid of him, whose very faithfulness has become distasteful to them. Some member has accidentally heard some unfledged preacher spread himself, and immediately says to his brethren: "Such a preacher we ought to have! Then wouldn't our congregation grow, though?" Such members never consider the fact that their own pastor is faithful and conscientious, preaches the pure and unadulterated Word of God, distinguishes the law from the Gospel, looks up the spiritual welfare of the young, and faithfully performs his office with the gifts he has received. Yet, if the membership of the congregation does not increase, the pastor is to blame, and they say: "If we only had a different preacher things would go better, but as long as this preacher stays, we can make no progress." No doubt such members have themselves ceased to progress in the right direction, and have become stagnant pools, which vent forth such restlessness and dissatisfaction. If the congregation does not increase fast enough externally, such people never give credit for the internal growth in true Christian knowledge and church life, which is the more important of the two. Nine cases out of ten, just these very members are themselves the cause why the congregation cannot grow either externally or internally. Too stingy to contribute anything to the cause and support of the church, they resort to constant grumbling and growling, kicking and stubbornness, which is enough to retard the growth and demoralize any congregation, if allowed free course. Hence that pastor does right when he immediately puts such mem-

bers under discipline, and holds them responsible for their conduct. The Lord also often permits them to get a minister after their own heart, a gay bird, with whom they can rest in peace with the devil, for his work then goes on among them.

Because a pastor is not successful where he is, is no reason that he is in general unable to labor and unfit for the ministry. Circumstances may stand in his way where he is, which would disappear elsewhere. He may, without any fault of his own have made an impression on the people, which stands like an iron wall against all his influence. Especially is this the case where difficult controversies were carried through. Even though the truth gained the victory, it was not accomplished without wounds. Sometimes the personal peculiarities of the pastor prevent his efficiency in one place and not in another. On account of existing prejudice against the pastor's person, the work should not suffer. Two persons may say the same thing and yet it will be received in quite different ways. People will permit one to tell them the unvarnished truth in words that burn like fire, which they will not hear from one whose person and manner is disgusting to them. Nor can every opposition against the pastor be taken as obstinacy against the truth. It is, however, generally the case, when congregations pretend that the efficiency of the pastor is at an end, that their reasons for it are not the true ones, and that it is their own offense taken against the truth. 2 Tim. 4, 3.

A change of pastors would be beneficial, where pastor and people have mutually agreed not to hurt each other. Where this policy has been carried on for years, it is evident that the congregation will get sleepy, and finally die a spiritual death. Here another pastor might bring life into the dry bones, and their pastor might work beneficially elsewhere, but not among those whom he has rocked to sleep.

It is difficult to determine whether a pastor has lost all influence for good in a congregation. We cannot set limits to God's power, for He can accomplish whatsoever He will through any of His chosen vessels. We are not lightly to judge concerning another man's servant.

Temporal support may justly be considered a ground

for change of ministers. True, covetousness or the love of money is a terrible vice of our day, but to find this in the minister of the Gospel is still more disgusting and wicked. Paul says, 1 Tim. 3, 3: "A bishop must not be greedy of filthy lucre." And in 1 Pet. 5, 2, we read: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind." Woe to the preacher who leaves a divine call and his people for a larger salary.

One thing, however, ministers have a right to demand, and this is temporal support. 1 Cor. 9, 14; Matt. 10, 10; Luke 10, 9; 1 Tim. 5, 18; Deut. 24, 14; 1 Cor. 9, 14; James 5, 4; 1 Tim. 6, 6-8. The minister can claim his temporal support, and should be satisfied when the salary is in proportion to the circumstances of his people. Nor is it anywhere said that a minister dare not take more salary than is just absolutely necessary to keep soul and body together. It is nowhere forbidden him to lay up something for his old days, and it is the honorable duty of congregations to support their ministers, so that they can do this. A minister must spend thousands of dollars to educate himself for the office, and when once in the office he must spend more still to keep himself posted in its demands for the times, all this money the minister must spend on his office or person, and hence takes it away with him into the grave, not leaving a cent of it to his family. Whereas it costs a farmer or merchant, or mechanic but little to prepare himself and keep posted in his business, and all he has inherited from his parents and what he has gained since with it, he leaves as an inheritance to his family. It is not fair, nor is it reasonable, that a minister should bear such an unequal burden of church responsibility, and then leave his family in poverty. 1 Tim. 5, 8. The first and chief call of a minister still always remains the duties of the general priesthood. His calling to care for his family is a nearer call than that of the public ministry. A minister should be able to live on an equality of temporal support with the majority of his own congregation, the demands of his office included.

Of course ministers should not be spendthrifts, nor choose a companion who cannot adapt herself to his circumstances. If any persons should practice economy, it

is the family at the parsonage. An inconsiderate, wasteful, or hightoned housekeeper at the parsonage, will have a degrading influence on the morals of the whole congregation, inasmuch as she too should be regarded as an example.

But reverting to the salary of the minister, it bears no proportion whatever to that of the most common laborers, when the amount and quality of labor is taken into account. A carpenter, a mason or mechanic receives from \$1.50 to \$4.00 a day. Even an oil-pumper in Pennsylvania, whose labor is light, receives from \$50.00 to \$75.00 a month. Where is the Lutheran minister who receives as much in proportion to his difficult, responsible, and continued labor, and mental toil and agonies day and night? Besides a minister sacrifices many precious years of his best life in preparing for his work, to say nothing of a fortune in money. Of all this the farmer, day laborer and mechanic know nothing. Nor is this a fleshly consideration for a minister to demand for himself and family a living support, but is made the duty of every pastor and housefather by special command of God. But a miserly pastor who is continually reaching out for a higher salary, and is never satisfied with a sufficiency for this life, is moved by fleshly interests which dare not be taken into account in determining the circumstances which require a necessary change in the pastoral office.

Some congregations have the foolish idea that they should not try to keep the pastor if he wants to leave, but let him go, for fear that they might be blamed for this action, as based on fleshly motives. But neither the pastor's will nor the will of the congregation, but the will of the Lord alone must determine the grounds for a change of pastors. No human will, but the will of the Lord serves best for the welfare of the whole church. His rule decides whether a pastor must stay or go. The particular congregation must give way to the general welfare of all believers. Circumstances must determine whether it is pleasing to the Holy Ghost, Acts 15, 28, whether it be the Lord's will which the pastor must follow, and crucify his own fleshly desires, antipathies and disinclinations. But how shall he know what is the Lord's will? He has only humbly to cast him-

self down in prayer, and diligently use his understanding enlightened by the Word.

In matters of the call both parties, pastor and congregation may not act from earthly, sinful considerations. Their own temporal enjoyments are often more weighty with them than the honor of God or the general welfare of the church. The congregation has no right to work to get their pastor away, nor has he a right to go when he pleases. The bond which God has joined together must not be carelessly put asunder. Sore experience proves the result from this to be nothing but mischief and ruin to both parties.

The love of a congregation for their pastor, who for this reason will not let him go, does not decide the matter. It may be a fleshly love. Nor is it decisive simply because another congregation wants him and calls him. For it too may be prompted by fleshly motives. To repeat the call after it has been rejected immediately, time and again, generally shows the fleshly motive, that they are bound to have that pastor, whether it is God's will or not. From the time a pastor receives a call, should begin with him a season of special, earnest prayer relating thereto. He should enter into his closet and pray in secret, before mentioning it to any one else. Nor should any member enter the congregation to consider this weighty matter, without first having sought the advice of his heavenly Father in secret, humble prayer. Difficulties generally arise, because those concerned are indifferent as to the divine will, and do not earnestly pray to God to give them the desired knowledge of His will. James says, 4, 2: "Ye have not, because ye ask not." And when the will of God is once known, it should be obeyed, without murmur or complaint, but with a joyful spirit. This joyful spirit, when flesh and blood advises the contrary, is also a gift of God, and must be sought in prayer. "Ask and ye shall receive, that your joy may be full." John 16, 24. Consult not with flesh and blood. No fleshly, earthly joy leads legitimately into the ministry, but that spiritual joyfulness and cheerfulness which comes from the throne of grace.

The congregation often acts like a cold spectator and says: "Let us see, what kind of a man do we want." And

then usually light upon a man who already occupies some very important position, whose charge must then suffer mischief and ruin. Congregations must respect the conscientious convictions of their pastors. The conscience of pastors is often burdened and tormented with a new call, of which members of the congregation can form no idea. When once the Lord's will is known, and the flesh does not cheerfully respond to it, we need not be surprised. The flesh tempts to worldly interests and convenience, to worldly joys and quiet days. And when the congregation permits itself to be thus governed, their pastor either sits in want or superfluity. To be called from the latter to the former, is often for the pastor a bitter pill, but as often a sure sign of God's finger, pointing to the passage: Preach the Gospel to the poor, affirmed by Christ as the proof of His kingdom: "The poor have the Gospel preached to them." The flesh must be crucified and drowned, that the required spiritual joyfulness and cheerfulness, may take the place of fleshly inclinations.

It is a pastor's own doing and running, when he works for another charge without the knowledge of his own congregation, in order to obtain a larger salary. Too often have we been permitted to experience this disgraceful conduct amongst our own ministers. As soon as such a greedy preacher can pocket more coin at another place, he immediately packs up his books and knapsack, accepts their call as divine, and says to his congregation: "I must go. I am very sorry, but God has called me away." But if there were no money in it, he would keep quiet and stay where he is. To barter with congregations in this way, as though they were only a piece of merchandise, is not only illegitimate, but censurable in a high degree. True, a pastor can refuse a call, if it is plain that he and his family would not receive their daily bread. But to barter and work with congregations to raise their own salary where they are, or go elsewhere, is not a principle of sober honesty. To fix the salary is not a main feature of the call, yet it is undoubtedly best to fix the pastor's salary in his call, so that he may direct himself according to it. If it is not possible to do this in a congregation, however, the pastor should be

satisfied, if the congregation promises him the necessaries of life and expenses of his office.

“Feed the flock of God which is among you, taking the oversight thereof.” 1 Pet. 5, 2. A pastor, who unknown to his flock, which he is bound to feed, seeks a call elsewhere, regards the Scripture with contempt, and does not obtain a call legitimately. How will he be able to comfort himself when adversity comes, who left his congregation really without call or command? Yet, when a pastor experiences a pressure in his congregation, and is aware of an aversion existing there against him, before it is too late, and great mischief results from it, the pastor should communicate it to the President of Synod and others, and ask their advice. But even in this case it is not legitimate, without the knowledge of his congregation and before he has conferred with them, to seek another charge, in order with this call in hand and the threat to leave them, to urge them to something which they would not do otherwise, to raise his salary, for instance. It is wicked to throw down one’s office without concerning himself about the judgment or decision of the congregation, and declare his resignation and depart. No wonder congregations are often led to doubt the divinity of the call, when their ministers so soon and so easily decide to accept a call, when it offers a larger salary and easier times, or make use of a certain call which they have worked up themselves for no other purpose in the world but to raise their salaries where they are.

It requires a great deal of pride and impudence in a pastor to decide on the acceptance of the call without asking the counsel of the church. Yet, it is not required that every call received must necessarily be submitted for the decision of the congregation. A call may be so evidently wicked, that its submission to the congregation would only disturb and molest it. Whenever a pastor is convinced that a call is extended to him only for the purpose of getting rid of him on account of his testimony to the truth, he dare under no circumstances submit such a call to the congregation, in order to prevent hypocrites and ungodly persons from the opportunity of carrying through their evil intentions. Still, even in such cases it is dangerous

to act alone. It is still best at least to speak with trusty members of the church council or some experienced and tried Christian brethren. Especially should he confer with the President of Synod. The experience of synodical officials, when they receive intelligence that a pastor has accepted a call to another charge, first when they have already moved away and sent in a request for an honorable dismissal from Synod to join another, shows the spirit of hirelings, who run without being sent, and disregard all order. In this case the President of Synod must evidently feel himself as necessary a factor of church government as the fifth wheel in a wagon, or an unbidden guest at a wedding. To supply vacant congregations under his synodical supervision is certainly his official duty. For this reason a man is generally elected to this position of ripe experience. He then has the best opportunity at visitations in congregations and at pastoral conferences, to become acquainted with the needs and conditions of both pastors and people. He is therefore more competent to propose suitable pastors. It is an evil, selfish practice for any minister at once hastily to propose candidates for vacant places, to favor friends, cronies and favorites. It is disgraceful for pastors to work in order to make it necessary for a faithful pastor to resign his office, in order that some friend or relative may obtain it? When a pastor is asked whether he would accept a call to this or that place, he should answer: "That is God's affair, and I will answer accordingly when I receive the call." To give any assurance before this, is a contempt of the divine call which a pastor already has. This does not deprive the pastor from the privilege of requesting to be called elsewhere. If he, by earnest, considerate prayer has found circumstances in his congregation which stand in the way and hinder his entire usefulness, he should certainly bring the matter to the attention of the President of Synod and request another call. Yea, it then becomes his duty to tell the officers of Synod that he desires another field of labor. But let him do this honestly, in love to the Lord and His Church, and in prayer. The reception of a call should immediately be made known to the President of Synod, and his advice obtained in regard to its acceptance, though the case be ever so clear to him. This should be done, not because

it is a divine command or order, but out of respect to a very useful and beneficial church order, and hence for love's sake. These officers are assigned these duties to care for the church in general, and see its wants supplied. It is not said that a pastor must always act according to their decision or advice. We cannot prove from the Bible that we must have Synods and officers of Synod, or that we must obey them. But we should submit to all ordinances of men for the Lord's sake, and love and uphold such a beneficial order.

Trial sermons are justly called tempting sermons, which are held for the express purpose that the minister may have an opportunity to become informed as to the earthly relation and conditions of the congregation, and when he finds them better than in his own charge, he preaches his best, and endeavors privately and publicly to obtain the congregation by such trial sermon. This also gives the congregation an opportunity to become acquainted with him, and find out how big a talker he is, and how he carries himself privately and publicly. And nine cases out of ten they do not find out until they have called and tried him, that they were badly sold. This is what we understand by trial sermons. This does not include the desiring of the office of a bishop, which is a good work. 1 Tim. 3, 1. Yet, here it is taught that this "*desiring*" must be "*blameless.*" Hence a pastor dare not desire a call by a trial sermon, for only hirelings can have such a desire, and only ignorant and fleshly minded congregations would demand them. A trial sermon for these reasons is not admissible.

Yet, in the good sense, a trial sermon may all be right, and in place. This is the case not after, but before he is admitted into the ministerial office. For instance, such sermons which theological students in presence of their teachers and professors, and such as are held before an examining committee. But for us in the pastoral office, in order to avoid the appearance of evil and the guilt of an hireling, and other great and shameful sins, which arise from too frequent changes in the ministerial office, it is left only to denounce and condemn it with all earnestness and zeal.

In order faithfully to put into practice our doctrine of the *regular* call, the supplying of vacant charges, as well

as candidates and pastors with other fields of labor, should be entrusted into the hands of the President of Synod to which the congregation belongs, in connection with the retiring pastor. The professors of our institutions should have as little to do with this as possible. For the officers of our institutions, although some of them may be officers of general synodical bodies, are appointed to prepare young men for the ministry, and to look only to the general interests of all the Synods. They should not transgress this, their appointed sphere, and mix in with matters of individual congregations and pastors. Yet, as they know the abilities of young candidates for the ministry, they should simply recommend them to the officers of Synod, whose duty it is to recommend them to their own congregations. Christian love, honesty and integrity demands, that this be strictly observed. For if, as should be the case, our professors and teachers are to be held in honor and esteem, and loved by all our ministers, then they must conduct themselves toward them in as impartial a manner as possible, in order to avoid the evil appearance of fostering darlings among ministers, thus causing great dissatisfaction among ministers, and far, deep reaching offences. The professors of our institutions have no authority over our pastors and congregations, and should be entirely free from any duty or responsibility as to settling difficulties in congregations. Pastors and congregations should settle their difficulties themselves. If they can not do this, let them refer the matter to their own Synod and its officers. If this still will not suffice to settle the trouble, the most that can legitimately be done is, if both parties are agreed, to request the theological faculty to give their opinion and advice, on a written statement representing both sides of the case. However, such advice or opinion of the faculty is without force, so long as both parties do not accept it.

As the examination and ordination of young men to the ministry is in the hands of the District Synods, or Synods having charge and supervision of their own churches, it is sufficient of itself to tell where the right and authority exists, to recommend candidates and pastors to vacant charges. For this purpose we have officers of Synod, that they may have supervision over congregations and ministers within the bounds of their district, that everything be done

decently and in order. He who avoids their recommendation to a vacant charge under their supervision, acts as an intruder and schismatic as much as when he takes the office upon himself without examination and ordination. 1 Cor. 14, 23. 40; 1 Pet. 2, 13.

The *regular call* requires that it be valid, that is, that it be given by those who have the divine right, power and authority to call; and it requires also that the call be legitimate, that is according to laws or rules harmonizing with the directions given for it in the Scriptures. Its legitimacy requires that it be not hindered in the least, disturbed or bribed, and in no way whatever taken from the congregation through deceit or secret smuggling.

Of such smugglers Luther writes in Walther's Past. Theol. p. 39: "Yes, they can indeed take a congregation unawares, sneak among them and dicker so long, until they get themselves afterwards elected and called, for the people can easily be persuaded. But they are thieves, murderers and wolves, John 10, 1."

When a pastor on account of the infirmities of old age can no longer satisfactorily and properly attend to the duties of his office, but on account of his ambition, stubbornness or desire for gain, refuses to vacate his congregation in favor of more vigorous powers, this is as sinful as it is on the other hand, when congregations desire to get rid of their minister, who has grown gray in their service, simply because he is old, old-fashioned, or in his dotage. A servant who has grown gray in the ministry, dare not be cast away unnoticed, simply because he is unable to serve any longer. It would be a shame to treat a brute in this way. It is an honor for any congregation to love and respect their gray-headed shepherds of Zion. They should pension them when old, that they may not want the necessary comforts of old age. People should not be too hasty to judge of the disabilities of their aged servants. The experienced and sorely tried faithfulness of an old soldier certainly ought to weigh more in their estimation than inexperience, youthful sap and brass.

Yet, because the laborers are few, old pastors are often urged to remain longer in the service than they desire, or than is profitable to their congregations. Besides, they are often compelled to do this from want of proper support.

In Hartman's *Past. Theology*, p. 402-420, we read: "A minister who has been called ought not to act blindly and accept every call with blind impatience for more salary, greater honor and desirable rest, with the assumption: God will have it so. But he should diligently compare his new call with the one he already has, and not look to the salary or external comforts, but to the officii vocationis, that is, to the work of his call. He should look well to it, and see which congregation needs him more, and at which place he can be of the most benefit unto the church. If he finds that in the new call the kingdom of God would be more extended and built up than in the former, then he should go, and take great care that the pound which God has entrusted unto him be not buried for the sake of good days and a large salary. In short, he who excels others and is distinguished by his learning and zeal, and is endowed with superior talents, is to be advanced to a better degree and charge, in order that harmonious relations may be preserved. Those also, who must contend with want and have but little income, whereas they perform the duties of their office and excel others in piety and godly walk, if they are capable, may justly be transferred to other congregations, in order that their necessities may be supplied and their children supported. But others, who have no good and weighty reasons, and forsake their charges, may look what they do. O, that the change of ministers would be as blessed to congregations as it is frequent! It was not without good grounds, that formerly a punishment was appointed for those, who undertook to change their appointments for their own benefit: He who labors to win a different pulpit, shall have none at all, and be deprived of both. When on account of the unhealthiness of the climate a sickly pastor is unable to attend to his office, then as soon as an opportunity presents itself, he may be transferred to a place more adapted to his bodily infirmities, yet his transfer must be determined by his congregation, so that they should wait a while to see if his health can again be restored, and the judgment of physicians must first be obtained."

It is often asked whether a minister can leave his charge on account of enmity? In this case we must distinguish whether the enmity existing is against the true doctrine or against the person of the minister. If it is against the truth,

he cannot flee; but if it is against his person, it is often best for him to go, especially if he be the cause of the enmity. There are such members who are so ignorant, that on account of their enmity to the minister's person they are easily led into enmity against the truth, and then it may become the duty of the pastor perhaps, for the sake of love to permit another to take his place, who can sooner bring the erring to a knowledge of their erring ways.

Chemnitz in his Gospel Harmony, chapter 72, Matt. 10, 23: "If it concerns the pastor alone against whom the enemies of the truth for certain reasons of their own have become especially embittered, so that his resignation would again bring peace and quiet to the church; then it is without doubt that the minister of the Word sins against the rules of Christian love, when he observes that it is on account of his person, and that the church could enjoy peace, and that others are to be had who in his absence could edify the church, and he sternly refuses to leave, simply because he does not want to bear the painfulness and disgrace of his exile."

Hartmann again: "When those who stand at the helm observe that the ministrations of a pastor are entirely useless, then he can be transferred if it is manifest that he will be more useful elsewhere. Now the official ministrations of a pastor usually become useless, so to speak, either on account of offences given, when he has himself become an offence to his congregation, which would not be the case somewhere else, or when he has lost all respect and is despised; or on account of the great dissimilarity of gifts in relation to the congregation, or on account of enmity which can scarcely be overcome, as old experience teaches. Therefore, when one observes that the hearts of a great portion of the congregation have become estranged, so that they repel the service of the pastor and do not accept his admonitions with the proper respect, or if there be an unreconcilable grudge, it would be better to have him removed elsewhere, than that the office which he holds should be disgraced when he is despised by his people."

