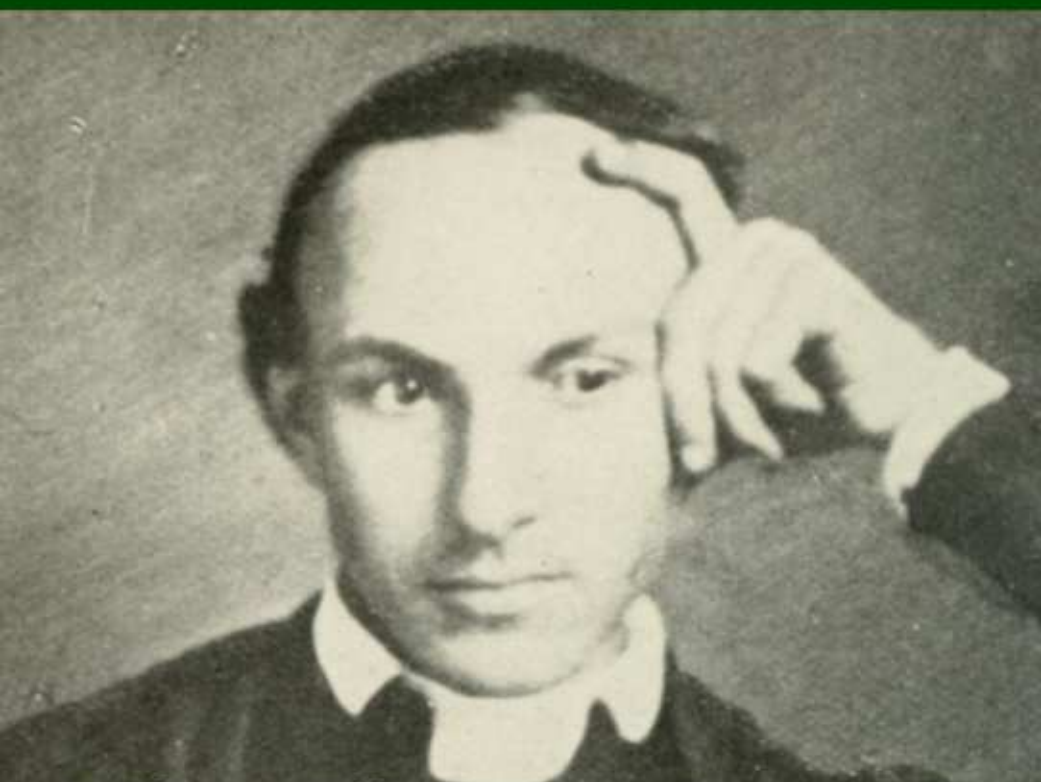


Matthias Loy, editor

**The Columbus Theological
Magazine, Volume 28**



LutheranLibrary.org ● ctm-v28

"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.

The Lutheran Library Publishing Ministry finds, restores and republishes good, readable books from Lutheran authors and those of other sound Christian traditions. All titles are available at little to no cost in proofread and freshly typeset editions. Many free e-books are available at our website LutheranLibrary.org. Please enjoy this book and let others know about this completely volunteer service to God's people. May the Lord bless you and bring you peace.

COLUMBUS THEOLOGICAL MAGAZINE

A BI-MONTHLY JOURNAL
DEVOTED TO THE INTER-
ESTS OF THE EVANGELI-
CAL LUTHERAN CHURCH.

Edited by Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.

VOL. XXVIII JANUARY, 1908

No. 1

CONTENTS

	PAGE
The Christology of the Old Testament. By PROF. F. W. STELLHORN, D. D.....	1
On the Interpretation of 1 Pet. 3, 19-20. By PROF. GEORGE H. SCHODDE, PH. D.....	12
Communion Under One Kind. By REV. WALTER E. TRESSEL, A. M.	19
The Scriptures Witness on Its Own Behalf. By REV. C. B. GORPES, A. M.....	26
Memorial Sermon. By REV. S. SCHILLINGER.....	42
Notes. By G. H. S.....	55
Index to Ohio Synod Periodicals, Minutes, Etc. By REV. A. BECK	57

LUTHERAN BOOK CONCERN
55-57-59 EAST MAIN STREET, COLUMBUS, OHIO

The Lutheran Commentary.

By Scholars of the Lutheran Church in the United States under the editorial charge of Dr. H. E. Jacobs. This is a very valuable work and especially adapted to the wants of Pastors and Sunday-school Teachers.

Six Volumes in Full Cloth Binding, \$9.00

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

AN OFFER

Until sold out we will sell Dr. Stelhorn's Commentary on the Acts of the Apostles for \$1.00.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

"The Church of God, which He hath purchased with His Blood." Acts 20. 38.

THE CHRISTIAN CHURCH IN ITS FOUNDATION, ESSENCE, APPEARANCE AND WORK.

By PROF. M. LOY, D. D.