Under the above circumstances the congregation is bound conscientiously to dismiss their pastor to the call extended to him.

THESIS VII.

When a minister is properly convinced of the divinity of the call he has received, he can then accept the call without the consent of his congregation.)

In 1 Cor. 12, 7, we see that the "manifestation of the Spirit is given to every one to profit withal." He is not bound then only to a few certain ones, but must serve and profit all with the gifts he has received from the Spirit. He cannot do with his gifts as he pleases, but must use them to God's glory according to the direction of the Spirit who gives them, for all. The golden rule given in Matt. 7, 12, must not be forgotten when a congregation refuses to let its minister follow the call he has received, when he is properly convinced that it is his duty. A new call causes a true minister no little trouble as it is. A congregation ought not hinder his obedience to the call, and if they do, it still remains clear, that their refusal does not discharge the incumbent from the duty of fulfilling it. In 1 Tim. 3, 13, we are told that those who have used the office well, ought not be prevented when God says to them: go up higher. And 1 Pet. 2, 9, assures us that the duties of the general priesthood bind us equally to all Christians, and where the gifts of the minister can be best employed, that it is disobedience to God not to allow them to be so applied. True, in Prov. 12, 15, the minister is admonished not to be directed by his own foolish heart, but to seek the counsel of others, and thus act wisely.

When God calls a person already in the office from one charge to another, such a pastor shall, even though the consent of his congregation cannot be obtained to his removal, if his heart is thereby oppressed, because he according to his best knowledge and conscience acknowledges the call to be divine, ask experienced brethren in the office for advice, and request them to give a decision on his case. He should not accept the call on his own judgment, nor shall he on account of the refusal of his congregation, send the call back or decline to accept it. But when a congregation that will not permit its pastor to go, is instructed by men impartial and personally disinterested in the matter, how they on their part also are in duty bound

to assist in building up the entire kingdom of God, and to serve others with the gifts they have received, and when they are convinced that their pastor has gifts which are suitable to the charge that has called him, and that he can do more good there in building up the kingdom than where he is, and that they can again be easily and regularly supplied, under such circumstances it is generally the case that they will consent to their pastor's removal. But if a congregation will not listen to all these arguments, and becomes so stubborn as not to permit their pastor under any circumstances to go, say what you may and prove what you will; then such a pastor, if convinced as above stated, can go without the consent of his congregation. For, before he had the regular and particular call to his congregation, he already had the call to serve the church in general.

A congregation must avoid the evil appearance of clinging more to the person of its minister than to the Word, and also of exercising an unconditional power over their minister, instead of permitting God's call to have free course. Nevertheless, we by no means desire hereby to justify the many changes of ministers, which among so many pastors has become admissible, and who can scarcely stay at a place quietly more than two or three years. Without urgent necessity and the most evident benefit to the church, a pastor should not leave his charge. Too many changes easily betray the fact that not every thing is as it should be with such a minister; that they are either lazy drones, money-making priests, who make a trade out of godliness, or like grind-organs that always play the same tunes, to which the congregations will very naturally soon become accustomed, and will weary of them, so that such pastors feel themselves obliged to take the pilgrim's staff and journey forth, where their melodies have not yet been heard. The theologian Matthesius says: "Many a pastor acts like a wandering merchant, where the sun shines and he thinks he can make money, he sets up his stand and tent and opens his knapsack; but as soon as a little cloud approaches and his wares find a better market in some other quarter, he packs up satchel, stand and tent and leaves, God may look out what is to become of mother church or bride, for which Christ has made so many and great offerings."

Nor should congregations desire a change as long as their minister faithfully attends to his duties and adorns his office with a godly walk and conversation. Those who in all congregations are the first and most clamorous for change, are generally those who impose themselves upon their minister, or make themselves too intimate with him, until intimacy breeds contempt, which the minister cannot by all his best endeavors conceal from their observation, until he is obliged to admonish them to be a little more consistent with their pretensions of love for church and pastor. They make themselves too well known, and yet want a pastor who cannot see their false pretensions and hypocrisy, and as soon as he shows the least dissatisfaction with their ways, they cry out for a change of ministers.

Yet, if a pastor is convinced of the divinity of the call he has received, for the reasons that the new field according to the impartial judgment of others, of Synod or its President, or of his conference, is of more importance than his present one, and that his congregation will suffer no particular harm by his removal, and that he can do more there for the church in general than where he is, he can then without the consent of his congregation accept the call. Here we are admonished by the Scriptures, Acts 5, 29: "We ought to obey God rather than men."

Just as in all other works of God, human reason is accustomed to rack its brains, so men do in regard to the call of a good minister. Whatever pretensions the people may cast up against his removal, a godfearing minister must think that he owes more to God than he does to the whole world and all it contains. For he must be able to boast that he is God's servant and ambassador, and regard his office as God's office, and hold it for Him alone. Because he and his office is God's, he should give heed to His voice. And as in his entire office he is not to please men but God, and not regard the favor or disfavor of the world, he should the rather consider whether the call is divine. He must obey God more than all fleshly human thoughts. God has in His hands the hearts of all men, and can raise up for us and our other faithful friends and supporters.

Nor should the tears of the people or his own tears keep the minister back, for Paul here gives us an example. Acts 20, 37. The taking away of a faithful minister should serve his former congregation as a correction for the good members, as a reproof for the bad ones, and an earnest warning to both, so that they may all attain to the blessing of the divine promise: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying; *This is the way, walk ye in it*, when ye turn to the right hand, and when ye turn to the left." Is. 30, 20, 21. The calling away of the minister should admonish his people to betake themselves to prayer, that they may call upon God with tears and penitent hearts to send them another good teacher, rather than in an unjust way to prevent a regular call. Besides, such tears of the people are a public evidence, that their minister so conducted himself among them, that he is competent and worthy to be advanced to a higher degree.

Experience teaches and testifies by countless examples how those ministers fared whose congregations prevented them from accepting a regular call from another congregation. Their lives were either cut short, or else they became entangled in manifold difficulties and heart-rending sorrows.

The hand of the Lord is not shortened. The same faithful God who gave the first minister, is still rich enough to supply another and a better one; if the people only do not mistrust Him, but permit Him in His providence in calling away ministers and supplying vacancies, to have His own free course. For what will people do when God calls away His faithful servant through death? Will they not be obliged to trust His goodness still, that He will again supply them with a good minister? But it is one and the same God and Lord, who calls ministers away to heaven, or by a regular call to another place.

If then the call is of such a nature as above described, the minister must without doubt accept it, and not try to escape from it, or hide from Him who calls, lest God turn upon him the wrath of His countenance, as Jonah the runaway, had the experience of it. Put a large light in a

palace and a little one in the hut, and nature's relations are equal and harmonious. The large one is too much for the hut, and the small one not enough for the palace. Why then should the great light Jonah waste his glory to dazzle on a little village of Judah, when he is able to light up all the mighty city of Nineveh? So Paul the Gentile Apostle, when called by an angel clad in the speech, manner, custom and clothing of Macedon, to come over and help us, so that Paul of Tarsus subjects the whole kingdom of Macedon to the cross of Christ, as Paul Amilius had before subjected it to the yoke of Rome. Paul obeys, he visits Jerusalem in the greatest throes of internal warfare. He who fears to follow the call on account of external worldly trials, and runs back home when he hears that lion roar, must suffer the rebukes of conscience that tells him, he is a coward, a miserable soldier of the cross. What can a coward accomplish, who is ever ready to run on sight of the first plume that shakes in the wind? "The slothful man saith, There is a lion without, I shall be slain in the streets." Prov. 22, 13. And Luther explains: "These are preachers, rulers, citizen, whom the fox will not bite, they will not march to the fight through thick and thin."

Without considering the distressed and suffering church, and the urgency of the call, those commit a great sin who discountenance the removal of ministers entirely, and those also who wait for some pastor to die in order to be his successor; and those too, on the other hand, who are dissatisfied with their charge and want to run to and fro simply to satisfy their restless vanity and thirst for worldly honor or wealth. These men call themselves, and are ever ready to offer themselves for sale at every public vendue, where a preacher may be bought.

There is but one antidote that will prevent these frequent and unnecessary changes, and that is a godfearing and prayerful observation of those principles of the call, which every one recognizes in the Holy Scriptures. These doctrines of the regular call ought not simply to be read by our pastors, but they are especially obligated to study them, if they would do the work of an evangelist and make full proof of their ministry, 2 Tim. 2, 15: "*Study to show*

thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

And laymen too, members of the church must inform themselves of their duties in relation to this regular call. For they are the ones to extend the call, and ought to know what they do. If the call is to be legitimate, the people must be sufficiently informed so as to direct themselves according to the Word in the doctrine and requirements of the call. And it was chiefly for this reason that the Apostles and ministers of the first Christian congregations, were accustomed to be present to superintend the election of new ministers, as moderators, to inform the people how to proceed in those matters.

From what has been said already, it can easily be seen how irregular and disorderly it is for a minister already in the office, upon the reception of a call that pleases him, immediately to come before his congregation declaring his resignation of his call and office among them. It is a contemptuous disregard of the Holy Scriptures which teaches us so to respect this doctrine of the call as to "Feed the flock of God, *which is among you*, taking the oversight thereof, not by constraint, but willingly; *not for filthy lucre*, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Pet. 5, 2. 3. And Acts 20, 28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."

THE EPISTLES OF THOMASIIUS.

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THE AFTER-TRINITY SUNDAYS.

XIX. SUNDAY AFTER TRINITY.—2 THESS. 3, 5-12.

Introductory Note — This is a text on "Diligence, Labor," as Thomasius tells us. The subject had a special bearing in the days of Paul, it has a different bearing in our day. In every city of our land the gospel and earthly labor

should be one of the leading themes for the pulpit. Unless our workers can be filled with the light and power of the gospel, we are fast approaching a day of terror.

Introduction — Labor, its ancient degradation, its modern exaltation. The Word and labor; it has so much to say to the workingman, and he is in such great need of what it has to say.

THE GOSPEL CONCERNING LABOR.

I. *The Gospel binds every one of us to labor.*

a) If any man would not work, neither should he eat. Idleness is disorder, contrary to God's Word. (Exception, infants, sick, aged; provisions for them.) The Thessalonian error.

b) Be satisfied with the divine order; envy not in thy labor those who labor not; abuse not thy wealth in shrinking from labor; the evil that springs from the envy of the laborer and the idleness of the rich.

c) Recognize the blessedness of the divine order. It breaks the slavery of labor by bidding all to labor, for thus all will be alike, and all will have abundance.

d) Keep in mind the divine purpose of the order: "That with quietness they work and eat their own bread." That we may have daily bread, the purpose, not that we may pile up riches for our lusts. When we have bread enough, our labor should be to provide labor for others, that they may likewise have bread.

II. *The Gospel uplifts and ennobles all labor.*

a) Our labor is to be what the world can not make it, a service of Jesus Christ. Paul commands "in the name of Jesus Christ"; cf. Eph. 6, 6. 7. All our work then a service of Christ — if diligent and faithful, we are such for Christ; if otherwise we are such for our Master, Christ.

b) Christ Himself desires to give us strength and help and comfort in all our labor.

III. *The Gospel offers the highest reward to the laborer.*

a) The reward of a good conscience (Paul's example, v. 7, 8).

b) The reward of earthly bread — God will not let His diligent and faithful children starve.

c) The reward of everlasting rest when our labor in Christ's service is ended.

XX. SUNDAY AFTER TRINITY.—EPH. 6, 1-9.

Introductory Note—This text treats the home-life as far as parents and children, masters and servants are concerned. There is nothing directly in the text regarding Christian schools, and the text could be fairly handled without entering upon the school subject. Some may prefer such a close exegetical exposition, reserving schools for some other text or time. We prefer to bring in schools here.

Introduction—Schools not in the text; parochial schools not divinely instituted as for instance the family, the church, the ministry. The thing that is divinely commanded is the Christian training of the young, Deut. 6, 6. 7; etc. Cases where it was done without the help of schools: Isaac, Samuel, David, John Baptist, Timothy. In our day Christian schools a vital necessity; through them the family and the church continue their divinely commanded work of training children for the Lord. Christian schools are one of the very best means for helping to carry out the bidding of our text.

• THE UNDENIABLE NECESSITY OF CHRISTIAN SCHOOLS

becomes clear to us when we consider:—

I. *The task which these schools seek to accomplish.*

a) False notions.—They are not an arbitrary substitute for public schools.—They are not merely (in the case of Germans) to add this language to instruction otherwise identical with that of the public schools.—They are not to append to the usual secular teaching a certain quantity of religious instruction.

b) The True Task.—To aid fathers in training their children in the nurture of the Lord; to make children what our text would have them be (1-3); to produce servants, and masters, such as our text would have.—In other words, to leaven the whole school-life with the Spirit of Christ, so that this shall be a continuation without break of the Christian home-life and the Christian church-life proper.

c) The Prerequisites for this task.—A church deeply concerned about the proper training of its members, beginning with the children.—Parents, sponsors, etc., who recognize and mean to fulfill to the best of their ability their duty to children.

II. *The evils which prevail especially in our day.*

a) Among children. — “Obey your parents,” yet how much disobedience. “This is right,” yet how many care neither for right nor wrong. “Honor,” etc., how many do the opposite. “That it may be well,” etc., yet how many care nothing for God’s blessing.

b) Among parents. — Who regard children in a wrong way — raise them up for the world — provoke them to anger — etc.

c) Among the working-class. — Whose service is from necessity or selfishness, eyeservice, as of menpleasers, not as servants of Christ. (Labor-troubles.)

d) Among employers. — Who likewise serve themselves, threaten, fail to serve Christ, etc.

e) These evils branch out in every direction, for the home is the fountain-head; we see the same results in politics, pleasures, business, etc.

f) All these evils cry for reform, they all emphasize the necessity of Christian school-training alongside of the training at home and at church.

III. *The graces and virtues which should abound in our midst.*

a) Christian obedience.

b) Piety of parents, and faithful training of their children.

c) Christian faithfulness and diligence.

d) Christian humility and love.

e) All these must be cultivated at school also if they are to flourish and abound as they should.

XXI. SUNDAY AFTER TRINITY.—2 COR. 8, 1-12.

Introductory Note — This text, entitled “The Poverty of Christ” is certainly well chosen and very necessary. We may treat it in two ways; as the heading of Thomasius indicates, we may dwell on the earthly possession of Christ’s followers, on their poverty; or we may treat here the subject of giving. And since collections are constantly made, it will certainly be well to give this subject the attention it merits and needs. The writer found so much to say on this text that he took two sermons in which to say it.

Introduction — Giving, from the beginning till the end — there will ever be causes appealing to our pockets — there will always be love willing to give abundantly.

Besides many single passages, we have 3 chapters in 1 and 2 Cor. treating the subject of collections. The history briefly stated. What principles did Paul follow?

ST. PAUL'S GREAT COLLECTION: OR THE SACRED ART OF CHRISTIAN GIVING.

I. *The art of Christian giving flows from Christian love, as we see in the Collection instituted by St. Paul.*

a) How is this love enkindled? V. 9, by the love of Christ. — Not by mere pity, love of praise, imitation of others, and the like, from which many gifts may flow, but not the sacred art of Christian giving. — This art a "grace," v. 1.

b) How does this love become a source of giving? — Cannot we love without giving? Never. Love is alive and active, therefore it gives. — Love sees Christ and breaks forth in gifts of love answering His love. — Love is full of gratitude, and ever brings its sacrifices of thankful gifts. — At the first appeal the Corinthians "began," v. 10; troubles intervened, but their willingness is still ready and answers Paul's appeal, for their love burned bright. — The churches of Macedonia, though so poor that Paul expected little of them, were so rich in love that their gifts astounded Paul, verses 1-5.

c) What are the distinctive marks of this love? 1) Unselfishness. The giving in the text to the poor in Jerusalem, without gifts in return. The application therefore not to our congregational treasuries, which pay for services rendered to the giver, but to those treasuries which give no kind of visible return. 2) Never-tiring zeal. The great collection gathered by setting aside a certain sum every Sunday. Complaints of too frequent collections, a sign of decreasing love. Love new strength, new zeal every day, drawing from Christ.

II. *The art of Christian giving aroused to action by the provocation of Christian love, as we see in the collection instituted by St. Paul.*

a) Christian love cannot be forced into giving. — When love loses its fervor, some would command, but though commands may press out gifts, they are not the gifts of love. When the Corinthians grew slow in prosecuting the col-

lection, Paul came not with commands (v. 8); harsh and hard words may rebuke sin, but will not produce or stimulate love. (The false notion of taxation in the church.)

b) Christian love cannot be stimulated into action by the prospect of reward. — The plan of Rome; hope of praise, reward, etc., productive of many and mighty gifts, but it is not love that gives them, it is the flesh, which is ever ready where it sees an advantage. Business men give to secure trade, it is not of love. — Paul offers no alluring reward to the Corinthians; if he had, it would not have stimulated love, but something far different.

c) Christian love cannot be made active by the appeals of the world and the flesh. — Paul made his appeal to love and secured gifts; others secure gifts differently. Trade brings money, so trade is introduced, bazaars, fairs, etc. Trade and social pleasure bring money, so we have all kinds of socials. The danger of thus setting aside love and appealing to something else. Paul's example.

d) Christian love can be aroused by the love of Christ, v. 9.

e) Christian love can be stimulated by the example of others, v. 1.

f) Christian love can be made active by appealing to it as love, "to prove the sincerity of your love."

g) Christian love can be strengthened and awakened by Christian instruction, as in the letters of Paul, as in the present discourse.

XXII. SUNDAY AFTER TRINITY.—JAMES 5, 7-11.

Introductory Note — This text, with the superscription "Patience and Hope," is meant to wind up the entire second section of the Trinity series, the texts from XI. to XXII. after Trinity, and at the same time to prepare for the coming section, the eschatological Sundays concluding the Trinity series. In v. 7 we hear of "the coming of the Lord."

ST. JAMES' SERMON ON PATIENCE.

I. *A kind admonition unto Christian patience.*

a) False patience. — Stoics; fatalists. Hope of the evil passing and of better times coming; this like a child's house of sand, for the better times always pass away.

b) Christian patience. — Based on Christ; made possible by His Spirit. Everything in the hand of Christ — be

patient; every sorrow for our welfare — bear it patiently.

c) The admonition. — Verses 7 and 8, the husbandman.

II. *An earnest warning against impatience.*

a) The Warning. — “Grudge not,” this the root of impatience and all the actions it produces; this the opposite of silent submission, of forgiving, of love of unity, of the feeling of unworthiness, of faithfully following Christ. Hence condemnation, for the judge, etc.

b) An objection answered. — Shall we suffer others to abuse us and be ever patient? Yes; the judge standeth at the door; to shield thee; to judge thee, if thou shouldst hate, revile, etc. Shall He condemn or bless thee?

III. *Several stimulating examples of true patience.*

a) The prophets, Elias, David, Daniel.

b) Job.

c) Christ.

INTRODUCTORY TO SECTION III.

The last five Sundays of the After-Trinity series are devoted to eschatological subjects, like the texts in the regular pericopes. One of these texts, that for the 24th Sund. p. T., is identical with the regular epistolary text according to the old pericopes — 1 Thess. 5, 1-11. The selections presented by Thomasius will commend themselves to the preacher in that they bring up several new lines of thought. The following are the texts with their appended headings:

XXIII. p. T. — Col. 3, 1-4 — The Revelation of Christ's Glory.

XXIV. p. T. — 1 Thess. 5, 1-11 — Watch!

XXV. p. T. — 2 Thess. 2, 1-12 — The Last Times.

XXVI. p. T. — Rev. 7, 9-17 — The Saints.

XXVII. p. T. — Rev. 21, 1-7 — The New Heaven, the Tabernacle of God with Men.

Four texts are added for special festivals, three of which find a place among the latter Sundays of the church-year — the Reformation Festival, Thanksgiving or Harvest Home (Erntefest), the Missionary Festival, the Anniversary of Church Dedication. The last of these is not generally observed; we would advise its introduction and annual repetition.

XXIII. SUNDAY AFTER TRINITY.—COL. 3, 1-4.

Introductory Note — This text with its heading, “The Revelation of Christ’s Glory” is, to our mind, of a more general nature. This “Revelation of Christ’s Glory” comprises the entire process of the unfolding of Christ’s glory in us, beginning with the death of the old man in us, and reaching to the full glorification of the new man. The recurrence of one expression in the text is noteworthy — “with Christ.” We utilize it for the following division.

Introduction — This Sunday begins to take up “the last things.” Review of the texts to be treated.

Unbelief complains that Christianity does nothing but point us to the future, to a distant heaven, beyond the grave. But what are the facts? It enlightens, purifies, and blesses this life in a thousand ways, and crowns all it does for this life with the hope of eternal blessedness.

WITH CHRIST FROM EARTH TO HEAVEN.

I. *Dead with Christ.*—This the first step: Rom. 6, “buried with Him by baptism into death;” text, “for ye are dead.”

a) The necessity of this death. — Reason must admit that we cannot enter heaven as we are, a change must take place (Spiritualism with its foolish repetition of this life beyond the grave). — The “Elysium” of the Romans, the “Happy hunting grounds of the Indians,” the “Walhalla” of the Teutons, etc.; all gropings in the dark. — Christianity: the true heaven, the real change necessary for its entrance. Sketch of the change — “except a man be born again.”

b) What must die in us? — This death a spiritual thing — “are dead.” — The old man, the flesh, with its lust for the world, its selfishness, its godlessness, its folly and blindness, its entire production of sin. All this must receive a death-blow — “dead,” “buried,” “crucified,” etc.

c) How does this death take place? — It is no process of nature, never comes about of itself. — It is no work of man, absolute inability of breaking the tyranny of the flesh. — “With Christ” we die, the power of His grace and Spirit, in baptism, repentance.

II. *Risen with Christ.*—Rom. 6, “the likeness of His resurrection;” text, “risen with Christ.”

a) The necessity of this resurrection. — It corresponds to the death. What enters heaven? Only the new man.

b) What arises in us? — The opposite of what dies, the new man, full of a heavenly nature, similar to God, full of love to God and fear, full of divine wisdom, of all graces, etc.

c) How does this arising take place? — Just as the death, not by a process of nature, or by man’s effort, but through the grace and Spirit of Christ. “With Christ,” out of the grave of the old, in baptism and faith.

III. *Hid with Christ.*

a) “With Christ,” a reality, a fact, for all this life; because with Him now we shall be with Him then. Baptized “into” the name, etc., “into” His death and resurrection; Christ dwells in us. The Lord’s Supper.

b) “Hid,” — the new life and communion a hidden thing, as was Christ’s glory on earth. There are certain manifestations, but it does not yet appear what we shall be. God hath so ordered that we shall follow the footsteps of His Son.

IV. *Appearing with Christ.*

a) “When Christ, who is our life, shall appear,” the coming day of glory — terror for the world, joy for us.

b) “Ye also shall appear with Him in glory.” The highest hope more than realized. The Scriptures are full of the glory that awaits us.

Concl.: Let your lives and hearts be sealed and signed with the golden stamp whose signature reads: “With Christ.”

XXIV. SUNDAY AFTER TRINITY.—1 THESS. 5, 1-11.

Introduction — The Thessalonian error — Paul’s explanation. Paul’s work sometimes interpreted to mean that the day of the Lord would come during his life, and that he had been mistaken on this point. Paul’s own words give the refutation and correction. He in the same attitude as we to-day should be. That attitude summed up in the one word:

WATCH!

- I. *Because some things in regard to the coming of the day of the Lord are absolutely certain.*
- a) That day shall surely come.
 - b) It shall come as a thief in the night.
 - c) It shall bring destruction upon many, v. 3 etc.
 - d) It shall bring salvation to all who are prepared, v. 9, 10.
- II. *Because other things in regard to the coming of the day of the Lord are altogether uncertain.*
- a) Exactly how near or how far that day is from the present — whether we shall really die before it comes.
 - b) All the calculations of men cannot remove this uncertainty, whether they use human speculations for their data, or sayings of the Scriptures.
 - c) The uncertainty is so great that the day of the Lord may come before another dawn. The very feeling that cries, "Peace and safety," may awake to sudden destruction. The more some think that day is yet afar, the more reason we have to look for it every moment.

 XXV. SUNDAY AFTER TRINITY.—2 THESS. 2, 1-12.

Introductory Note — This is an unusual text, and there are few who have used it. The subject of the Antichrist should be thoroughly reviewed before treating this text. We prefer to take it in its widest scope.

Introduction — Outward visible signs of the coming end, corresponding to inward conditions. The world ripens unto judgment; various marks tell how far the ripening process has proceeded. Whenever we note them, our hearts should cling to Christ anew, that we may not be damned with those who believe not the truth, but have pleasure in unrighteousness.

REVELATIONS CONCERNING THE LAST TIMES.

- I. *Concerning the destructive powers of Antichrist on the one hand.*
- a) The antichristian powers in "the last times," not without, but within the confines of the visible church — all that there opposes Christ. 1 Jno. 4, 3.

b) The beginnings in Paul's day, v. 7, "and even now already is in the world," 1 John 3, 4; false prophets and apostles, Judaizing and paganizing errors.

c) The growth of these powers. 1 Tim. 4, 1, etc. 2 Tim. 3, 1 etc. The development reaching "the working of Satan" etc., "the abomination of desolation," Matt. 24, 15.

d) The full development unto maturity. Prophecy is always dark. The great "falling away"; "the man of sin." Cf. Daniel, Revelations. Terrible tribulations.

e) Powers of Antichrist to-day. False Christs; increase of antichristian teaching; lodgery (cannot buy or sell without the sign of the beast); Antichrist in Rome.

II. *Concerning the withholding powers of God on the other hand.*

a) The powers' withholding. — Christ's rule, reining in Antichrist, till the gracious purposes of His Church are accomplished. In Paul's time — at the Reformation — even now.

b) The purpose of this withholding. — "That he might be revealed in his time," v. 6; that God's children may be gathered from the East etc.; the gospel be preached in the ends of the earth. It is due to God's power that we are not robbed of Word and Sacrament, etc.

c) The final manifestation of this power. — "The Lord shall consume and destroy." The fall of Babylon and the great whore. Triumph of the saints. Rev. 19, 1 etc.

III. *Concerning the decision we are constantly called upon to make between the two.*

a) The division running through the last times: "deceivableness of unrighteousness," etc. — Word of truth and salvation.

b) The two kinds of people: "who believe not the truth" — who do believe; "who have pleasure in unrighteousness" — who have pleasure in righteousness; who have delusion sent upon them for punishment — who are led into all truth; who are damned — who are saved.

c) Where do you stand? Where do you take your stand with each new thought, word, and deed?

XXVI. SUNDAY AFTER TRINITY.—REV. 7, 9–17.

Introduction—Joyful anticipation of the things to come. Many questions unanswered, yet the Scriptures tell us a great deal. How blank and black, if all the declarations of the Scriptures concerning the future were stricken out.

THE GLORIOUS SAINTS OF GOD.

I. *Their wondrous song of endless triumph.*

- a) The great multitude and their cause for songs of triumph, v. 9.
- b) Their triumphant song.

II. *Their mighty victory over earthly tribulation.*

- a) The tribulations of the last times: from the martyrdom of the apostles—up to the slain in Armenia.
- b) The victory of faith by which the saints triumph though slain all the day long.

III. *Their everlasting exaltation in heavenly glory.*

- a) Standing and serving before the throne.
- b) In communion with Him who sitteth on the throne.
- c) Enjoying untold blessings, v. 16, 17.

XXVII. SUNDAY AFTER TRINITY.—REV. 21, 1–7.

Introduction—Earth and heaven—the closing of the eye, the breathing out of the Spirit, and lo, all ills vanish, and the glory of our heavenly habitation surrounds us.

BEHOLD, THE TABERNACLE OF GOD WITH MEN.

I. *Heaven and the heavenly life promised us.*

- a) The passing away of the old earth—as man's body sinks into the grave.
- b) The coming of the new earth—like man's resurrection body.
- c) The union of heaven and earth—no vale of tears, no division between church militant and church triumphant.
- d) God's dwelling with men, the perfection of joy and delight for each in the sunshine of His face.

II. *The blessed certainty and purpose of the promise made us.*

a) The certainty is divine and infallible, v. 5. The promise comes from God.

b) The promise is like the present reality, v. 6. "It is done. I am Alpha and Omega, the beginning and the end."

c) The object in giving us such promises, that we may "thirst" and have our thirst quenched; that we may be encouraged to "overcome" and grasp the victory triumphant.

FESTIVAL OF THE ANNIVERSARY OF CHURCH
DEDICATION.—HEB. 10, 24-25.

Introduction—The house of God—God draws nigh to men, Word and Sacrament, fountain of salvation and of a thousand blessings.

LET US PRIZE OUR HOUSE OF GOD.

- I. *Here we are united together as the people of God.*
- II. *Here we are nourished and strengthened from on high.*
- III. *Here we are fitted for entering the house of God in heaven.*

MISSIONARY FESTIVAL.—ACTS 13, 44-49.

Introduction—Let us learn from the greatest missionary who ever labored on earth.

ST. PAUL'S SPIRIT IN OUR HEARTS.

- I. *A spirit of zeal, going to the ends of the earth.*
- II. *A spirit of sacrifice, devoting itself completely to the work of the Lord.*
- III. *A spirit of courage, undismayed by any and every opposition.*
- IV. *A spirit of confidence and joy, reaping glorious fruit.*

REFORMATION FESTIVAL.—HEB. 13, 7-9.

Introduction — Luther an instrument in God's hand — the work God wrought through him — our blessed position and our important duty.

TRUE SONS OF THE REFORMATION.

- I. *They remember the teachers God has sent them.*
 - II. *They stand fast in the teaching they have received.*
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THANKSGIVING OR HARVEST HOME.—2COR. 9, 6-15.

(Compare the text for XXI. p. T.)

Introduction — To say thanks — to give thanks.

GOD LOVETH A CHEERFUL GIVER.

- I. *Because He Himself gives cheerfully and bountifully.*
 - II. *Because we are like Him, when we give with the same cheerfulness and bounteousness.*
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A MIRROR FOR PASTORS.

TRANSLATED FROM THE GERMAN OF GUTHE BY REV. W. E. TRESSEL, BALTIMORE, MD.

§ 32. APPLICATION TO THE NEED AND THE CONSCIENCE OF MAN.

“I thank my God, who willed that I should be all my life a man of aspiration. The aspiration after the good is ever a brooklet, which flows from the source of all good, from God. God leads us by the mysterious Ariadne clue of His wisdom forever to Himself again.” Thus speaks the Moravian Bishop and writer on education Amos Comenius in a confession. Also among those who do not know the living God, there are men filled with longing, *hommes de désir*, as St. Martin says, — men who feel themselves dissatisfied, in spite of everything which the world gives, in

spite of their material and mental treasures, in spite of their pleasures and enjoyments, and who, at the death of dear relatives, have a deep, loving yearning for reunion with the departed, a desire for a higher world, where there is no more sorrow and all tears are wiped away. To such longing, to such deep need of those who have loved, should be communicated the proclamation of Him who is love and satisfies the deepest needs of our heart, and would free us from all heaviness of soul and from every need, and would help us unto happiness and glory, unto full communion with Himself.

Furthermore there are people, who also do not know the living God, yet they are people who try to do what they suppose to be their duty, people who submit to the law in their conscience, which proceeds neither from themselves nor from men. "There are men — says Naville — whose convictions have been broken to pieces, while their conscience still stands upright like a lone column in the midst of ruins. The appearance of these virtuous men fills us with reverence and wonder. These are the real miracles of that divine goodness, whose author is never named by them. If any one on earth has reason to fall on his knees and pour forth burning tears of thankfulness, it is one who thought to deny God, but, by the providence of God, possesses such an active feeling for the good and pure, and such strong repugnance to what is evil, that his feeling of obligation remains firm and upright without any other support." This feeling of obligation, this respect for conscience, is one of the "drawings of the Father." And here it is in place to bear testimony of Him who has engraved His law in the conscience.

In a time like ours, when Materialism, which degrades man to the plane of the beast and places God outside the door, has assumed such large dimensions; in a time when the counsel of La Mettrie, "stun the uncomfortable conscience, until it can no longer speak," is accepted and applauded by legions, — in such a time the majesty of the conscience cannot be brought forward often enough, that it is an eternal consciousness and presupposes a power that is not only imminent in man, but at the same time is transcendent to him.

Inasmuch as examples most powerfully impress a truth on souls, search throughout history and point by classical examples the sovereign power of the conscience — how it reminds man, lays him under obligation, warns, accuses, judges and punishes with inward reproaches, with anxiety and unrest in the present and with a fearful anticipation of worse things in the future. The Scriptural doctrine of a future reward finds within man an echo, a yea and Amen. The judgment to come belonged to the most important subjects on which the apostles preached. Through the preaching of death and the judgment thereafter, the soil of the heart is to be prepared for reception of the word: "Work out your own salvation with fear and trembling!" King Bogoris is not the only one whose conscience was stirred at the remembrance of the future judgment, and in whose heart an earnestness respecting eternity was awakened.

233. AWAKENING OF THE CONSCIOUSNESS OF GUILT.

A sermon, which appeals with energy to the conscience and points to the judgment of the incorruptible judge, who brings to light the hidden things of darkness, will succeed in awakening, not only the consciousness of sin, but also the consciousness of guilt. We find the consciousness of sin pretty general yet; thousands freely agree to the saying of Horace: "No one is born without corruption," or to the word of Paul: "We have all sinned," but they say it without any real sorrow for their sin. The holiness of God, to which sin is an abomination, and the righteousness of God, which will not let sin go unpunished, must be preached with energy and severity, that the feeling of guilt may be aroused. "The worst of the evils is the guilt" — that must be felt, else the wholesome lamentation and inquiry will never be made: "O wretched man that I am, who shall deliver me?" So long as this complaint and question does not stir within the heart, so long is wanting the first condition for understanding the gospel of the reconciliation through Christ.

§34. THE CHRISTOLOGICAL SERMON.

Christ is the centre of the sacred scriptures. In the measure the sermon is scriptural, must it direct the congregation to Christ, without whom no man cometh unto the Father. Only paint Christ truly before the eyes. Urge over and over again the great contrasts between the old and the new man. Show the congregation in concrete form how all the children of Adam — even the learned and cultured — carry about in and with themselves the old Adam; impress it well on their minds that the most celebrated men of the earth are magnates only within the old, sin-stained, God accursed, mortal race, how they bear the same inferior nature as do the humble, and how they also need regeneration, a radical renewing. For this purpose use the history and the confessions of the great of the earth, e. g. those of Goethe, of Napoleon, of Lenan, of Heine, etc. Mindful of the rule: "Opposites set close together shine forth the more," place in immediate connection with the great men of the old race the founder of the new: the one and only glory of the human race will then shine all the more brilliantly for all, whose heads are not confused. According to the Scriptures, Christ must be preached as the Lord with an entirely new being, as He, who alone among all who have walked this earth, was lifted out from and above sin, and therefore also above death, as the new Adam, as the bearer and possessor of the new life, as the revelation of the true human nature filled with Divinity, as the Immanuel, in whom Divinity and humanity are united in one. Further, as the Savior from sin, who is not only the revelation of the true human nature, but also the release and restoration of the human nature which was robbed through sin of its nobility; not only as the possessor of the new life, but also as dispenser of the same. Their number is legion who are deluded with the thought that there can be Christianity without Christ. In order to demolish this delusion, it will only be necessary to present to the consciousness of the congregation what it means when we call Christ the head or the vine. A Christian without Christ is nothing else than a trunk without a head, nothing else than a branch cut off from the vine. It does not depend on the mere acceptance of the doctrine of Jesus; it depends on living communion

with the person of Christ. Only when we are placed into living communion with the person of Christ and draw the strength of our life from Him, as the branch from the vine, only then can the great metamorphosis, without which no one can enter into the kingdom of heaven, take place. What wonderful powers are imparted to those who enter into real, living communion with Christ, can be shown to the congregation by examples, for instance those of Paul and Augustine; show what these men were without Christ, and what they became and accomplished through Him. Just then when the congregation has clearly presented before her eyes the antithesis between the old and the new man, when she has produced before her in historical pictures the mighty metamorphosis which Christ works in those souls which give themselves up to Him, does the congregation come to the consciousness that Christianity is a miraculous religion. — To the preaching of Christ the Mediator and Redeemer must be joined the preaching of Christ our Example. The preaching of the imitation of Christ must just as much have its place as the preaching of reconciliation and redemption through Christ.

‡35. COMBINATION OF THE DOGMATIC AND THE ETHICAL ELEMENT.

We dare not sunder what God has joined together. Let a man preach, for example, on justification by grace through faith in Christ, and do it with all liberality as we find it done in the Scriptures, but teach it with all exactness, that it may not become a sleep-potion for the conscience; let the doctrine of justification not be separated from its connection with sanctification. How excellently a Tersteegen, who not only speculated on the doctrine of justification, but lived in it, knew to present justification and sanctification in their inseparable relation in his "Way to the Truth"! In his letters Paul follows up the dogmatic-didactic portion with the ethical-practical. John gives not only the quintessence of dogmatics in the words: "God is love — He loved us first," but also the quintessence of ethics in the words: "Let us love Him!" In the same verse where we have the comforting assurance: "the blood of Jesus Christ cleanseth us from all sin," we also receive the admo-

dition to "walk in the light." Thus should we learn to draw out of the dogmatic truth the ethical contents, to unite dogmatics and ethics. Mere dry dogmatizing after the manner of dead orthodoxy is as much a by-path as the mere dry moralizing after the manner of rationalism. One-sided dogmatism mistakes the out and out ethical character of Christianity — even dogmas are essentially of an ethical, not primarily of a metaphysical, speculative nature. Anti-dogmatism overlooks the fact that biblical dogma is a seed, from which ethical principles unfold themselves. To separate Christian morals from biblical dogma is nothing else than separating the light-beams from the source of light. "Without a dogma," says Herder, "there is no Christian morality possible, and the preacher is a Christian. Is then dogma his main work and morality alone? Strange! What is, in a living body, the main and what the subordinate part, when one cannot be and exist without the other. But no part of Christian morality is so important, that dogma (in the pure idea of revelation) is an accidental, non-essential element. Is morality the chief thing for the preacher to speak of and the Bible and Jesus' words — which come from God as much as all real truth comes from Him — only quotations, then farewell Christianity, religion, revelation — the names become polite masks, and that is all!"

Our age is, to say the least, indifferent to dogma, but Christian morality is still on the whole esteemed. The preacher should not leave this unnoticed and unused. A teacher of theological ethics says in this connection: "Modern science has made the convincing truth of the doctrine of Christianity ineffective by making distorted copies of its ideas, and the need of that comfort which Christianity bestows, both the learned and the unlearned have set aside by ignoring sin or by self-forgiveness deceiving their conscience. But Christianity's wonderful morality, though really opposed, will nevertheless not be disowned nor its authority set aside, since all things antagonistic have made bankrupt of their moral resources. But if the world has learned to bow before Christianity in this point, then hearts will become receptive to its spiritual glory, and it will be able to enter with all the fulness of its gracious gifts, with its life, light and peace."

§36. RESPECT TO THE NEED AND ABILITY OF THE CONGREGATION.

“Dispensary for the soul!” — thus read the beautiful inscription on the library of the Ptolemies in Alexandria. But strictly considered it applies only to the book of divine revelation. Here the true medicine for the various forms of spiritual illness is to be found. What remedy is to be employed for the individual soul or for a particular congregation, the physician will have to discover. In other words, in preaching God’s Word reference must be had to the need and ability of the particular soul or the particular congregation.

The Scriptures direct the preacher to learn carefully whether the members of the congregation are yet children with respect to Christian life and Christian knowledge, and what kind of food is accordingly to be offered them, whether milk or solid food (1 Cor. 3, 2). How frequently this simple pastoral rule is sinned against! When one places a congregation, which is yet in the entrance-hall of Christian faith, on an old testament foundation, discourses on the greatest mysteries of the Christian system, when one surfeits them with truths which they cannot yet assimilate, and when confessions of faith are demanded of them for which they are not yet ripe, then the congregation is not advantaged. How can he know Christ who knows nothing of Moses? How can the comfort of Golgotha refresh him whom Sinai has not yet shaken and terrified? He who would preach to people, who do not yet feel any need of redemption, the mystery of the trinity, is building the steeple before he has begun the foundation. The growth of the inner life cannot be forced. The word of Jacob to Esau: If men should overdrive them, all the flock would die (Gen. 33, 13) — ought to be considered also in spiritual things.

How much better would it be, in order to impress the congregation with true earnestness to be faithful to the recognized truth, to give her the controlling influence for heart and life. Still more will be committed to him who has been faithful in little; he who has been faithful in the elementary truths of religion, will be led into deeper mysteries. “Who-soever hath, to him shall be given, and he shall have more abundance.” The faithful Henry Zeller of Beuggen walked

a long while in the fear of God and earnestly endeavored to order his life according to God's Word and to advance the kingdom of God, before the mystery of the divine nature of Christ and of His atoning death was unveiled and unsealed to him. The case of Amalie von Sieveking was similar. Had these pious, faithful souls been perplexed with dogmatical treatises concerning the divine nature of Christ, or concerning the trinity of God, at a time when they were not ripe for it, they would probably have been injured more than benefitted. One should not forget that the times of the Arian and Athanasian controversies did not belong to church-history only; individuals too had a part in them. Faith can be present without unfolding itself in dogmatic conceptions. Only think of Bishop Ulfilas! The author's heart has shown itself, when Theremin writes in his "evening hours": "The essence of faith is trust. I am convinced that this trust, in order to be firm and unmovable, must develop itself into faith in the divinity of Christ. This is a doctrine which the Scriptures proclaim loudly, and which is to me personally the dearest of all doctrines. Yet I believe that it is possible, even without this deeper insight into the mystery of Christ's person, for men to cherish real trust in Him."

The centurion of Capernaum and the Canaanitish woman had strong faith in the Lord, but they did not yet have a dogmatically developed conviction of Christ's divinity. And assuredly there are not a few also in our time, who believe in the Lord, but still are lacking in Christian knowledge — a want, which they must lay to the charge of circumstances and men. It may give the preacher pain when he sees that his congregation is yet weak in Christian knowledge. But as a faithful instructor of the soul he must then exercise himself in patience and learn to rejoice at the first fruits of faith, in the confident hope that the living seed will unfold itself if it be faithfully tended. As God the Lord has patience with us, so must we have patience with each other.