Prompted by the purest motive, the desire to serve his master by being helpful to his fellow-laborers, fully conscious that the unscriptural views on the subject endanger the soul and should be exposed, and confident "that the King will accompany it with His blessing," the author wrote and published this work.

"This work is notable for its comprehensive and yet simple analysis of its subject, and for its earnest devotion to the practical topics and problems that spring out of the Church life at every point."—*Lutheran Church Review*.

"The work is carefully prepared and well written."—*Lutheran Observer*.

The book contains 364 pages and sells for \$1.00.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

MODEL SERMONS SERMONS ON THE GOSPELS FOR THE CHURCH YEAR

These sermons are first scriptural then logical; noted for their simplicity in style and depth of thought, in full harmony with the confessions of the Lutheran Church. Preachers need these sermons as models, teachers will want them to use in the public service in the absence of the pastor, parents will find them to be just what they need in the home service on Sunday, and any Christian, young or old, will find in them the Manna which came down from heaven by which his soul is nourished unto eternal life.

Price, plain cloth, \$1.75; half leather, \$2.25; half morocco, \$3.25.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXVIII.

FEBRUARY, 1908.

No. 1.

THE CHRISTOLOGY OF THE OLD TESTAMENT.

BY PROF. F. W. STELLHORN, D. D., COLUMBUS, OHIO.

*A Summary of Lectures delivered at Rye Beach,
published at the request of the Association.*

VII.

ISAIAH, LIII (LII, 13-LIII, 12.)

In this section "the servant of the Lord," of the God of salvation, *ebed Jahveh*, is spoken of. This is a term or name that repeatedly occurs in the preceding chapters. It is the principal and foremost idea of the second part of the prophecies of Isaiah, chs. 40-66. This term, however, is used in a varying sense, in a wider, stricter, and strictest sense. This must well be observed if the passages where it occurs are to be properly understood. In the wider sense the servant of the Lord is the *whole* people of Israel as the Old Testament people of the covenant; in the narrower sense the *pious members* of this people are meant, those that not only externally but also internally belong to the people of God; and in the narrowest sense this term denotes *the Messiah* as the crown of Israel, in whom its office and mission has been completely and perfectly fulfilled, namely, to be the bearer and mediator of God's saving revelation for the human race. *Delitzsch* expresses it very aptly when he says: "The idea *ebed Jahveh* (servant of the Lord) is, to express it in a popular way, a pyramid. The nethermost basis is the entire people of Israel; the central section is that Israel which is Israel not only according to the flesh but also according to the spirit; the summit is the person of the

Vol. XXVIII. 1.

Mediator of salvation who was to have his origin in Israel. He is, in the first place, the center in the circle of the kingdom of promise: the second David; in the second place, the center in the circle of the people of salvation: the true Israel; in the third place, the center in the circle of mankind: the second Adam. In these prophecies, chapters 40-66, the knowledge of salvation is in its second stage. The mission of Israel to be the servant of God, having its root in the election and call of Jahveh and manifesting itself in a conduct and activity in conformity with the calling, is concentrated in him, the one, as in its ripest fruit. The gracious purpose of God, extending over the human race, which was the ruling motive in the election of Israel, is being realized through him. Whilst through the conqueror of nations judgments are executed over the gentiles that manifest the vanity of idolatry, the servant of Jahveh brings them in a peaceful way the highest of all blessings." (In comments on Is. XLII. 1.) The term "servant of Jahveh" hence must be understood in accordance with the context in which it is found. The *entire people* of Israel, which as such did not correspond to its ideal and purpose, is manifestly meant ch. 42, 18 sqq.: "Hear, ye deaf; and look, ye blind, that ye may see. Who is blind but my servant? or deaf, as my messenger that I send? who is blind as he that is at peace with me, and blind as Jahveh's servant? Thou seest many things, but thou observest not; his ears are open, but he heareth not." "In four members the paradox truth is expressed that the very people of God's election have the least sense for his revelation." (*v. Orelli.*) And thus it also was at the time of the New Testament. Christ had to declare: "I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the sons of the kingdom shall be cast forth into the outer darkness" (Matt. 8, 11. 12). And Acts 13, 44-46 we read: "And the next Sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the

things which were spoken by Paul, and blasphemed. And Paul and Barnabas spoke out boldly and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." *The kernel and heart of Israel*, the *pious* members of the people, are called the servant of Jahveh Isa. 41, 8 sqq.: "But thou, Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend . . . fear thou not, I am with thee; be not discouraged, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," etc. The same is the case 44, 1 sqq: 21 sq. But the *Messiah*, as the crown and head of Israel, is meant, 42, 1 sqq.: "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles. He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law. . . I, Jahveh, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Here evidently a person, an individual, is meant, being in the last verse clearly distinguished from the people of Israel as well as from the Gentiles. The same is the case 49, 1-13, where in verses 5, 6, 8 we find the same distinction made; in verse 3 he is called Israel because he perfectly and completely fulfills the mission of the people of the covenant. Also 50, 4 sqq., belongs here.