‡ 37. USE OF THE BIBLE, ESPECIALLY OF THE OLD TESTAMENT, IN THE SERMON.

If it is true that power is joined to God's Word by God Himself, then must that Word be used copiously. It has

been said of the writings of the three great church fathers Irenæus, Tertullian and Clement of Alexandria that they resemble a piece of tapestry, in which the continually recurring passages of Scripture, like an interwoven thread of gold, make the texture firm and rich. Who has not noticed in himself that a plain truth, duty, etc., makes a much deeper impression if some word of the Bible be remembered, as a motive or an incitement, as a warning or a comfort? Truly these words from the *ars poetica* apply here: There is due proportion in things (*Est modus in rebus*). Those are not defended who from sloth join text to text or who really think that is biblical preaching when their discourses resemble a wash-line, on which they string passage after passage as far as the rope reaches.

He who ministers in the Word of God should not draw upon the New Testament only for treasures of knowledge and of edification for the congregation, but from the Old Testament also. That the Old Testament is of abiding value also to the church of Christ, is clearly to be seen from these passages: Matt. 5, 17-19; Luke 24, 44. 45; John 10, 35; 2 Tim. 3, 16. 17.

Luther says: The Scriptures are like a ring. If it breaks at one place, it would not be whole. There is no word in the New Testament, that does not point back to the Old: the prophets are explained through the Gospel. We should go backward and establish the New by the Old: we should go back in our studies and learn the Old from the New. That Luther himself did what he here demands is proved by his commentary on Genesis. The latest popular commentator on Genesis, Thiersch, writes in the preface: The books of the Old Testament are given to the Christian Church as an inexhaustible source of edification to her. They should be read and explained in the holy assembly of Christians. Such was the custom from the beginning, and in the liturgy of the old Spanish church the ancient arrangement of having every Sunday a lesson from the Old Testament precede the Epistle and the Gospel is adhered to. If the Christian congregation, as is her duty, assembles daily in the presence of God, the Old Testament can and should, with the exception of a few portions, be read and applied so as to edify. And another acknowl-

edged Bible student speaks with reference to the importance of the Old Testament in the following terms: Let no one think — as is so frequently the case — that only the New Testament contains Kerymatics for the Church of Christ; such belief is possible only when the New Testament itself is imperfectly and half way understood. He who does not, as did Christ and the Apostles, accept the whole Old Testament as Holy Scripture whose authority is enduring, yea as written just for the time of the New Testament, and to be disclosed in the latter has the surest proof that he has not yet comprehended rightly Christ's and the Apostles' Word. The New Testament builds so generally on the Old, presupposes so much of that as preparatory and fundamental, that it cannot be understood and implanted at all in a church without a living and coördinate acceptance of the Old Testament. And because the Church of Christ through its outward extension has according to God's decree gone back in part into the Old Testament, it has need continually in its external members of the preparatory and introductory preaching of the Old Testament. Whoever has recognized the Bible as an organic whole and the plan embraced in it of the development of mankind as the ever recurring mode of progress of the individual, will also find in the word of the Old Testament the theme of his preaching for the church of the New Testament; and he who has learned through the spirit of the inner understanding to read the Old Testament in the light of the New, will know how to transfer parts of the former from their Israelitish form to the form furnished by the New Testament, and to turn to account other parts just as they are there given and thereby lead and urge Christians to the understanding of the Bible.—The church's biblical Kerymatics is contained in the whole Bible, and includes everything which should be taught and preached in the church in order to lead each generation from the crust to the heart: from the history of creation to be told the children to the revelation of the last things given the beloved disciple, through which the former is explained; from the law of the curse which should be held up to the unrighteous and disobedient to the beatification of the spiritually poor, whose is the kingdom of Heaven; from the admonitions

given to Cain — not to let sin rule over him! and to Abraham: I am the Almighty God; walk before me and be thou perfect! to the complete developments of this simplest religion, for the holy of the new covenant. How widespread are the prejudices against the Old Testament — even among well-meaning members of the congregation. For this the pastors are partly to blame, because they initiate the congregation too little into the understanding of Old Testament history. If the congregation were more thoroughly introduced into the history, ordinances and prophecies of the old covenant, the old-gnostic views that the God of the Old Testament is entirely different from the God of the New, would soonest be removed and the knowledge be revealed that the same plan of God lies at the foundation of both the old and the new covenant and that the revelation of God in Christ is “the eternally foreknown climax of all divine revelation to mankind.” “Discern the times and all Scripture will be in harmony.” “The New Testament lies hidden in the Old; the Old Testament is unfolded in the New.” The fundamental truths of the first article of the *Symbolum apostolicum*, upon which the truths of the second article rest, have to a great extent been lost in our deistic, pantheistic, materialistic time. For influencing such people the Old Testament could be put to good use, inasmuch as it everywhere testifies of the living God as opposed to a phantom and merely titled God, which has been left in the head as an exploded remembrance of the living God, who does not sit quietly behind the clouds, but lays his hand on the wheel of life of the individual as well as upon the wheels of the world’s history — of the holy God, who has ordained the relation between sin and punishment. Over against the religion which offers a god who is father to everybody, which knows only a father like Eli, and destroys the fire of God’s holiness which consumes sin, shake the conscience with the Old Testament, to which has been assigned the duty of making an impression of the holiness of God and awakening contrite acknowledgment of sin. In the church not all are new creatures. So long and so far as man is not a new creature, must the language of the law, the form of the categorical imperative, be used.

(To be continued.)

FUNERAL SERMON.

BY REV. E. L. S. TRESSEL, BALTIMORE, MD. TEXT: MALACHI 2, 6.

[Sermon preached at the funeral of Rev. C. A. F. Hufnagel.]

Our God is a Wonder-God. "How incomprehensible are His judgments and His ways past finding out!" We stand utterly confounded at His inscrutable dealings. Only in a general way can we find an explanation of the death of our brother. We know God is all-wise, almighty, and infinite in love. We know these attributes are all employed for the good of His children. Thus far we know God has made no mistake. We also know this was the wisest and best thing that could have been done relative to the deceased and to us. We bow therefore in loving submission to the will of our Master. How often have we asked the question already and how often we shall yet ask the question: Lord, why hast Thou taken so young, so faithful, so good a pastor away from his flock, a husband and father away from his young wife and babe, a son and brother from loving parents and brothers and sisters, and a fellow-laborer from his associates in office? The unerring and all-loving Jesus says: "What I do ye know not now, but ye shall know hereafter."

But our God is a Wonder-God in everything. Think of the Person of our Savior! Think of the love of God in sending a Savior! Think of the plan of salvation which involved the death of the God-man! Think of one or all the acts of God in preparing, applying and perpetuating the salvation of men! Incomprehensible, wonderful, supremely marvelous! Our familiarity with these sublime teachings prevents us from always contemplating their astounding character.

All kinds of criticisms will be offered by all sorts of people upon the death of our brother. We brush them all aside, adore the wisdom of our God, accept His fatherly chastisement, and amend our ways. The most effective way to do this is not to make a display for the eye in any manner whatever, but

TO ERECT IN OUR MEMORIES A MONUMENT TO THE
DECEASED.

This shall be a plain, simple column composed of three simply dressed stones:

- I. *He was a true teacher.*
- II. *He was a good man.*
- III. *He turned men to God.*

I.

The words of our text descriptive of the faithful in office of Levi are in all their statements applicable to Bro. Hufnagel.

"The law of truth was in his mouth." This is the chief distinction of a true teacher. Our brother had been educated in the pure teachings of our dear church. In his public and private ministrations these were the doctrines which fell from his lips. He had learned also to go to the fountain of truth, the Bible, and receive for himself at the mouth of God's Spirit the wisdom which he declared to others. Whether it were Law or Gospel, whether in the form of plain, simple instruction, or in warning, admonishing, pleading and insisting, he taught as one possessing the unction of the Holy One. He had largely laid aside the fear of man and sought the approbation of Him alone who had sent him into the ranks of divine ambassadors. He recognized that God had sent him with a message and he was set on delivering the same in the Master's own intent and meaning. The markings in his Bible indicate how diligently he sought in the mine of divine Revelation for the pearl of great price.

From the pulpit, in the catechetical class, in the home, or wherever he could with individuals, he preached and taught the pure truths of our holy religion.

"And iniquity was not found in his lips."

The deceased hated all speculations, vagaries and errors. To eschew them, to overthrow them, to supplant them with the truth was a deep concern of his life. He sincerely sought to present the truth without any admixture of error. It could not be said of him, as it is said of some, "they feared the Lord and served their own gods."

It is saying much, but it is saying the truth — which we should be enabled to say of all teachers — our brother misled no soul through false teaching. Although all the praise belongs to God for such service, it should not be forgotten that God used our brother as His instrument and in this connection it is proper, right and a duty to mention these things. So much the more is this necessary because God is so greatly dishonored by many who corrupt the Word through false exposition, by taking from it, adding to it, or by failing to declare the whole counsel of the Lord. Truly the injunction of St. Paul to St. Timothy our brother took to heart: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

It is our privilege also to speak of him in words of commendation respecting his Christian character.

II.

Bro. Hufnagel had faults. No one will dispute this. Neither did any one have a keener sense of this than himself. He deeply felt his unworthiness and sinfulness which he heartily confessed unto his Lord. This is one of the clearest marks of a genuine child of God. It was our privilege to know this of him as but few could know it. To be a pastor of an upright Christian is to enjoy exceptional means of knowing the character of a man. Intimate association with a Christian for a score of years offers abundant opportunities to know his life well.

In all the walks of life Bro. Hufnagel sought to be blameless. As a son he was dutiful to his parents. As a pupil and student he was esteemed by all his teachers, professors and companions. As a husband he was devoted and faithful. As a catechumen and church-member he was earnest and consistent. As a fellow-laborer in the ministry he was true and trustworthy yet unswerving in his convictions of right and duty. There was no guile in his mouth nor deception in his soul as far as man was able to read his life. Among his people he always manifested in every relation the true Christian man.

Many professed Christians and pastors manifest great carelessness in money matters and often apparent dishonesty, yet in this particular, amidst the great and prevalent

looseness, the deceased stood out as a bright light. His salary was small. He lived within it. He was exacting with himself in this as other matters. He not only sought to do so, but literally did as the Scriptures teach: "Owe no man anything, but to love one another."

He adorned the doctrines of God our Savior by a godly walk and conversation.

It is extremely satisfactory and pleasant that these things can be said of our brother. Without flattery and with thorough truthfulness and sincerity we lay this tribute of respect upon your hearts. Truly God's grace accomplished this in our brother. And just because of this we are especially permitted to speak of them. The Lord gives us such men as examples for our imitation.

"He walked with me in peace and equity."

When God pronounces such a judgment upon a soul, it is blessed indeed. From what has been said it is clear — as far as human sight can reach — that our brother walked with God in peace and equity. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." That was the peace in which the deceased walked. It is true peace. God and sinful man at one. God and man walking together as intimate companions — God imparting every grace and maintaining by the same this close relation, and man consciously enjoying all and rejoicing in this fellowship — a spectacle supremely wonderful and withal inexpressibly beautiful! Joined to this is the revelation by God to the heart of the devout of all the laws of purity and righteousness and equity and the recognition, acceptance and practice of the same by man. This is the very kernel of a good life. Such a life doubtless our brother led.

III.

He led souls unto God. True he could not, as many others have done, lead such vast multitudes to God. His days were too few. But his life was blessed with the turning of many to God. His teaching, emphasized and enforced and exemplified by a good life, directed all Godward and heavenward. Without controversy the Word alone which he preached was the means producing salvation. Yet the Word, exemplified as it was by the true life of

the teacher, found hearers and attentive listeners when it otherwise would have fallen upon deaf ears. In this way teaching and living were joined together to bring souls unto God. Many were taught the way of life. The distressed were comforted in God. The straying were brought back to God. The unconverted were turned to God. The weak were made strong in God. The disheartened were encouraged in God.

Infants were baptized into God. The young were trained in God. The souls of all such are saved. In the purpose and aim and work of our brother all were turned to salvation, none from it. The judgment and eternity alone can reveal to us the number saved through the instrumentality of the deceased. Doubtless heaven frequently rejoiced over sinners whom he turned to the Lord and with some of whom he is now rejoicing in that upper world.

Being able to say these things in truth of our brother we should not mope around in sadness and sorrow and neglect our home and church duties. If he is happy after his struggles and conflicts, and knowing that faithfulness marked his life and that it should mark our lives to the end, let us gird up our loins with truth and go forward in our duties with cheerful hearts. Pastors' families and relatives should set an example to all in these things. It would also be displeasing to our brother if he could know that any were intemperately mourning his departure. He has no sorrow. He is with Jesus and inexpressibly happy. If we mourn excessively, let it be rather that we actually believe so little of what we profess to believe respecting Christ and salvation in Him and therefore so little of the blessedness which we profess to believe our dear ones enjoy. The chasm betwixt us and our brother is so narrow that it seems we could say to him: give us the hand of fellowship and friendship.

This, then, is the monument we erect to-day to the memory of our friend. It is more enduring than marble or bronze. It is built on a more enduring foundation than the earth, even in our chastened and sanctified memories. There it will stand through time and eternity. Amen.

COLUMBUS
THEOLOGICAL MAGAZINE.

Vol. XVII.

DECEMBER, 1897.

No. 6.

THE CALL TO THE MINISTRY, OR THESES
ON THE FOURTEENTH ARTICLE
OF THE AUGUSTANA.

BY J. HUMBERGER, A. M., COVINGTON, OHIO.

B. ON THE LEGITIMACY OF THE CALL.

THESIS VIII.

A pastor shall present the call he has received to his congregation without delay, who shall then confer with the congregation extending the call, as to the necessity of dismissing their minister.

A pastor who has received a new call, must not permit himself thereby to be tempted to do violence to the Scripture principle; 1 Cor. 7, 20: "Let every man abide in the same calling wherein he was called." The question here to be decided is: Will the new call require him to abandon the call he has already received? If so, he can not accept it; he must remain. But if the call he already has, can be transferred to another place, so that it is essentially the same call in which he remains, the requirements of this passage will then be fulfilled. For this purpose his congregation must join their votes or consent to the vote of the congregation extending the call. Hence the necessity of such a conference between the two charges, as our proposition re-

quires, becomes necessary. This may be done by letter, or by committee. So also it is taught in Acts 20, 28; 1 Pet. 5, 2.

But his call also pertains to the whole church according to Mark 16, 15. This is the call which he has in common with every Christian, the call of the general priesthood, not the particular ministerial call. Now a congregation of such priests give him this particular call to their ministry. He cannot serve at both places. Who is to decide where he is to labor? Certainly he and his ministerial brethren assisting him must decide this, but never without consulting both congregations in order to learn what arguments they may have to present for or against it.

A pastor dare not act arbitrarily, and say: "I shall come to preach but once more; the next time I will preach my farewell sermon", without previously having in a Christian way consulted his congregation. God, who gave him his office in his congregation and commended him to his people, has hereby commended his people to him. No congregation has the right, as it pleases, to call a pastor away from his congregation, but it must first present its reasons, why they desire the pastor, to his congregation. A pastor must never forget that his congregation also has a right to him, and that the first right. Such reasons, however, a congregation must lay well to heart, and fully consider. They must not for carnal reasons lay the call aside without reading or considering it. The congregation in the presence of God invoking His aid, must investigate whether they must not consent and give their votes to the removal of their pastor, and so join their particular call with the new one just extended. But if they have opposite reasons to show why they can not consent to the departure of their minister, then they must communicate such reasons to the congregation extending the call, and then both congregations or charges, after obtaining the advice of experienced brethren, act in the fear of God.

For on both sides everything must be done according to order and the direction of the Word of God. Both congregations, however, as well as the pastor, must be convinced that it is according to the direction of the Word to act the way they do, and that the call thus is legitimate and regular. For this reason the call ought to be sent in a written form, in which is contained the promise of necessary support, and the chief duties of his office, which the congregation in particular requires of him, as 1 Cor. 16, 3: "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem."

Before a pastor sends a favorable answer to a call, or declares to them his acceptance of it, he must have the decision of his own congregation in the matter, and their consent. Yet, his congregation must also consider: how it is with the congregation from which our pastor has received a call. Is it not necessary that he should be occupied especially there, because with his gifts he can labor to better advantage there than many others, or than he himself can in our charge where he now serves?

Whoever does not protect a congregation in its rights, and will not permit it to exercise them, goes about secretly behind his congregation, and becomes an intruder and a servant of this world. For who knows, whether the call is for him divine, until every weighty matter bearing upon it has been duly compared and minutely considered, and discussed in the congregation, in order carefully to learn on what side of the scales the most important matters are found. There will then also be found God's finger, pointing out his way. Otherwise the call for him is not divine, although it may be considered as such, so far as it comes from a congregation uninfluenced from without.

This should be done without delay, that is, as soon as possible. No minister or candidate has the right to carry the call with him in his pocket for weeks and months with-

out answering it. He must either accept it, or send it back. A candidate who puts off the congregation in this way, until he is called two or three times, in order that he may boast of it and say: "See, how anxious the people are to have me", is too much puffed up in his own conceit to have a call at all.

A local congregation does not constitute the whole Church. Hence an opportunity must be given to all Christians whom the call concerns, to express themselves in regard to it, so that the voice and vote of the members of the church to whom it refers, may be heard, for these voices are not their voice, but God's, through whom He calls.

In the year 1634, the theological faculty at Wittenberg expressed this opinion on this subject, see *Consilia Wittenbergensia* II, p. 59: "The opinion, whether and where a minister already in the service can do the most good, does not rest in the minister's judgment alone, who can, it is true, judge of the capacity and crowd of his hearers, but not of his own abilities which are necessary to accomplish the most good; nor does this decision rest with those extending the call, nor with those who are to dismiss him; but in their united opinions, agreeing with the enlightened judgment of the presbytery. And then, when to all appearances it has been thoroughly made out, that it would be for the best for preacher and people, that he should accept, there must nevertheless a dismissal of a minister occupied in his duties take place, either (and firstly) by a previous agreement, or by the following approval of the church to which the minister is in duty bound (unless such agreement without sufficient reasons be denied, of which other experienced persons are to judge)."

The Ministerium of Brunswick under Martin Chemnitz's supervision, in the year 1578 writes in *Dedekenus' Thesaurus*, vol. II, p. 543: "Inasmuch as the consensus and will of the congregation is necessary, if one is legiti-

mately to be called, so a dismissal can not be given without agreement and will of the congregation. Through us, other calls have often been extended to some without their seeking, even to such places where much good service might have been rendered unto God; but because these churches for good and substantial reasons could and would not give their consent and will to such proposed change and dismissal, their ministers, called elsewhere, could and would not take it upon their conscience to accept it, because they could not, so far as pertained to their office, give a sufficient reason to leave. So we could also indeed furnish examples, where some, who without the consent of their congregations, left immediately on the spur of the moment, afterwards confessed to all kinds of inconveniences and a troubled conscience."

Thus ministers and people must be directed to proceed in matters of the call, according to God's Word: "Teaching them to observe all things whatsoever I have commanded you," Matt. 28, 20.

THESIS IX.

Of this regular call every one must be certain, who would perform the duties of the ministerial office in his congregation in a manner well-pleasing to God, and in hope of blessed fruits.

In order therefore that the call may not take place according to our own will, but only according to the will of God, we must give heed to the instructions given in God's Word concerning it. We have seen who those are through whom the call is extended; we have also seen who it is, that God desires should occupy this office. Such persons the congregation must call. God also distinctly gives the rules according to which the call and transfer of such persons must take place. According to these ministers and congregations and all concerned must be directed. These

matters are not a riddle, left to ministers and teachers to solve. But they are plain, and the course of procedure must therefore be certain, as given in the Word. If, after carefully considering matters, we are still left in doubt as to a change of ministers, we however know plainly enough what we have to do. Then the person called must remain in his old congregation, in which he already has a certain call.

If the administration of the public office is to be well-pleasing before God and blessed by Him, then it is of the highest necessity that the minister be certain that he has a regular call from God thereto. For, if he is always in doubt and uncertain, whether he has a regular call or whether he has crept in secretly or disorderly, he can not know whether his ministerial acts are valid and legitimate before God or not. But when he knows that his call is valid and legitimate, then he knows too that he is regularly and orderly called by God Himself. How can he comfort himself with God's pleasure and blessing and be certain when every time he gets upon the pulpit he is troubled with fear and anxiety, because he can not be certain whether God has commanded him to do what he does? And how shall the congregation comfort itself with the good pleasure and blessing of God, when they can not be certain whether their minister is regularly called by God, or perhaps is but an intruder and a thief, who has crept into or in some way stolen the office? No, pastor and people must be certain that their minister can show up a regular call, or else they can not be certain whether God's favor and blessing will rest upon the ministrations of the office.

Even common works done without divine call or command, are not pleasing to God and will result in no good. Works done without right and authority, are miserable works, they may glitter as much as they please. But works done by the divine bidding are precious, though they have

no glitter at all. The divine call and command ennoble every work. The maidservant that sweeps the house, says Luther, does a more precious work in the sight of God than any nun, because she has divine right and authority to do such work, whereas the nun has nothing but her own choice and inclination to prompt her to do what she does. For a good work there is necessary a certain divine call, and not selfish motives. Whoever directs himself in his earthly calling according to the divine Word, walks as in paradise. He has a joyful heart and a good conscience. The woman in the house and the man behind the plough, and every Christian laborer can sing in his calling and be of good cheer, because they know and are certain that they follow the works of a divine calling, which are precious before God. He that has not this certainty, but doubts whether his works have divine authority or not, has no desire to do the work cheerfully, because he can then have no pleasure in them, they are painful and a curse to him.

Now, if a person must be certain as to the works of his earthly calling in order to be blessed with the favor of God, how much more is a divine call necessary to the works of the ministry? Luther says: "If you could save the whole world by one sermon, and have no command to preach it, let it alone; else you will break the true Sabbath and displease God." Ex. 20, 8.

Only then can a minister promote the honor and glory of God among men, when he is certain that the works he does are not his own works, but God's. If he thinks the works are his own, then he seeks thereby his own glory, and not God's. If he is certain however, that it is God's work, he will try to deliver the message in a clear and simple way, he will not feed the flock for filthy lucre's sake, but to win souls for Christ. He will not entangle himself in commercial affairs for his own subsistence, but simply does

his work, and leaves the rest with all his cares to Him, in whose service he is employed.

A minister who is thus certain of his divine call, will also preserve a proper joyfulness in the execution of his office. The ministry has many disadvantages. It rouses the enmity of the world. In its blindness the world regards ministers and the ministry as the greatest curse; as altogether unnecessary. Besides the flesh brings the Christian many discouragements. It will not permit the people to esteem the office of the ministry worthily as it deserves. They are slow to obey the preached Word. They often speak of priest-craft, when obedience to the Word is required. The minister often reaps unthankfulness among Christians as his reward. He can often scarcely make ends meet, and suffers for want of daily bread. This is hard to the flesh. It tempts him to slack his hands on the plough, and to abandon the work. He thinks it all an unthankful job. Then again he thinks of his divine call and takes courage. Again his heart is full of joy. For God's sake he now takes firmer hold of the plough, and works away in spite of the world or its contempt.

If a minister is certain of his divine call, he then remains strong and of good courage amidst all the dangers which threaten his person or Church. He is sure of the divine protection and government. A minister, more than other men, is called upon to risk his life. Amidst raging pestilence and contagious diseases, lies the path of his calling. More people die with diseases than are killed in war. And though all else flee, the minister dare not flee. He must stand by his post. Yet he knows and is certain that he is God's servant, and knows also that God can and will protect him. As Luther once said: "In God's name and call, I shall walk upon lions and vipers, and tread upon the young lions and dragons." Why should not the minister be of good cheer and comfort? Is he not the ambassador of

Him who holds the heavens and the earth in the hollow of His hand, without whose permission neither devils nor men can stir, and without whose will not a hair can fall? And if it be God's will to let His faithful servant fall and perish under the burdens of his office, the certainty of his divine call makes him cheerful in death. Though with patience and meekness he often must bear with the weak, and abound in labors of love, without seeing any good results. Then he becomes discouraged. Yet, if he is certain of his divine call all these storms cannot move him, but only serve to make firmer and build up the Church of God.

The certainty of the divine call makes a minister diligent and faithful. The flesh never delights in the works of God. But the grace of certainty in the divinity of the call enables him to crucify the flesh, and with zeal to be consumed in the house of his God. The divine call allows of no vacation. Here there is nothing but labor, and that continually. Though he is already gray in the service, there is to be no let up in the preparation of the form and contents of his sermon. No room for carelessness or negligence here. The King's matters demand haste. God's Word must fill every word and sentence. He must know that he is not lord or master of the Word, but its servant merely. He dare not preach part of the Word, but must preach it all. He preaches the truth and condemns the contrary. All this he does, because he knows what he is about, that he is God's laborer, and doing God's work.

This certainty also makes him prudent. He will not demand more of his hearers than what is required in the Word. He will not force his own will through, but only insist on the divine will. Thus the certainty of the call extinguishes self will and arbitrary proceedings.

Every one, not only the pastor, but the whole congregation, must be certain that their pastor has a divine call. They will then learn to look upon him as a dear gift of God,

which will determine their conduct to him and his office in their midst. They will then dilligently hear him and attend to the public worship of God. The chief reason why public worship is so much neglected, is because the members forget that in their pastor they have a messenger of God. If they all realized the fact in their hearts that God has given them their pastor, and speaks to them through him, our churches would be filled. If they were certain of his divine call, they would avoid all fanaticism. No one could then say: "I can read the Word of God at home. I can read a better sermon at home than our preacher can make." But he would say: "I must hear that man, because I know that God has made him my minister, through whom God wants to speak to me." In this certainty the people will receive his word as the Word of God. When he rebukes them of sin they will not say: "Our pastor is entirely too strict"; but rather: "God points out our transgressions through him." When he publishes the comforts of the Gospel, no one will say: "The pastor gives me comfort, but who knows what God thinks of it? Perhaps He intends to condemn me." On the contrary, they will accept the Word from their minister's lips, as the Word of God, and be certain that God in heaven forgives them their sins. Luther says on Gal. 1, 1: "Therefore it is highly necessary that the people be certain of our call, in order that they may properly know that our doctrine is God's own Word."

Such certainty enables the people to regard their pastor as the best pastor for them, because God, who cannot err, chose and called him particularly for them. Although they may become aware that their minister has inferior gifts to others, yet they would rather hear him than any one else. Because they believe that God has given them their pastor, they are certain also that just through this man God will give them all the spiritual food they need. Then they will not so readily run to hear this and that preacher,

because they are certain that God's comforts meant for them are in the sermons of their own minister. God will not allow His order to be overthrown. He who thinks he can receive a greater blessing from a strange speaker on account of his personal gifts, he is sadly deceived. To bestow blessings is God's work. Paul says: "I have planted, Apollos watered, but God hath given the increase." But God does this when His order is observed. True, God can convert a man by an illiterate tramp, yet we must not on this account despise His office ordained by Him. When the congregation is certain of their minister's divine call, they will not come to criticise his sermons, but will think of the doctrine that it is of God. They will honor him as God's messenger and the servant of Christ. In word and deed they will respect him, and treat him kindly. For they can not honor his office without honoring him. As the government can only be honored in its officials. A congregation can not afford to allow their minister to be treated roughly and unbecomingly in a congregational meeting. It is God's Word which says: "Let the elders that rule well, be accounted worthy of double honor, especially they who labor in the Word and doctrine." 1 Tim. 5, 17.

When people are convinced of the divine call of their minister they will not seek to hinder the work which God wants to accomplish through him. They will not expect him to be a servant of men. They will not expect him to keep back part of God's Word, or be more liberal than the Word itself, for fear of offending some. Nor will they think of getting rid of him as long as God continues to do His work through him, and does not call him away. We say therefore justly, that in order to receive the full divine blessing, to be well-pleasing to God and to expect blessed fruits, it is necessary for every one, pastor and people, to be certain that the minister has a divine call. When sectarian ministers want to get up a revival they write and send off

for some stranger, a notorious spouter, who knows how to harangue and excite the people, but does not know how to bring about any lasting spiritual gain and fruit. This is neither God's will nor order, for which there is neither command nor promise. It is well always to remember God's order, by which He promises to do His work. Otherwise we have no certainty. We lose our moorings, and forget the Rock from whence we were hewn.

On this subject Martin Chemnitz writes in his *Loci Theologici*, Part III. 1. de ecclesiae § 4, fol. 120: "It is also useful to consider for what reasons so much depends upon a minister having a right call. It must not be thought that this takes place on the ground of human agreement, or for the sake of order merely. On the contrary, the call has much greater and weightier reasons, the consideration of which teaches many things: 1) because the office of the Word is the office of God Himself, which He Himself by ordinary means and instruments administers in His Church, Luke 1, 70; Heb. 1, 1; 2 Cor. 5, 20; hence it is absolutely necessary, if you desire to be a faithful shepherd of the Church, that you be certain that God wants to make use of your service and that you are such an instrument of His ministry. Then you can apply the following passages of Scripture to yourself: Is. 59, 21; 2 Cor. 13, 3; Luke 10, 16; John 1, 25. — 2) In order that the office may be administered properly to the edification of the Church, a great many spiritual gifts, especially also divine government and protection, are necessary. However, he who has a legitimate call, can call upon God with a good conscience and expect certain answers according to the promises 2 Cor 3, 2; 1 Tim. 4, 14. — 3) The principle, nerve or life of the office is, that God is present in the office with His Spirit and grace, and is efficacious through the same. Whoever is legitimately called to the office and regularly administers it, he can most certainly hold, that those promises also pertain to

him, Is. 49, 2; 51, 16; Luke 1, 76; 1 Tim. 4, 16; 1 Cor. 15, 58; 1 Cor. 16, 9; 2 Cor. 2, 12; John 10, 3. — 4) The certainty of the divine call is also necessary in order that ministers may perform their office with greater diligence, faithfulness and joyfulness in the fear of the Lord, and not be frightened away too easily. Yea, this doctrine of the call also awakens in the hearers true reverence and obedience to the office."

Therefore a minister of the Gospel must be certain that the Holy Spirit has placed him to conduct the government of the congregation, to care for the entire flock, to rule it, to love and lead it according to God's Word. How can he otherwise stand up against the horrible wolves that shall enter the flock, with courage in God's name? Without such certainty how can he oppose those men who will arise from among the congregation itself, and with their perverted doctrines draw disciples after them? Acts 20, 28-31.

This certainty all members of the Church must have, the active members as well as those who are such only by name, that their pastor has in God's stead received the reins of the government of the congregation. For they must be able courageously to submit to his stewardship, in all the external and internal arrangements which are necessary for the wellbeing and edification of the whole Church. They must permit themselves to be led, guided and governed by their pastor. And if they have anything to except to his stewardship, they are bound to prove their objections and settle them according to Matt. 18.

Luther writes vol. 48, p. 270: "Such boasting comes from God's command, as every one is certain that he has his office from God's command, and that it is God's office, and his preaching God's Word, his government God's order. He who thus boasts does right. Men say: Yes, such are fools who praise themselves. Well, it is true, but do you know that I do not boast that I am a minister of myself; I

do not boast myself a prince of myself; for there is yet some one besides who praises me, namely our Lord God, who has commended the office to me and said, I must be a father, a minister, a prince, a count, a nobleman, citizen or farmer. When He says it, then I do not praise myself alone; but if I would praise myself without God, I would be a fool. Just as if a sectarian would come and say: 'I have been sent here, I want to preach. I answer: 'Wait, you praise yourself, for you come of yourself. You have no more witnesses besides yourself. I perceive that your boast is not true, the neighbors are ill advised by thee.' He praises himself and says: 'The Holy Spirit has desired me to preach.' So, if one should come into my house and say: I must be host, I would say: No, brother. The Holy Ghost has told me that I should be lord in my own house. Holy Ghost here, Holy Ghost there; you get out of this and leave me, my servants, wife, child and goods in peace. When did the Holy Ghost commend this to you? I too have the Holy Ghost, whose divine command I have, which reads: This house and servants God has commended to me to rule, I am lord here, and you know it too." P. 136: "Every Christian must be certain that ministers, teachers and pastors, and all who proclaim the Word, are certain that their preaching is not their own, but they know for certain that it is God's Word; or if they doubt that it is God's Word, let them keep silent and not open their mouths, unless they are beforehand certain that it is God's Word. A man is a man, and soon must die, and with him must also perish his word and thoughts, as the 146th Psalm says, 4: 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.' For a mortal man's word is mortal too. If a man by his preaching and teaching can not obtain eternal life, let him keep quiet, and listen to God's Word alone, for there is no life without God's Word, so that it may be said: 'I have it not of men, although I have received it through men.

For God's Word abideth forever, but the words of man perish, you can not build on them; and when death comes you have no comfort in man's word, order, works, doctrine, comfort and assistance. Here the orders and rules of the monks are useless, and if God's Word does not teach them something better, it will pass away, for man's word can not endure.' Hence a Christian, be he preacher or hearer, must be certain that he preaches and hears not his own word, but God's Word; otherwise it would be better if he never were born, than as preacher and hearer, one and the other, go to the devil."

Luther, vol. 52, p. 229: "Every preacher must be so certain, and not doubt, that he has God's Word and doctrine, that he would die for it; as it concerns life itself. Now, there is no one who would die for the doctrine he himself taught. Hence we conclude, that the Apostles were certain that their Gospel is nothing else but the preaching of Christ. Hence we should listen to no other preaching; for the Father will have no other. 'This is my beloved Son', saith He, 'hear ye Him', He is your Doctor, as though He would say: If you hear this one, you have heard me. Hence Peter says: We have declared and preached Christ, that He is Lord, and rules over all things, and all power is His, and whoever believes in Him, shall also have such power. We have not devised such things ourselves, but saw and heard by the revelation of God, who has commanded us to hear Christ."

Luther, vol. 35, p. 73: "A very rare miracle and wonder did God here, when He appeared to Moses in the burning bush, and the bush was not withered nor burned, so that He might assure Moses that He would be with Him, and that his call is a divine call. Therefore He gives him herewith a promise, and says, I will be with thee. For where there is a divine, regular call, there is also God's promise that good luck and blessing should go with the call. God

will be there too with His help, so that divine grace and help should comfort and rejoice those, who in their call must endure all kinds of dangers and offence."

Luther, vol. 51, p. 116: "For this is good and needful for the people, that they be warned and frightened away from sectarians, and be enabled to make such a distinction between ministers and say: 'This is our preacher, whom God has given us, who has first rightly preached God's Word to us, who worked and accomplished much good, and by the grace of God proved himself; but that other one comes in secretly, and has forced himself in without command to despise the one we have, and yet no one knows who he is, or how to treat him; therefore we will hear and stand by this one, whom God has given us.

"Behold, thus the true doctrine can be kept in the hearts of the people, that they remain with him whom God has given them, and whom they know; and thus it is written for our example. For we must boast against popery and all sects, that God has given us true preachers of His Word. And although they despise us and condemn us as heretics; we are after all true preachers and Christ's servants, and even called and appointed to teach by the pope himself, and not despise such boast and contempt, not that we are thereby any better before God, but that our doctrine be the more firmly rooted among the people, and be not brought to waver or doubt. For if we would ourselves waver and doubt, whether we be true preachers, then the entire Church will totter, and all will be uncertain.

"For every man, even in his condition and life must be able to boast and be certain of it, that he pleases God. As every father who has a child, though he be an unbeliever, yet he can boast that he is a father, and it becomes him to treat his son as a father, and must not allow himself to be despised, though he be poor, infirm and weak, and sick, as though he would on this account not be good enough for a

father, but say to him: Let me be what you will, I am still your father and you are my son, and you shall not deprive me of my office as father, nor withdraw from my obedience, for I have not by my own purpose and wantonness made myself your father, but God has created thee, and given you unto me. In like manner every householder must be able to boast against his servant, and every landlord against his subjects, and say: Although I be awkward and infirm, yet I am your lord, and you are my subject and servant, and you must respect and honor me as such, though you be ever so proud, and have no thanks for it; not for my sake, but for God's sake, who will have it so. And though I be infirm, that my person does not please you, be that as it may; but you shall not therefore say that I am not your lord, for this is not my business, but God's work and order.

"Now, because such boasting is necessary in earthly relations, how much more is it necessary in the spiritual office, which is wholly God's work and government, and yet every one wants to master and despise it, as he pleases, so that we can courageously defy such impudent spirits by God's Word and order, and say: Despise and mock me who will, as to my person; but as to my office you must honor and respect me, if you love Christ and your own soul's salvation, for you are not my minister and pastor, but God has appointed me thereto, that you must receive the Gospel from me, and by my office enter into God's kingdom."

THE CHURCH OF ROME AND THE IN- QUISITION.

BY REV. J. C. SCHACHT, MARION, IND.

Since the year 1870, when the Inquisition was rendered powerless by Victor Emanuel's occupation of Rome, Catholic writers have attempted to change the current opinion respecting the connection of the Church with that institution. They have tried to prove that the Inquisition was altogether a government affair, employed by the state for the purpose of suppressing the turbulent element of society, which had grown to such proportions as to become a menace to both law and religion. In a Magazine article published a few years ago, a Roman Catholic says, that "the Inquisition was nothing but an affair of government presided over by an ecclesiastic, just as the Lord Chancellor presided over many courts in England before civilization had separated that office from the English Church. The Inquisition was one of the agencies of state, just as the Star Chamber in England, and had no more to do with the Christian Church than any other rejected relic of a barbarous age." Thus, by throwing the responsibility for the founding and the attendant cruelties of the Inquisition upon the state, the friends of Rome endeavor to relieve the Church from whatever odium clings to the memory of the Holy Office.

But that this view is untenable is abundantly proven by the best historians of ancient and modern times; and no observant reader can fail to perceive that the Inquisition was pre-eminently a work of the papacy. Rome was the inspiring genius of that tribunal, and governments as well as individuals were merely the instruments by which she executed her plans. It is well known that the imperial edicts, which made heresy punishable by death, came into existence through ecclesiastical influence; and it is equally

well established that, whenever the secular government failed to enforce these laws, the clergy set the lagging forces in motion with threats of excommunication. "The monarch held his crown by the tenure of extirpating heresy, of seeing that the laws were sharp and were pitilessly enforced. Any hesitation was visited with excommunication, and if this proved inefficacious, his dominions were thrown open to the first hardy adventurer whom the Church would supply with an army for his overthrow."

It is no doubt true, however, that many of the influential men both in the Church and the state, who favored the cruel measures of the Inquisition, were otherwise loving and kind. It is impossible to determine the motives in every instance. No doubt there were some like Paul before his conversion, who thought they were serving God while they were shedding blood. Evidently Thomas Aquinas, who, it is said, also favored the death sentence, firmly believed that extreme measures against heretics were in accordance with the spirit of true Christianity. From the fact that false teachers are called thieves, wolves, and children of Satan in Holy Scriptures, he concluded that they should be dealt with as such, namely, be killed and burned. But evidently this favorable judgment is not applicable to all the ecclesiastics of that time. Many, and by far the greater number were actuated by much meaner motives, such as the "hope of gain or lust of blood or pride of opinion or wanton exercise of power." It requires only a glance at the history of the Church during the Middle Ages to perceive that this charge is not without foundation. The clergy whose avowed purpose was to feed the flock of Christ Jesus, to lead souls burdened with sin to the fount of healing, were, as their lives abundantly testified, wholly unworthy to be called shepherds of the Lord's sheep. They were hirelings, who made the office, which in most cases had been bought with money, a source of worldly wealth.

Perhaps the best account of the moral condition of the clergy and monasteries of the Middle Ages is given by Nicholas de Clemenges (1360—?). He says: "The bishops have to spend all the money they can raise to obtain their sees, they devote themselves exclusively to extortion, neglecting wholly their pastoral duties and the spiritual welfare of their flocks; and if, by chance, one of them happens to pay attention to such subjects, he is despised as unworthy of his order. Preaching is regarded as disgraceful. All preferment and all sacerdotal functions are sold, as well as every episcopal ministration, laying on of hands, confession, absolution, dispensation; and this is openly defended, as they say they have not received gratis, and are not bound to give gratis." * * * * "They haunt the taverns and brothels, consuming time and substance in eating, drinking, and gambling; they quarrel, fight and blaspheme, and hasten to the altar from the embraces of their concubines." And that this sad condition existed even earlier, we know from the decrees of preceding councils. At a council held in Hungary in 1114, the clergy were commanded not to keep concubines; and the canons of the third Lateran Council, held in 1179, treat extensively of the vices of the priests. Of the lower orders, scarcely one in a thousand could be found leading a godly and pious life, and the nunneries were brothels rather than sanctuaries, many of them equipped with bar-rooms and other immoral contrivances.

Now we can readily imagine that, in a time when the gratification of worldly ambition or of sensual lusts was the ruling passion, the clergy would not shrink from adopting principles and measures against the heretics wholly at variance with the spirit of Christianity, especially, seeing that the confiscated property of the heretics became a part of their revenue. H. C. Lea in his *History of the Inquisition* says that but for the gains to be made out of fines and confiscation the work of the Inquisition would have been much

less thorough, and would have sunk into comparative insignificance as soon as the first frantic zeal of bigotry had exhausted itself. But "avarice joined hands with fanaticism, and between them they supplied the motive power for a hundred years of fierce, unremitting, unrelenting persecution."

In the early part of the twelfth century, the principle of the Ancient Church in regard to the treatment of heretics was displaced by new and more cruel principles and laws; and these may be regarded as the foundation upon which the Inquisition was erected. The Ancient Church did not favor the death penalty, and all the eminent Church Fathers, with but few exceptions, pronounced against it. But at the second and third Lateran Councils, held in 1139 and 1179 respectively, the Church pronounced the death sentence upon all "who were obdurate to the voice of the Church", though it was piously affirmed that the Church does not shed any man's blood. From the fact that the heretic was delivered over to the secular arm, after his guilt had been ascertained by the ecclesiastics, it was supposed that the Church was unaccountable for what the unfortunate victim had still to endure at the hands of secular officers. In theory the Church still respected the ancient custom which forbade the clergy from participation in judgments of blood; and when a heretic was delivered up for execution, she even made a formal plea for mercy. But this fact, instead of winning for her respect, only renders here more contemptible in the eyes of all men. Her solemn entreaties meant just the opposite of what they expressed. She attempted to conceal her true spirit beneath the veil of hypocrisy. It was a flimsy attempt to ward off responsibility for crimes that will forever stain her history. No matter how warmly her friends declare her innocence, all ages will see the bloodstain, and know to whose garment it clings. "The initiative as well as the consistent execution of these new principles must be ascribed to the popes alone."

Let it be remembered that the Church had at that time reached the pinnacle of power. With a word the pope could bring kings and emperors to his feet. The people accepted his decrees as the voice of God. Innocent III. arrogantly declared that the pope is the vicar of Christ on earth; that he is regent not only of the whole Church, but of the whole world; that temporal rulers obtain their power from him, just as the moon receives her light from the sun; and that the Church has control of the temporal as well as of the spiritual sword. His successors Gregory IX., Innocent IV., and Boniface VIII. also followed his example, claiming authority over the bodies and souls of men. And especially the last named pope, Boniface VIII., who, it is said, "came in like a fox, ruled like a lion, and died like a dog", added strength to the claim of the two swords. In his famous bull, *Unam Sanctam*, he declared that both swords belong to the pope, "the spiritual wielded by the Church and the temporal for the Church, by kings and warriors indeed, but only according to the will and by permission of the spiritual ruler." And both Frederick I. and Frederick II. gave imperial sanction to these doctrines by declaring that they had received the sword from the Church for the purpose of propagating the faith and striking down the enemies of Christ. The pope's supremacy was, therefore, in every way complete. He had power to close the channels of commerce by imposing interdicts upon cities and realms; he could hurl, with the effect of a thunderbolt, his sentences of excommunication at kings and emperors; he was the acknowledged head in all movements of any magnitude, whether ecclesiastical or political; his commands were obeyed from the prince to the beggar; he had power to coerce into obedience men of every order and rank.

We can safely affirm, therefore, that, if the pope had been opposed to the shedding of the blood of heretics, the history of the Inquisition would never have been written,

and the Church would have been saved from the disgrace which that institution has brought upon her. But history has no record of a single protest, coming from the Church, against the persecution of heretics. On the contrary, it is evident that the popes were the instigators of the crimes committed by the Holy Office. Lucius III., at the Council of Verona in 1184, commanded that "all potentates should take an oath before their bishops to enforce the ecclesiastical and secular laws against heresy fully and efficaciously. Any refusal or neglect was to be punished by excommunication, deprivation of rank, and incapacity to hold other station." And only a few years later, in 1229, the clergy influenced the lay-king, Louis IX., to enact a law, condemning heretics to be burned at the stake. All secular rulers were given to understand that they could retain their crown only upon condition of rendering assistance to the Church in trampling out heresy; and every refusal to do so was promptly punished with excommunication. In 1237 the inquisitors solemnly excommunicated the authorities of Toulouse for refusing to burn alive and to confiscate the property of six men and women who had been condemned as heretics by the Holy Office. And Nicholas IV., in 1288, expressed regrets that the secular authorities in many places "evaded the execution of inquisitorial sentences, and directed that they should be punished with excommunication and deprivation of office and their communities be subjected to interdict." And ten years later, in 1298, Boniface VIII. commanded "the absolute obedience of all secular officials to the orders of the inquisitors under penalty of excommunication, which if endured for a year carried with it condemnation for heresy." And finally the Council of Constance, in 1418, which condemned Huss and Jerome of Prague to death by fire, further decreed that all sympathizers with these men should be regarded as relapsed heretics and be made to taste the same death.

It is a well known fact also that the laws of Frederick II., than which none more cruel were ever enacted against heresy, were, if not directly framed, most certainly approved by the ruling pontiff. These enactments were made the basis of all subsequent inquisitorial legislation. According to these laws "those who were merely suspected of heresy were required to purge themselves at command of the Church, under penalty of being deprived of civil rights and placed under the imperial ban; while, if they remained in this condition for a year, they were to be condemned as heretics. Heretics of all sects were outlawed; and when condemned as such by the Church they were to be delivered to the secular arm to be burned. If, through fear of death, they recanted, they were to be thrust in prison for life, there to perform penance. If they relapsed into error, thus showing that their conversion had been fictitious, they were to be put to death. All property of the heretic was confiscated and his heirs disinherited. His children, to the second generation, were declared ineligible to any position of emolument or dignity, unless they should win mercy by betraying their father or some other heretic. All 'credentes', factots, dependers, receivers, or advocates of heretics were banished forever, their property confiscated, and their descendants subjected to the same disabilities as those of heretics. Those who defended the errors of heretics were to be treated as heretics unless, on admonition, they mended their ways. The houses of heretics and their receivers were to be destroyed, never to be rebuilt. Although the evidence of a heretic was not receivable in court, yet an exception was made in favor of the faith, and it was to be held good against another heretic."

These laws, enacted between the years 1220 and 1239, were all embodied in the public law of Europe, and were entered in the local statutes of every city and state. They were also made a part of canon law, and were read and

taught in the law-schools as a fundamental portion of jurisprudence. Innocent IV., as also his successors, endorsed them; and in his famous bull *Ad extirpanda* published in 1252, prescribed ways and gave commands for enforcing them in every city and state. And in the course of time they were still more intensified in barbarity. Anybody could seize a heretic and take possession of his property. And in addition to the cruelties already in vogue tortures of the most diabolical invention were employed to wring from the victim an unwilling confession.

And what three hundred years of experience in cruelty and murder had left incomplete was finally perfected about the year 1483, by the inquisitor-general, Torquemada, whom Sixtus IV. had appointed as head of the Holy Office in Spain. He completed the organization of the Inquisition, and laid down a full set of rules, which were to be followed in the trials of heretics. Those who had the misfortune to be brought before this tribunal were, after their first examination, confined in the secret prison of the Holy Office, where an attempt was made to wring out of them a confession under the pain of torture. And failing in this, the victim obtained an opportunity to make a defence, but only with the assistance of a lawyer employed by the tribunal. This, of course, was mere mockery. The criminal was neither informed of his crime, nor allowed to be confronted by his accuser. And all this was done in the name of Christianity, and with the approval, yea, by the command of him who claims to be the vicar of Christ on earth. Does not therefore the Roman pontiff's claim to the headship of the Christian Church on earth sound like irony? And are we not driven to the conclusion that the modern attempt of apologists to relieve the Roman Catholic Church of all responsibility for the iniquitous Inquisition has not the shadow of a fact in history to support it?

WHAT BELONGS TO THE ESSENCE OF THE LORD'S SUPPER?

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We read in Schmid's *Dogmatik*, (p. 558) of the Essential Nature of the Lord's Supper, as follows: "This" (i. e. the essence of this sacrament) "is expressed in the words of the institution, to which alone we are referred, and these declare, if we interpret and understand them agreeably to the language, and we dare not adopt any other mode, that we are to partake therein not only of bread and wine, but at the same time also of the body and blood of Christ."

Here it is shown that the essential nature or character of the Lord's Supper is expressed in the words of its institution (Matt. 26, 26-28; Mark 14, 22-24; Luke 22, 19. 20; 1. Cor. 11, 23-25). The words of our Lord are spirit and life (John 6, 63), words of eternal life (v. 68). Heaven and earth shall pass away, but His words shall not pass away (Mark 13, 31).

Hollaz says, "The norm of the whole doctrine of the sacrament of the Eucharist is given in the words of the institution which are found in Matt 26, 26-28, etc. The discourse of Christ at Capernaum (John 6, 26-65) is by no means the norm or foundation of knowing or establishing this doctrine."

Chemnitz says, "As some dogmas of the Church and single articles of faith have, as it were, their proper foundation in certain particular passages of Scripture where they are expressly taught and explained, that their true and genuine meaning may be properly sought and surely gathered from those passages: so, beyond controversy, the correct doctrine of the Lord's Supper has its peculiar place and proper foundation in the words of the institution." We must go to the words of the institution as the seat and

foundation of the doctrine of the Eucharist, and also "interpret and understand" these words "agreeably to the language."

Dr. Krauth says in his "Conservative Reformation" (p. 799) of the interpretation of the Scriptures: "Now the true mode of Scripture interpretation is: First. To fix the direct and literal sense of the words by the laws of language. Second. To adhere to that sense, unless, under a law acknowledged by God's Word itself, we are bound to accept a figurative sense. Those who depart from the literal sense in a disputed case are always by that fact thrown upon the defensive. He who has the literal sense of the text with him, is under no obligation to argue for his doctrine until it shall be shown that the literal sense is not tenable." Now the Lutheran interpretation (which is the interpretation of the Holy Spirit dwelling in the Word), can not be shown to be untenable. The law that would tell us to depart from the literal sense of the words of the institution and to accept a figurative interpretation, is not acknowledged by the Word of God. We are not bound to accept a figurative sense, because the words of Christ's institution, which are the very seat or foundation of the doctrine of the Eucharist, do not force us to give up the literal sense and to accept a figurative sense, but on the contrary: the plain, direct and obvious meaning of these words, teaching as they do, a particular doctrine, obliges us to hold fast to their literal meaning.

In interpreting the words of the institution we dare not put our own human construction upon them. No prophecy of the Scripture is of any private interpretation (2 Pet. 1, 21), and all prophesying (expounding the Word) must be according to the analogy of faith (Rom 12, 6). The Lutheran Church accepts the Word as it interprets itself agreeably to the rules of language, in its proper, original and literal sense, which is but one and in harmony with the object and connection of any particular passage.

The Reformed Church, together with the different sects, which have sprung from that Church, in interpreting the words of the institution of the Lord's Supper virtually sets aside the divine rule that no prophecy of the Scripture is of any private interpretation. The Reformed churches do not accept the words of Christ in their original and obvious meaning, but give them a foreign meaning, contrary to the rules of language. The Reformed churches have adopted a figurative interpretation of Christ's words according to a self-constituted law of their own making without any divine warrant.

The Lord's Supper is based upon the words of its institution. These words must be understood and interpreted according to their literal meaning. When Christ says of the bread, This is my body, and of the cup, This is my blood, and we accept the literal meaning of these words, we naturally conclude that His body and blood are truly present in, with or under the bread and wine. We adopt the true mode of interpretation, that is "to fix the direct and literal sense of the words by the laws of language." We adhere to that sense because there is no law acknowledged by the Word of God by which we are bound to accept another (i. e. a figurative) sense. Our opponents are thrown upon the defensive and we are not under any obligation to argue for our position until we are shown that this position is untenable and incapable of being maintained by scriptural reasons. The Reformed churches interpret the words of the institution in a figurative manner, substituting their human interpretation for that of the Holy Spirit, contrary to the rule that the Scriptures interpret themselves, and thus set aside the Word of God. The Reformed churches have adopted a law of interpretation not acknowledged by the Word of God, and in harmony with this man-made law reject the literal meaning of the words of Christ and accept a figurative interpretation contrary to the meaning of the Holy Spirit in the Word. —

It is true that the presence of the body and blood of Christ in the Eucharist is not effected by any one's faith, worthiness or doing, much less by his human word or utterance, but solely by the omnipotence, ordinance and institution of our Lord Jesus Christ, as the Lutheran Confessions teach.

I have already shown that the essence of the institution of the Lord's Supper is contained in the words of Christ, which must be interpreted and understood according to the rules of human language. For the Holy Spirit in inditing these words or in suggesting them to the inspired penmen, employed human speech or language in order that men might understand Him. The interpretation of these words agreeably to the laws of language is the interpretation of the Holy Spirit. The false interpretation of the Reformed churches removes or sets aside the Word of God and puts into its place the word of man.

According to the Reformed doctrine, bread and wine are mere emblems of the body and blood of Christ. Hence nothing remains in the Eucharist but a mere memorial, a sign, a remembrance of Christ's suffering and death. The words of Christ are thus made void, deprived of their intent and meaning and virtually set aside for a human figment.

It is true that we sometimes find certain expressions in Reformed writings that seem to say that the Lord's Supper is something more than a figurative ordinance, but these expressions really amount to nothing when the essential nature of the sacrament is denied in the public confessions of the Reformed. This is true not only of the Zwinglian, but also of the Calvinistic theory of the sacrament. Even when Reformed ministers recite the words of Christ over the elements of bread and wine they deny the only true meaning of these words by their false confession. We must not suppose that the words of Christ act like magic, so that His body and blood will be present whenever and wherever these

words may be pronounced. The Lord gave His sacrament to His Church and the essence of the sacrament is contained in His words of institution, which must be understood and interpreted in their plain and literal sense. The virtue does not lie in the mere sound of the words of the institution, but in their true sense or meaning, for the words of our Lord are not empty sounds but words of life and spirit.

Luther and other theologians clearly showed that the Sacramentarians and the fanatics of that day had no Lord's Supper. The Formula Concordiæ, Declaratio, Art. VII, Of the Lord's Supper (Müller, pp. 666-67), quotes Luther thus: "After this protestation, among other articles, Luther, of blessed memory, sets forth this also: 'Even thus I declare', says he, 'and confess too concerning the sacrament of the altar, that therein the body and blood (of Christ) are truly eaten and drunk, although the priest who administers, or those who receive the same, believe not, or otherwise misuse the sacrament; — for the sacrament of the Lord's Supper depends, not upon the belief or the unbelief of man, but upon the word and institution of God; — unless it was in consequence of their having first changed the word and institution of God perhaps, and explained them otherwise than they ought, even as the present enemies of this sacrament do. These, doubtless, have nothing but bread and wine in this supper, because they have neither the word nor the instituted order of God, but have perverted and changed the same according to their own conceits.'"

According to Lutheran theology, the belief or unbelief, worthiness or unworthiness of the administrator or recipient of the Lord's Supper does not affect the integrity of the sacrament. But the Reformed churches have "changed the word and institution of God and explained them otherwise than they ought." Hence they "have nothing but bread and wine in the supper."

In his works (Erlangen Ed. Vol. 23, pp. 177-78) Luther

says that the fanatics account the Lord's Supper as mere bread and wine, deprive it of its kernel or substance and give to the communicant empty husks or shells, whilst on the other hand, the Papists make a sacrifice and a bargain and sale of the sacrament.

In a letter to certain citizens of Frankfurt, in which he tells them to beware of Zwinglian teachers, Luther says that simple-minded people, hearing the Sacramentarians say that Christ's body and blood are truly present in the sacrament, come to the conclusion, that they will receive from these errorists the true Lord's Supper and therefore go to their communion. But these innocent people receive nothing but mere bread and wine, for the false teachers give them nothing else, and in their hearts mean to give them nothing else. The secret or hidden meaning of these false teachers is that Christ's body and blood are not present in the sacrament in a real or substantial manner, but merely spiritually (i. e. figuratively) and that the Lord's body and blood are received not bodily with the mouth, (which they say) receives mere bread and wine, but only with the heart through faith." (Erlangen Ed., Vol. 26, pp. 296-299).

Again Luther says: "Because the Sacramentarians remove entirely the substance, therefore they have nothing more than mere bread and wine in the supper." (Erlangen Ed., Vol. 59, 108).

With reference to altar fellowship between Lutherans and Reformed, which was advocated by Bucer, Luther says: "Were we to enter into such a fellowship, both parties would be obliged to admit each other to communion. Our people would go to the Reformed and they would come to us to receive the sacrament. We would be obliged to admit each other to communion, and then the intolerable offence would be committed that our people would receive of them (the Reformed) mere bread and wine, and yet believe that they were receiving the body and blood of Christ, whilst their

people coming to us, would receive Christ's body and blood and yet believe that they were receiving mere bread and wine." (Erlangen Ed., Vol. 54, p. 212).

F. Balduin says in his Treatise on Casuistic Questions (p. 463), that a Lutheran should not receive the Lord's Supper from a Calvinistic minister, because the Calvinistic churches deny the real presence of Christ's body and blood in the sacrament. Therefore the Calvinists do not possess the institution of the Lord's Supper in its integrity, which is the same as to say that they do not possess the true sacrament.

Again the same F. Balduin shows in the same Treatise (p. 464), that when a Lutheran in his simplicity goes to communion in a congregation belonging to a mixed (i. e. Lutheran and Reformed) Ministerium, in which congregation the pastor is a Calvinist, we need not doubt that the communicant there receives the true sacrament if the congregation holds and confesses the pure doctrines of God's Word, hence also the pure doctrine of the Lord's Supper. The sacrament does not depend on the authority of the administrator but upon the institution of Christ. Now if in such a congregation Christ's institution is preserved in its integrity there the sacrament is truly administered, although the pastor may be a Calvinist.

Dedekennus in Thesaurus, Vol. 2, p. 225, says: "With reference to the Calvinists the matter stands thus: When a Calvinistic minister says, that he distributes the bread and wine as a mere memorial of the suffering of Christ and as memorials of His absent body and blood, it is not to be supposed that he administers the true sacrament."

Osiander says: "The Calvinists deprive and empty the sacrament of its essence and its effect or power, because in the Zwinglian communion the Lord's Supper is kept without the Lord, and bread and wine are administered without the

body and blood of Christ. Therefore all sincere Christians should refrain from going to such a supper."

Jerome Pfoener (*Dedekennus' Thesaurus*, Vol. 2, pp. 227-228), says that if it should be objected, that the true, essential presence of Christ's body and blood in the sacrament depends upon the perpetual power of Christ's own words of institution, and that the Calvinists repeat these words at the Lord's Supper, and that we might therefore hope that Christ's body and blood were there really present, and that inasmuch as all that a Christian is required to do is to believe these words, he would without a doubt, receive the true sacrament, we would answer to this objection, that although the Calvinists may repeat the words of Christ, they nevertheless do not accept or understand these words as they are expressed. The Calvinists boldly and publicly declare this, for they say these words should not be held or understood according to the letter, but that a rational explanation must be sought for them. Consequently the false and heretical recitation of these words by the Calvinists is as good as if they were not recited at all. Christ does not desire to be present bodily or essentially, much less effectually, at such a Calvinistic sacrament. — He that receives the supper from a Calvinist, must, as it were, try to excuse himself by supposing that if he only receives it with true devotion, he certainly desires to receive the essential body and blood of Christ. To this we would reply that our faith is not the cause of the true, essential presence of Christ's body and blood, but that this presence is brought about by the faithful and omnipotent promise and institution of Christ. Our faith only makes us partakers of the salutary benefits and virtues of Christ's body and blood in the holy Supper when it is administered according to His institution.

Michael Walther says in his *Miscellanea*, p. 38: "The Calvinists certainly have no true sacrament of the Lord's

Supper. For if that which belongs to the essence of the sacrament, is abolished, there can be no sacrament. Nothing can exist without its essence. Thus a body can not exist without its form, bread without flour, the heavens without stars. Now the Calvinistic sect has abolished the essence of the sacrament; hence their supper can not be a sacrament. The minor premise is proven by experience. What can be more essential to the Lord's Supper than the words of institution, This is my body, This is my blood? The entire Calvinistic church abolishes the true, genuine and literal meaning of these most essential words with one heart and mouth by their detestable and execrable sacrilege. Instead of giving the true meaning, they pervert the words of Christ and give them a figurative, an utterly foreign meaning, directly contrary to the intent of the Founder and Instigator. Hence when the essence of the sacrament is abolished, when one of the elements, either the bread or the wine, is taken away, the integrity is destroyed. But how much more is it destroyed, when the words of Christ with their real, proper and only true meaning, are stealthily removed and the body and blood of Christ taken away with the words. You can draw this conclusion: Without the body and blood of Christ there can be no sacrament; in the Calvinistic churches there is a supper without Christ's body and blood; therefore there is no sacrament in the Calvinistic churches. If you would only eat bread and drink wine, have you not houses to eat and to drink in? (See 1 Cor. 11, 22).

CHRISTUS COMPROBATOR.

BY REV. G. FINKE, LE MARS, IA.

The Pentateuch claims to be written by Moses. This claim was believed to be correct throughout the entire period of the Old and the New Testament. In favor of the truth of this claim speaks also the unanimous and unbroken tradition to the end of the last century, when it was doubted by rationalists. For Christians it is important to know whether or whether not Christ and His inspired apostles approve the claim of the Pentateuch and the universal belief of the Jewish Church in their time concerning the Mosaic authorship of the Pentateuch. Hold Christ and His apostles Moses for the author of the Pentateuch? This question is not to be answered hastily either in the positive or the negative, as it is done both by positive and by negative theologians and critics, but needs a thorough investigation.

It is doubtless a truth, when the critics affirm, that Christ came into the world for the purpose to save the world from sin, and not for the purpose of deciding literary questions concerning the origin of the Thora, which had not been raised in His days. But we cannot admit the conclusion drawn from this fact, i. e. therefore we cannot find an answer to our question in His teachings. From that fact follows nothing but that the sayings of our Lord concerning the authorship of the Thora are not given with the intention to teach especially this subject, but are given as occasion demanded. But what Christ actually says on the subject and the opinion that lies at the base of His sayings or is presupposed therein, must nevertheless be true. The objection that our question had not been raised in His days matters nothing. It is true that at the time of Christ all sects of the Jews unanimously believed Moses to

be the author of the Thora. Christ therefore had no occasion to teach directly, i. e. with the intention to dwell expressly on this point, His view concerning the authorship of the Thora. But how little that matters will appear from an analogy. Instituting the Holy Supper Christ gave the cup to His disciples saying: Drink ye all of it, without the Romish Bishop at that time having refused the cup to the laity already. Is this saying of the Lord therefore a less decisive argument against Rome? The question is simply: *What says Christ actually concerning the authorship of the Thora, or which view is presupposed in His sayings or lying at the base of them?*

“Did not Moses give you the law?” (John 7, 19) asks Jesus the Jews, and from the mouth of the disciple whom Jesus loved it re-echoes: “The law was given by Moses” (John 1, 17). Here Moses appears as the instrument, God being the lawgiver. Therefore it is said of the fourth commandment: “*God commanded*” (Matt. 15, 4), and the whole law is called “the law of the Lord” (Luke 2, 23). The view of the N. T. is, that God is the lawgiver of Israel, Moses the mediator of the law. It is not the product of natural development, as Wellhausen and others affirm, it is not post-Mosaic as even some positive theologians and critics say (König, Köhler, Strack). Delitzsch and others find in the N. T. only expressed, that Moses is the mediator of the law. But in the N. T. Moses is also considered as the author of the Thora.

We conclude this first from the fact that the *N. T. considers the five books of Moses as the inspired Word of God.* The roots of the N. T. are found in the O. T. and especially in the Thora, which underlies in every respect (in form and contents) the entire O. T. literature. Christ bases all His sayings and His entire work on the Scriptures of the O. T. His apostles base the preaching of the Gospel as well on the O. T. as on the word and work of Christ.

Law, history and prophecy of the Thora flow together in Christ like the rivers in the ocean and are fulfilled in Him. To prove this we can quote numerous passages from the N. T. which are quotations from all five books of the Thora; from the book of Deuteronomy alone more than sixty quotations are found in the N. T. These quotations are either passages of the Thora which are cited, or narratives of the Thora which are mentioned, or sayings which are leaned against sayings of the Thora. We mention only a few to show what the Thora is to Christ and the N. T. writers. Christ declares that the Scriptures of the O. T. testify of Him, they bear Christ in themselves (John 5, 39). Christ did not come to destroy the law but to fulfill (Matt. 5, 17-19). "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." (Luke 24, 27). "All things *must* be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (v. 44). If the Thora of Moses must necessarily find and really finds its fulfillment in Christ, it is thereby sanctioned as the Word of God. The same is to be concluded from the use which Christ makes (Mark 12, 26) of Ex. 3, 6.—*Like Christ His apostles say and do nothing except proving it by the Scriptures.* The Gospel of Christ, crucified and arisen, which St. Peter preaches in his Pentecost sermon and from that onward is the fulfillment of the covenant which Jehovah made with Abraham (Acts 2, 39; 3, 25). St. Paul declares before king Agrippa concerning his Gospel, that he preached "none other things than those which the prophets and Moses did say should come" (Acts 26, 22). In Rome St. Paul "was persuading them concerning Jesus, both out of the law of Moses, and out of the prophets" (Acts 28, 23). St. Matthew has written his book to show that in Christ the Scriptures are fulfilled. The epistle to the Hebrews shows that the Mosaic institutions find their

fulfillment in Christ. In the narratives of the Thora which by Christ (Mark 12, 26) and His apostles (Acts 7, 22) are considered as historical facts and not as fables, relations to Christ are found, e. g. the history of Hagar, Gal. 4, 24, the water of the rock in the wilderness, 1 Cor. 10, 4. The justification not by deeds of the law but by faith is proved from the history of Abraham, etc. The use which Christ and His apostles make of the O. T. and especially of the Thora by basing on it all their words and deeds shows sufficiently, that they hold it for the inspired Word of God. Therefore they often introduce a quotation from the O. T. instead by the usual "the Scriptures say" by "the Holy Ghost says," "the Lord saith" (Heb. 3, 7, 8, etc.). Unto Israel were committed τὰ λόγια τοῦ θεοῦ (Rom. 3, 2). At last it is said *expressis verbis*, that *all Scripture* (i. e. according to the context the O. T.) *is given by inspiration of God* (2 Tim. 3, 16). If the Thora is the inspired Word of God, it cannot have the origin which the negative and lately some positive critics ascribe to it. The inspiration of the Thora must by consequence be rejected by the advocator of the Document-Hypothesis. If the Pentateuch originated centuries after the Mosaic period successively in the course of centuries by working post-Mosaic documents together, it cannot be the inspired Word of God. Only if the Thora is written in the Mosaic period Christ and His apostles can regard it as the inspired Word of God.

That Christ and His apostles consider Moses as the author of the Thora, is seen from the *manner in which they cite from the Thora*. Besides the phrases: "it is written in the law," "the law says," etc., we read often: "Moses says," "Moses has commanded" (Matt. 8, 4; Mark 10, 4, etc.). The critics object here that Christ does not intend to say by these phrases that Moses wrote the Thora, but uses the name of Moses only because this was in His time the

usual way to quote from the Thora. "Moses says" means as much as "the Thora says," and by thus applying the name of Moses to the Thora nothing is said of the Mosaic authorship of the Thora. We admit that in some of these passages the name of Moses might be taken as a name for the Thora, although this assumption is not necessary, but in other passages (John 5, 46. 47; Rom. 10, 5; Luke 24, 44, etc.) this assumption is not possible, and they can only be understood by taking "Moses" as the name of the author of the Thora. Admitting that in some passages "Moses" and "Thora" might be used *promiscue*, we will not conclude directly from them, that they declare the Thora to be written by Moses. But we ask: why is the Thora called Moses? Because it was at the time of Christ the universal belief of all sects of the Jews, that Moses was the writer of the Thora (Matt. 19, 7; Mark 12, 19; John 1, 46; Josephus Antiq. XVII, 6, 3). Thus Christ quotes from the book of Isaiah by saying: "Isaiah says," because he held in accordance with the opinion of the Jews that Isaiah wrote the book that bears his name. So the Thora was called Moses because Moses was believed to have written it. The use so to name the Thora "Moses" is built on the opinion that Moses is the author of it. *And Christ by using this appellation shares and sanctions this opinion.* If Moses had not written the Thora Christ never would have used a form of quotation at the base of which lies the belief of the Mosaic authorship of the Thora.

Christ says: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16, 31). Even if we with our opponents set in this passage for "Moses" "the Thora," it follows, that Christ wants us to believe all that is written in the Thora. Now we read in the latter: "And Moses wrote this law" (Deut. 31, 9). "And it came to pass, when Moses had made an end of writing the words of this law in a book,

until they were finished" (v. 24). Does Christ not want us to believe in this claim of the Thora?

"For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5, 46. 47). Christ declares that MOSES HAD WRITTEN IN HIS WRITINGS OF HIM. It is impossible to evade this testimony by the affirmation that Christ applied the usual name (Moses) to the Thora without saying anything of the author, because here the writer (Moses) and his writings (the Thora) are discerned. We hardly need to say that Christ understood by the writings of Moses the same what the Jews of His time understood by it, even the whole Thora. Moses had written of Christ not only in the passages which speak directly of the Messiah, from Gen. 3, 15 to Deut. 18, 5, but *nusquam non* (Bengel). Everything in the Thora looks toward Christ not only negatively, i. e. that the law prepares the ground for Him by working the knowledge of sin, but also positively, i. e. the Ritual law, the institutions of the Thora, the sacrifices, etc., are as well as the narratives of the Thora types of the promised Messiah.

It is therefore doubtless that Christ and His inspired apostles are strongly convinced that it was Moses who wrote the Thora. *This is for Christians of the greatest importance.* John 5, 46. 47 Christ claims faith in His words, because Moses has written of Him. If ye believe Moses ye believe Christ. Christ's words and Moses' writings are identical. If ye were true disciples of Moses ye would be disciples of Christ. Notice the close connection of Moses and Christ, of Moses' writings and Christ's words! By accepting the first you accept consequently the latter, et v. v. do you believe Christ ye believe Moses in his writings. This is in fact the principal point in the present controversy between the Church and the negative Criticisms. If the representatives of the latter would believe in Christ

they would not only believe in the writings of Moses but also accept Moses as the author of his writings. The Mosaic authorship of the Thora is denied because the contents of the Thora are rejected. The critical question is only brought into the foreground to conceal the denial of God's revelation, which necessarily must come into conflict with the historical ways of God's revelation. Although the battle is fought on the field of the Higher Criticism it is a battle against revelation. It is a historical fact that the denial of the Mosaic authorship grew on rationalistic ground, and all representatives of the negative Criticism were hostile to revealed truth. The question concerning the authorship of the Thora is in the first place not a critical but a dogmatical question. The results of the critical researches are always in agreement with the dogmatical standpoint of the critics. Critics like Hengstenberg, Haevernick, Keil, Green and others, who stand on the ground of revelation, are by their deep critical investigations led to the conviction that neither internal nor external, neither literary nor realistic arguments speak against the Mosaic authorship, but in favor of it. Only lately some positive critics bent one knee before the God of Criticism, and tried to compromise between the opinion of Christ and His inspired apostles — and the results of the negative Criticism concerning the authorship of the Thora. They affirm that Christ by assuming Moses as the author of the Thora accommodated Himself to the false opinion of His time, although He did not share it. But nothing can convince us that Christ sanctioned a view which He knew to be wrong. If that affirmation would prove to be correct, our faith in the absolute truth of Christ's words would be shaken and our belief in His infallibility had to be modified. By trying to reconcile Christ's and the critics' view concerning the origin of the Thora those positive critics will be led either to assume with Wellhausen,

etc., that Christ erred, or to believe that Christ's view after all is correct. Their position between both is untenable.

The positive critics evade the testimony of the inspired writers of the N. T. by modifying the doctrine of inspiration and declare from this standpoint the opinion concerning the Mosaic authorship expressed by the N. T. writers to be erroneous. In the doctrine of inspiration which is advocated by the modern theologians much stress is laid on the difference between revelation and inspiration. The Scriptures are said to contain the *history of or to be the record of the revelations which God has given in words and deeds in the course of time*. From the assumption, that the Scriptures contain the words and works by which God has revealed Himself, follows the possibility that in such things that do not belong to the history of revelation or are not substantial parts of it erroneous opinions may be found (Volck in Köckler's Hdb. and others). Among these erroneous opinions are also counted the sayings of the apostles concerning the Mosaic authorship of the Thora. But if the holy writers were mistaken in such things, who warrants us that the line between revealed truth and human wisdom, which is subject to error, is not to be set further? Thus the sure word of prophecy is made uncertain and the ground on which we stand is undermined. But Scriptures claim a different inspiration. "*All Scripture is given by inspiration of God*" (2 Tim. 3, 16, *θεόπνευστος*, breathed of God, *gottgehaucht*, Vulg. *inspiratus*). "*Holy men of God spake as they were moved by the Holy Ghost*" (2 Pet. 1, 21). Here the holy writers appear as instruments by means of which the Holy Ghost speaks and writes. Like different instruments give different sounds, although it is the same breath by means of which they are effected, so the Holy Spirit does not disturb the individuality of his instruments. God spoke in the prophets *πολυμερῶς καὶ πολυτρόπως* at sundry times and in divers manners (Heb. 1, 1). The

divers manners of God's speaking are dependent on and therefore correspond with the diversity of His instruments. The word which the Holy Ghost spoke by Jeremiah has a divers sound from that which He spoke by Isaiah. The connection of thought in St. Paul's epistles differs from that in St. John's writings. This human dress of Scriptures is therefore no ground to discern in the latter between things that are of divine and such that are of human origin. By breathing into different instruments the Holy Spirit brought forth different forms of His word. We are far from being able to give a clear idea of the process of inspiration. But we can say that much, that it must not be imagined in a mechanical way, as a speaking in a secret and unknown tongue sounding from the third heaven. The prophets and the apostles were no enthusiasts. They have seen and heard what they write (John 19, 35) or heard it from eye-witnesses (Luke 1, 3). But also those things which they knew were inspired to them at the time, place, connection, etc., when and where they should write those things. Not only the principal things in the Scriptures are inspired but also the smallest things as sure as the providence of God goes even over the hair on the head. *All Scripture, i. e. all that is written* (2 Tim. 3, 16) is *inspired*, not only the substance, but all things, not only all things but all passages and words (Matt. 1, 22; 2, 15; 10, 19. Heb. 1, 5; 3, 7. 1 Cor. 2, 13. 1 Thess. 1, 10, etc.). If we believe an inspiration at all it must be the *inspiratio verbalis*, for things and thoughts cannot be expressed except by words; words and thoughts are inseparable. Since the Bible not only contains God's revelations, but is the inspired Word of God, no error can be found in the Scriptures. Therefore the testimony of the N. T. writers for the Mosaic authorship cannot be false, because they are breathed into them by the Holy Ghost. Since Christ and His inspired apostles bear testimony for

the Mosaic authorship of the Thora, we believe them in this matter as well as in all others.

But the critics tell us that faith in Christ cannot be a barrier for critical researches, otherwise it would be a hindrance to the investigation of truth (de Wette, Einl. p. 226 and others). Christians who believe in the Mosaic authorship of the Thora on account of Christ's testimony are said to be unable to judge independently in critical questions. Keil († 1888) is said to have been confused in his critical researches by dogmatical prejudices, because he does not blow into the same horn with other critics (comp. Strack, Einl. i. Köckler's Hdb. p. 213). Nevertheless will Keil's Einl. 3rd Ed. 1873 in the flood of isagogical books continue to be of great value while the rest will soon be only of historical importance. It is not astonishing at all that we believe a book which claims to be written by Moses which for thousands of years unanimously was believed to be written by Moses, which view is sanctioned by our Lord Jesus Christ — to be written by Moses, and that from this standpoint we examine carefully the arguments which the critics bring against our position. We admit that we are *a priori* strongly convinced, that all objective critical researches will lead to the very same view that Christ has taken concerning the origin of the Thora. We cannot deny it and cannot help it that we are *a priori* more bent toward such a view than toward a view which is set before us only since about a century by critics who are hostile to revealed truth and whose motives are but too well known to us. At last, we are not to be blamed that by close examination we find the view of Christ better supported by all criteria than the view of the negative criticism.

The critics want us to believe that their researches are entirely independent and objective. But in fact their eyes are blinded by the presupposition that it was not Moses who wrote the Thora. No critic examines earnestly the

claim of the Thora for its Mosaic authorship but assumes *a priori* that this claim is wrong. From this standpoint they hunt for passages which seem to support or are made to support this view. Then a hypothesis is constructed which shall explain the origin of the Thora, and the phenomena of the text which speak loudly against it are forced to fit the hypothesis. The literary grounds on which the Documentary Hypothesis is built are of such a subjective character that, to build hypotheses on them, is as much as to build a house on sand. The realistic arguments which Wellhausen, etc., draw from the law of the Pentateuch to support the Documentary Hypothesis are built on the dogmatical prejudice that the Mosaic law is not revealed by God but is the product of natural development. The history of revelation is not taken as it is represented in the Bible, but it is constructed on the principle of natural development. The clues which Wellhausen, etc., find in the historical books of the O. T. to furnish fixed dates for the origin of the documents out of which the Thora is said to be composed — are only won by a violent and despotic exegesis which does not draw from the text but lays into it what it wishes to find in it. Is that independent, objective and scientific investigation? We rather follow as in all things so in this Christ as our sure guide. But this shall not prevent us from a careful examination of the critical arguments *pro et contra* Moses, although we are *a priori* convinced that they will only strengthen us in our belief that Christ's view is the true view after all.

**FUNERAL SERMON PREACHED ON THE
DEATH OF A YOUNG WIFE.**

BY REV. E. L. S. TRESSEL, BALTIMORE, MD. TEXT: REV. 21, 3-4.

In Christ dearly beloved, and sorely afflicted friends and congregation: Many of the thoughts and discussions indulged in at the death of friends are mere speculations; vain attempts to find out the unknowable; quibblings of unbelief. The results of such reasoning are disappointing and empty. They leave the heart lean, and they proceed from a heart lean in faith or wholly void of it. It is from this swamp of unbelief that swarm the whole brood of isms and ists, whose devotees peep and pipe and mutter, deceiving those who forsake the love of the truth. They are some of the delusions which ruin those who love lies. There is a proper and profitable inquiry respecting death and the dead. Every Christian may make such inquiry. It is even his duty to do so. When death comes into our homes and takes our dear ones, and often those whom we feel hardly able to spare, and whose death under prevailing circumstances is to us so inscrutable a mystery, we have especial reasons for a sincere inquiry into the question of death.

You, dear husband, have lost a noble Christian wife after a married life of but nineteen months. You, parents, and brothers, and sisters, have lost a dutiful daughter and a tender, loving sister.

To your inquiry about her death a cheering answer is wafted back across the troubled waters, even

A WORD-VIEW OF THE BLESSED WORLD BEYOND.

Resting upon the word that presents this view, your faith

I. Beholds an innumerable happy throng over there, and

II. Receives a foretaste of their blessedness.

The revelator here gives us a view of God's kingdom in its condition beyond the boundaries of earth and time. "And I heard a great voice out of heaven saying: Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." The context shows that this is a picture of the Church after the consummation which brings the present state of things and the temporal existence of things to an end by the final judgment. What a wonderful company that will be! God shall be there in all His wonderful perfections of righteousness, holiness, goodness, mercy, truthfulness, faithfulness, omniscience, omnipotence and omnipresence. He shall dwell in a light and glory which no sinful man could behold or approach and live. Who shall make up this company among whom God sets up His tabernacle? Stricken, sinful, afflicted hearts often answer, We cannot become a part of that company. It is made up of the good, the pure, the holy. O, wretched we! Where shall we appear! That throng over there must be made up of angels, spotless and bright, they imagine. They never fell. They are fit that God should set up His tabernacle among them. Doubtless the angels shall be there, for they always make up a part of the company of heaven.

But the angels are not mentioned here. "The tabernacle of God is with men." The untold multitudes which you see over there are men. They are men who lived here in the world. They are those who have come out of great tribulations from every nation and kindred and tongue in all the ages of the world, whose robes have been washed in the blood of the Lamb. Your dear one belongs in that company. With the eye of faith you can *now* see her. *Then* you shall see her with the eye of the body. Behold what a foundation you have for this assurance! You can go

back into the boundless and fathomless ocean of God's creative love. There is the source from whence that countless concourse, which you see with God, originally came. Have you not learned to say and believe "that God has made me. . . . that He has given me my body and soul. . . . and still preserves them. . . . and all this purely out of fatherly divine goodness and mercy, without any merit or worthiness in me"? Look back to the plan from whence you have been taken. But I hear you sigh and say, "I am a sinner. I have lost all by my sins." True. Yet even now it is a fact beyond dispute that you have your life and every other blessing from this God of love. Again it is true you have lost all good spiritually by sin. You are even both the workmanship of God, the evidence of His love, and one separated from God and an object of His wrath through your sin. Your sin separates from God. Your guilt brings down upon you His avenging justice. But you do not stop here. You believe and confess: "Jesus Christ true God, begotten of the Father from eternity and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent sufferings and death; that I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead and lives and reigns to all eternity." And when you are conscious of indwelling sin and feel its corrupting and damning character, then comfort yourself with this precious truth: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts and sanctified and kept me in the true faith, even as He calls, gathers, enlightens and sanctifies the whole

Christian Church on earth and keeps it with Jesus Christ in the one true faith. In which Christian Church He richly and daily forgives all sins to me and all believers and will at the last day raise up me and all the dead and give unto me and all believers in Christ eternal life." It is from this source and in this way and by this means that the vast concourse of people were brought together which you see. It is because of God's own work for and in these people that He can set up His tabernacle among them. It is on this basis and through this process that our dear sister was brought into this countless throng whose robes are made white in the blood of the Lamb. That company can see with naked eye the glory of God. Now they know even as they were known. God dwells with them. They shall be His people. God Himself shall be with them, and be their God.

O that blessed, happy people! God their God! The great Triune visibly among His people, dwelling with them. His wrath is forever stilled toward them and He is manifesting to them His infinite protection, tenderness, goodness and glory for their happiness and blessedness. But we anticipate.

II.

The throng which you behold beyond the river is enjoying perfect blessedness. True, they were dead as Christ was once dead, but now like Him and in Him and by Him they are alive forevermore. Therefore death has no sorrow for them. They look back upon it as a conquered foe. They triumph over it. But what is in store for them as they look forward and not backward? "God shall wipe away all tears from their eyes." This world is not only called, but is, a vale of tears. Go where you may there is an abundance of tears. Go into the hovel of want, then you will find them. Go into the home of the well-to-do,

you will see tears. Visit the palaces of the rich and great, you find tear-bedimmed eyes. There are birth-tears. There are death-tears. There are tears of separation. There are tears of the widow and orphan; tears of the widower; tears of parents; tears of children. There are tears of disappointment. There are tears of pain and suffering. Where is there a home in all this world where tears are not shed? Christians especially weep; if for no other reason yet for the unbelieving who have no hope in this world nor in the world to come. Is it possible then that we shall be happy in the new world?

“God shall wipe away all tears from their eyes.” The tears of our departed sister are all wiped away. Every one is wiped away. And you, my friend, whoever you may be, if you turn to God through faith in Jesus Christ, however many and bitter your tears may have been and from whatever source they may have flowed, they shall be wiped away. Believer, think over your life, over your sad experiences in life, and rejoice in the assurance that all your tears shall be wiped away. Let your tears too on this occasion be few. Yours need not be the tears of despair either for yourselves or for the departed. Not for the latter, for her tears are wiped away. Not for the former, for yours *shall* be wiped away, if you persevere in the faith unto the end.

Let it be emphasized, and that strongly, that God shall wipe away our tears. It will be His great delight to do this. It will be to His everlasting glory. It shall make our bliss complete. It shall brand the arch-deceiver with everlasting contempt as the cause of all man's woes. It shall infinitely magnify the grace of God in rescuing man from the rule and cursedness and misery of Satan. God shall wipe away all tears because He will remove the cause, the occasions and the accompaniments of tears.

“There shall be no more death.” Neither shall there be death in fact or in anticipation. The day thou eatest

thereof thou shalt surely die. O woful day! Sin is death. Here is the one source of all tears. But over in that new country seen by the revelator, whither you now are looking with the eye of faith, sin does not come. At death it is separated wholly from the believing soul. And when the body comes forth after going through the cleansing process of decay and resurrection, under the eye of God it shall be free from sin and death (1 Cor. 15). Sin and death shall be cast into hell with all else which comes from them. Neither shall there be sorrow or crying nor pain. How then can there be longer tears in that glorious home? "Former things are passed away." Sin, sickness, death, sighing, sorrowing, crying, those were the former things. They have passed away. The world was full of them. Heaven has none of them.

Upon these blessed realities and facts you should look and turn away from the bitter and sad realities and facts of this lower world more and more. When you think of the departed, take your stand upon the heights of faith and behold her with the heavenly company where God is dwelling with His people and where they, because of His presence, are perfectly happy. God has wiped all tears from her eyes. The bodies of mother and child shall lie together in the tomb until the final awakening, their souls are now together with their God awaiting the resurrection morn, Be it even so. Amen.

BIBLICAL RESEARCH NOTES.

BY PROF. GEO. H. SCHODDE, PH. D., COLUMBUS, O.

BIBLE TEXT AND BIBLE TRANSLATIONS.—The Bible has been the object of detailed and searching investigation in the last decades as never before. What has been the sum and substance of the results in the two important fields

of Bible Text and Bible Versions is given in a masterly and practically complete manner in a large octavo volume of 240 pages, published by Hinrichs, of Leipzig, and entitled "*Urtext und Uebersetzungen der Bibel*" (3 marks). It is a reprint from the second and third volumes of the new (third) edition of the greatest of German theological Cyclopædias, that of Herzog. The book is a collection of contributions from the leading living authorities in this department of research, the editorial work and quite a number of the separate articles being the product of the prolific pen of Professor Nestle, the Syriac scholar of Ulm. The discussion of the Old Testament text is a revision of Dillmann's article in the second edition of Herzog, while Tischendorf's extensive article on the New Testament has been revised down to date by von Gebhardt. The Bible translations are fully discussed in the following order: Greek, Latin, German, Egyptian, Ethiopic, Arabic, Armenian, English, Finnish, Georgian, Hebrew, Jewish, Celtic, Lithuanian, Magyar, Modern Greek, Netherland, Persian, Romance, Samaritan, Scandinavian, Slavic, Syriac and Mission Versions. Scholars from Germany, France, Hungary and Norway have cooperated in the preparation of this collection of detail researches, specialists of recognized reputation having been chosen for each article. The discussion of principles, statement of facts, and particularly the literature of each subject is given with full completeness. The section treating of English Bible translations was prepared by the well known Leipzig American, Professor Gregory, who, among other things, makes the characteristic remark, that the Revised Version is gaining ground more rapidly than the King James Version did in its day and generation. The significance and great value of this work lies in the fact that it gives in a comprehensive way the leading results of the scholarly research of our times in the entire domain of Biblical text and Bible translations, and furnishes the stu-

dent with the data and guidance for still further investigation. It would be hard to find a book in any field of research that offers a greater abundance of reliable and valuable information, properly arranged, to the square inch, than is done here. It is an exceptionally good help and reference book for Bible students.

A DEFENSE OF MOSES. — While the attacks made by conservative scholars on the positions maintained by the radical school of Old Testament and Biblical criticism have been increasing in number and in determination in recent years, the attempts to supplant the critical scheme by a better and more conservative theory along truly scientific lines have been comparatively few. The most ambitious work of this kind, and in many respects a very satisfactory effort, has just been published in Germany, in a set of three volumes aiming to demonstrate that the Mosaic authorship of the Pentateuch is a thesis demanded by true historical and critical principles. The author is Pastor Eduard Rupprecht, who sent out the first of these three volumes about two years ago. The series is entitled "*Des Raetsels Loesung.*" The first volume, 1895, pp. VIII. 278, price 3.60 marks, published by Bertelsmann, in Gütersloh, is devoted especially to the examination of the views of Christ and the New Testament with reference to both the authorship and the historical character of the Pentateuch. The volume appeals to the Christian's faith in the divine character of Jesus and the revealed contents of the New Testament writings. Volumes II and III are of a different character, being devoted to the demonstration of the thesis that scientific research demands the acceptance of the Mosaic authorship of the first five books of the Old Testament. The first of these two volumes, 1896, pp. XXIII. 408, 5 marks, analyzes the post-Mosaic books of the Old Testa-

ment to show that these all presuppose that Moses wrote the Pentateuch; while the last volume, pp. IV. 458, 5 marks, is devoted to an examination of the Pentateuch itself, purposing to demonstrate that these can be scientifically interpreted only on this same presupposition. While it is true that on many points the author has here utilized the older arguments of Hengstenberg, Keil, and others, and the more recent researches of Green, Bissel, the essays of the *Lex Mosaiica*, etc., the work itself is also characterized by originality and new lines of arguments. It is actually a learned work of merit from which friend and foe can both learn. It is a notable specimen of Biblical literature especially as it is the first attempt on a grander scale to substitute for the more negative work of attacking the critical views a positive literary and religious scheme, of a scientific character, based on a full acceptance of the Old Testament Scriptures as the revealed Word of God.

ATTACK ON CRITICISM. — The well-known Munich Orientalist, Professor Dr. Fritz Hommel, has published in both German and English a work in which, largely on archaeological grounds, he attacks the teachings of modern Old Testament criticism. The line of attack is largely on the basis of the Hebrew proper names, in which lie embedded the oldest Hebrew traditions and which form a history *in unce* of the religious development in Israel. Hommel continues the work begun by Nestle in his volume "Die israelitischen Eigennamen nach ihrer religionsgeschichtlichen Bedeutung," published twenty-one years ago. Nestle had reached the conclusion that the proper names of the Old Testament distribute themselves into three groups, corresponding to three stages in the religious development of the peoples, the first and earliest group in which the name *El* in its compounds rules supreme; then a second period

in which beside the name *El* also the name *Jahve* prevails; this period running from Joshua to Solomon, during which, however, also the Canaanitish name of *Baal* begins to effect an entrance in Israel's proper names; and, thirdly and finally, the period of the Kings, during which almost entirely the name of *Jahve* (*Jr, Jahv, Jah*) prevails, indicating the victory of Jehovah over *Baal*. Hommel further agrees with Nestle in the interpretation of the equivalents of *El*, namely *Abi* (my Father), *Ammi* (my Uncle), etc. In fact he thinks that Nestle's attempt could have been regarded as a solution of the Pentateuchal *crux*, had not Wellhausen in reply claimed that the proper names of the Proit Codex had been "doctored" to suit later conceptions of early Israelitish history. Hommel's book is intended chiefly to show that Nestle's proper name theory as the index of Israel's religious development is correct notwithstanding Wellhausen's objections by demonstrating from extra-Old Testament evidences, chiefly contemporaneous cuneiform inscriptions, that, e. g. already in Abraham's day these characteristic names of the Pentateuch were extensively in use among a portion of the Semitic peoples of Western Asia, so that Wellhausen's theory of a later "doctoring" can not be correct. The book is accordingly an appeal to archæology against the Wellhausen scheme of early Old Testament history. In addition Hommel, by an abundance of inscription evidences, seeks to strengthen the conservative estimate of the historical character and reliability of the early records of the Old Testament. He declares that monuments speak so clear a language that he already sees the beginning of the times when the so-called modern criticism will be discarded as antiquated rubbish. The title of the German book is "Die altisraelitische Ueberlieferung in inschriftlicher Beleuchtung, ein Einspruch gegen die Aufstellungen der modernen Pentateuchkritik." Munich, G. Franz, pp. 356. The title of the English translation is "The Ancient Hebrew Tradi-

tion as illustrated by the Monuments. A Protest against the Assertion of the Modern Critics of the Pentateuch."

TOMBS OF JEWISH KINGS. — Clermont-Ganneau, at a recent convention of the Academy of Inscriptions and Belles-Lettres, in Paris, read a voluminous paper on the probable burial places of David and of the Jewish kings. This interesting problem of Jewish history and of Hebrew archæology, notwithstanding many and repeated researches and discussions, has not yet been satisfactorily solved. The speaker declared that it was impossible any longer to accept the views so decidedly defended by de Sancy, according to which the royal necropolis was to be found in the Kohurel-Moluh, north of Jerusalem. This unique memorial, which is built in Græco-Roman style, is probably that of Queen Helene of Abadiene and has no connection whatever with the Jewish kings. This grave and its monument has been presented to the French government by a wealthy private individual and the speaker expressed his regrets that the government thereby has practically sanctioned a gross historical heresy. On this memorial is now inscribed the words "The Graves of the Jewish Kings," and the speaker declared it to be the duty of Academy to take steps that this be changed. Then came a number of detail investigations, especially close studies of a subterranean aqueduct of 500 metres in length, which, as appears from a Hebrew inscription in Phœnician characters found at its mouth, had been made in the rocks beneath the Ophel hill at the time of King Zachias, and Clermont-Ganneau concluded from these data that the kings' graves must have been found in or near this aqueduct. This aqueduct, which really is an actual tunnel, in its southern parts makes a large angle of about 45 degrees, the reasons for which have hitherto not yet been apparent. The speaker aims to prove that this devi-

ation from the straight course was necessary in order to avoid the royal graves that were found in this hill. If this is correct, then it is easily possible to determine with exactness the ground that would have to be investigated in order to expose to view the hidden entrance to the royal necropolis in which the bodies of David, of Solomon, and of the most of their successors were deposited. Contrary to the views hitherto prevailing, this entrance is not to be sought for in some grand and monumental gate or door, but in a modest well-like opening, in harmony with the examples as seen in Egyptian and Phœnician graves. This is clearly demonstrated by a passage in Josephus, the meaning of which has hitherto been dark. Dr. Bliss, in accordance with these views of Clermont-Ganneau, which had been outlined before, had already made some diggings, but without any satisfactory results. The French savant is of the opinion that Bliss' excavations had been conducted in an incorrect way, approaching the angle from without and not from within, and urges that work should again be resumed. The Academy has taken great interest in this problem, and has appointed a committee of prominent savants, consisting of Maspero, Prager, Oppert, Dieulafoy, Marquis of Vogue and the author of the new theory, to offer proposals to the Academy for further work in this direction.

NEW FINDS.—It has been the good fortune of Mrs. Lewis, who with her twin sister, Miss Gibson, discovered the famous Syriac Gospel manuscript in the St. Catharine cloister on Mt. Sinai, to make a new find in the line of Biblical literature. During the present spring she with her sister has made a fourth trip to the Orient and in Jerusalem bought a number of Hebrew manuscripts, and among these a sheet from the original Hebrew text of the book of Sirach, commonly called Ecclesiasticus. For nearly 2000 years the

original text of this apocryphal book had been lost with the exception of some forty citations found in various portions of the Talmud. Only the Greek translation, made by the grandson of the author in the 38th year of Euergetes, i. e. 132 B. C., was extant. Unfortunately all of the existing manuscripts of the Greek text, of which some twenty are known to scholars, represent one and the same recension, in which at an early age two leaves or sheets had been by some misfortune transposed. In addition to the Greek text a Syriac version has been known since the sixteenth century. The newly found Hebrew fragment consists of one paper sheet of the size of $7\frac{1}{2}$ inches square, and written in two columns, and, from the first and rather meagre report made in the "Academy" of May 16 is evidently not merely a collection of Talmudic extracts, but a connected fragment. Dr. S. Schlechter, Lector of Talmudic Hebrew in the University of Cambridge, has deciphered the contents of the sheet and expects to publish his results. Professor Nestle, of Ulm, has in the Munich "Allgemeine Zeitung" added a number of interesting details. He discusses among other points also the passage Eccl. 23, 15 (20). There we read: "We are all accustomed to upbraid." In the Syriac translation of Ecclesiasticus, exactly the same terms that are found in the Syriac translation of Matthew for the original "useless word." From this Nestle concludes that the meaning of the latter two Greek words must be the same as the two in the first case, i. e. words of upbraiding.

THE NUMBER OF PAUL'S LETTERS TO THE CORINTHIANS.—How many letters did Paul write to the Corinthians—two, or three, or even four? All three views have had their defenders in our day, some claiming that a first letter written earlier than the first letter of the two in the New Testament canon has been lost, and others claiming

that a letter between these two has been lost. The whole question is discussed in the "Neue Kirchliche Zeitschrift," No. 12, by Consistory Councillor Kühn and a vigorous defense is made of the traditional view that there were but two letters written and these are the two in our New Testament collection. The writer, closely following the line of argument adopted by Zahn in his researches on the New Testament canon, emphasizes the fact that the apostolic authorship of a book was the condition of its acceptance by the congregation, and demonstrates the inherent improbability, amounting practically to an impossibility, that a letter sent officially by an apostle to a congregation should have been lost. An examination of the passage generally supposed to favor the theory of such a loss shows that this antecedent probability is correct. 1 Cor. 5, 9, 10 can be used for this purpose only by a mistranslation. In verse 9 the Apostle gives an injunction which could possibly be extended too far in its application, and this is prevented by the addition of verse 10. In the Epistolary style of the ancients he adds the word *ἔγραψα* instead of *γράφων*. The reference is thus not to another but to the present letter, which is the true significance also of the article before the word "letter." It is also incorrect to think that the Apostle Paul made a journey or wrote a letter to the Corinthians between the first and second canonical letter. He indeed 2 Cor. 12, 14 shows that three times he had intended to go to Corinth, but he managed to get there only twice. The passage urged in favor of a lost letter between the two canonical epistles is 2 Cor. 2, 3; but here the word "wrote," fairly interpreted, means nothing more than it did in the verse cited above, the reference being to the second letter now in the hands of the Corinthians. It is true that the second Epistle shows a different state of affairs in Corinth from that presupposed by the first; but we know that Paul had sent as his representative his pupil Timothy, and it was

from him that he had learned of the change and accordingly prepared his second letter from a different point of view. A letter between the two is not at all necessary to explain the difference between the historical background of the two canonical Epistles. Kühn makes good use of his arguments for both isagogical and exegetical purposes in connection with the two Corinthian letters.

LESSON FOR CRITICS.

Reference has frequently been made in these columns to the object lesson furnished to ultra critical theologians by the researches of the Halle professor of philology, Dr. Frederick Blass, who in his Latin work, entitled "*Acta Apostolorum Sive Lucae ad Theophilum liber alter*" (8°. Göttingen, 12 marks) had undertaken the defence of the authenticity of the Acts along entirely new lines. His researches deal mostly with the text of the Acts, the point being this, to demonstrate on the basis of the peculiar reading of the well known *Codex D*, or *Bezae*, or *Cantabrigiensis* that there were two recensions of the text of the Acts from Luke's hands, an Eastern text and a Western text, the unrevised and older text being represented by the enigmatical readings of the Code in question. The proposition has attracted a great deal of attention, especially in England and Germany, and Blass has himself continued his discussions in the *Studien und Kritiken*, 1894, p. 86 sqq. He has again taken up the matter in the last number of the *Neue Kirchliche Zeitschrift*, of Erlangen and Leipzig, No. 9, pp. 712-729, and has applied his theory also to the Gospel of Luke, illustrating the character and genesis of the double textual character of the book by a number of instructive examples. One of the interesting features of the article, aside of the purely textual comparison, is his discussion of the *argumentum ex silentio*, on the basis of which it is often claimed that the third gospel

could not have been written by Luke, as not before 170 A. D. is his name directly attached to this book. Naturally Blass' whole argumentation is based upon the Lukean authorship of both the Gospel and the Acts; and as a philologist he shows how little value can be placed on the method of argumentation from silence, so often adopted by Biblical critics as a basis of the most extreme conclusions. He cites from the latest book of von Wilamnitz on "Aristoteles und Athen" (I, p. 99), who says:

"The writings of Aristoteles (with the exception of the recently discovered State of the Athenians) show as little as do the writings of Plato or of Isocrates or Demosthenes, any sign of their having made use of Thucydides." Blass shows that the name of the great Greek historian is actually not found in literature until mentioned by Polybius, who is also the first to mention Zenophons writings. But as Polybius did not write until 180 B. C. there is as long a period between him and the two historians he is the first to mention as there is between Luke and Irenaeus. If no mention *expresso* is made of Luke as the author of the gospel before 170 and this is to be regarded as a proof that he is not the author of these books generally credited to him, then too Thucydides and Zenophon are not the authors of the histories and the writings by universal consent claimed for them. Certainly these historians may have been cited by authors before Polybius, whose writings have been lost; but the same may have been the case with Luke, e. g. by Papias, of whom we know that he quoted Matthew and Mark by name, or in Justin's work against Marcian. Certain it is that both Justin and Papias were acquainted with the contents of the Acts.

RESEARCH ON O. T. CANON.

As is evidenced by the works of Buhl, Wildeboer and Ryle the origin of the Old Testament canon is interesting scholars of more than one nation. At the same time it is apparent from the conservative researches of Buhl, and lately again of the Swedish scholar, Erick Stave, in his "*Om Upkomsten af Gamla Testamentets*" (On the Origin of the Old Testament Canon) that the traditional view that Ezra collected the Old Testament into a canonical codex must probably be discarded as irreconcilable with historical data. Stave indeed aims to show that the entire canon was fixed before the days of Christ and from this point of view interprets the well known doubts of the Rabbinical schools of that date concerning Koheleth and other books. This calls forth the criticism of an equally conservative scholar but a greater authority in this line, Lic. Dalman, of Leipzig, who in the *Theol. Literaturblatt* of Leipzig, No. 36, takes occasion to correct some current errors in this respect, especially the expressions of the Rabbis about "a book defiling", and "hiding a book", the former of which is generally accepted as intended to designate a book as canonical, and the latter as denying the canonicity of a book. This Dalman shows to be a mistake, and a theory of the formation of the Old Testament canon based on this interpretation is incorrect. The object which the Rabbis had in view in declaring that certain biblical books "defiled the hands" was to prevent that these books to all of which the predicate "holy" was commonly given, but which did not *legally* belong to them, should be put on the same level with things that were holy in accordance with legal ideas and phraseology or to be brought into connection with such legally holy things and thus contaminate them. When it was said of a book that it did not "defile" nothing was meant except that in this legal sense it was not entitled to the term "holy", and nothing was stated as to the authority of the book otherwise. On

the other hand "hiding a book" always presupposed the holy character of the writing, and designated its withdrawal from usage on account of the offence that might result, and in this connection the prophetic character of the book need not be called into question or doubted.

Again the current opinion that the acceptance of the Greek books by the Alexandrian Jews as canonical in addition to the Hebrew Codex of the Palestine brethren is to be explained on the basis of a laxer idea of inspiration prevailing at Alexandria is without foundation. Philo's use of the Old Testament furnishes no proof for this claim, while the way in which the Greek translators of Esther and Daniel went to work speaks against it. The real reason why the so-called Apocrypha were excluded from the Hebrew Canon is not this that the Synagogue was not a faithful exponent of the Scriptural development exhibited in these books; for this could not explain why the Son of Sirach and Judith were excluded at Koheleth and Esther received as canonical. Rather must he connect the reception or non-reception with the fact of a complete collection of existing books for the history and origin of the Jewish congregation that found its centre in the second temple. With Ezra and Nehemiah the time of origins ceased. All books regarded as older were renewed, and that too without making any selection or choice, as no other books of that older period than those found in our Canon were extant down to the age of Christ, whatever was regarded as later was excluded. Hence Daniel, Koheleth, Song of Songs, were included in the Old Testament Canon and the Son of Sirach, Judith, the Maccabees were excluded. _____

GERMAN ORIENTAL SOCIETY.

The fiftieth jubilee of the German Oriental Society and its famous periodical, the *Zeitschrift*, really deserve more than a passing notice at the hands of the friends of Biblical

lore. The latest *heft* is the first in the fiftieth volume, and the one just preceding it contained the addresses of Professor Praetorius on the history of this society and its excellent work in Oriental Biblical literature. For many years it was the only organization of any strength that made a specialty of these departments and Biblical research is much indebted to its enterprise and liberality. Especially is this the case for the first twenty or thirty volumes of the series of the *Zeitschrift*, which contain a great deal more of valuable material for Bible students than the later volumes. This is the case because through the *Zeitschrift* of Stade, the journal of Assyriology and others the Biblical department has been to a great degree separated from the Oriental and is cultivated in its own periodicals. Thus the first *heft* of the fiftieth volume contains not a single article in the Semitic department, all the discussions, with the exception of an announcement of a book of Revant being Indo-European. But more indirectly the Biblical science of the day is reaping the benefits from the Society and its journals. The high methods and manner of Oriental research there taught and illustrated have shown Bible students how along true historical and philological lines, to pursue their Biblical researches. In this respect the German Society has really been the teacher of the world.