This latter signification of the term "servant of Jahveh" is also the one to be found in that section of the prophecies of Isaiah that we will now proceed to consider in detail, 52, 13-53, 12. *Orelli* sums up the contents of this section in these words: "The exaltation of the servant of God after deepest humiliation." The theme is stated in 52, 13-15; the two parts are found in 53, 1-6: "the servant's

humbleness and its cause," and in verses 7-12: "his maltreatment by man and his exaltation by the Lord." "Every word here is written as if under the cross on Golgotha," says *Delitzsch*. This section is, so to say, the Gospel in the Gospel of the Old Testament. *Oehler* says: "The prophetic intuition in these sermons ascends, in a manner, by degrees from the foundation wall of a cathedral comprising a large area, up to the top towering in dizzy height, on which the cross has been planted; and the nearer it comes to the top the more clearly appear to it the outlines of the cross planted upon it; and when it arrives at the top it rests, for it has reached what it desired when it ascended the first steps of the temple tower." *Delitzsch* is certainly right when he calls this picture a striking one. And he just as aptly adds: "Here in the middle of the book of consolation" (chapters 40-66) "the idea of the servant of Jahveh is found at the highest point of its ascending gradation. It has arrived at its destination: the idea of the Messiah sunk into the idea of the people as the servant of Jahveh, has ascended out of the depths of this idea in grand metamorphosis. In itself already there results from this coalescence the element foreign to the older picture of the Messiah, namely, that of the *unio mystica capitis et corporis* (the mystical union of the head and the body): Israel is the body, and he the head towering above it. Another essential element, by which already before, ch. 53, we saw the picture of the Messiah enriched, is the *munus triplex* (the threefold office). The picture of the Messiah also in chs. 7-12 still onesidedly is that of a *king*. But the servant of Jahveh according to chs. 42, 49, 50 is, in the first place, a *prophet*, and, as the promulgator of a new *thora*, as the mediator of a new covenant, a second Moses; but at the conclusion of his career he receives the homage of kings, and between these events lies, as ch. 53 reveals, his self-sacrifice, on the basis of which he then rules in the world beyond, a *priest* after the order of Melchizedek, that is, a priest and at the same time a victorious ruler. Proceeding from this there are added to the picture of the Messiah the essential elements of the *status*

duplex and the *satisfactio vicaria*. David indeed, has become also the type of both states of his antitype, attaining the throne through suffering; but where in the directly Messianic prophecy up to here could we find the feature of death-suffering of the *Ecce homo*? But the servant of Jahveh goes through ignominy to glory and through death to life: he conquers by succumbing, he rules after being made a servant, he lives after being put to death, he completes his work after he seems to be extirpated. His glory shines upon the black ground of deepest humiliation, for the representation of which the descriptions of suffering found in the Psalms and in the book of Job have furnished the deep dark colors. And this his suffering is not only the suffering of a confessor or a martyr, as is that of the *ecclesia pressa*, but a vicarious, an atoning suffering, a sacrifice for sin, which was not the case with the sufferings of those men, as also the suffering of the church of him who has appeared and has been exalted, though according to Col. 1, 24 having the most intimate relation to his sufferings, is not an atoning one. Again and again our ch. 53 returns to this mediatorial suffering and does not get tired of repeating it. *Spiritus sanctus*, Brentius says, *non delectatur inani βαττολογία et tamen quum in hoc cap. videatur βαττολόγος καὶ ταυτολόγος esse, dubium non est, quin tractet rem cognitu maxime necessariam* (The Holy Spirit does not delight in an empty babbling, and still when in this chapter he seems to be a babbler and saying the same thing over and over again, there is no doubt that he treats of a matter that is most necessary to know). The banner of the cross is here erected. Faith penetrating to the understanding of prophecy from here on does not simply wait for the Lion of the tribe of Judah, but also for the Lamb of God that beareth the sins of the world. And in prophecy itself the effect of this gigantic progress shows itself. Now Zechariah does no more prophesy concerning the Messiah simply as king: he does not only rule on his throne, but is also a priest on his throne; the office and dignity of a king and a priest, peaceably united, in him joins hands. And according to

Zech., chs. 12 and 13, he is the good divine Shepherd, whom his people pierces, but not without the realization of God's counsel thereby, and for whose return it will afterwards long with bitter weeping and lamentation."

Thus, then, we have in this precious section of the Old Testament Scriptures the whole doctrine of the person and the work of Christ, so to say, in a nutshell. And now, having had a survey of the whole contents, let us look at some of the more important details.

52, 13-15 contains the theme or subject of the section: the glorious exaltation of the Servant of Jahveh after deepest humiliation. Verse 13a shows the way to this exaltation, "dealing wisely" and in consequence having blessed success; verse 13b depicts the exaltation itself in its ascending scale. Verses 14 and 15 form a period in which deepest humiliation and miraculous exaltation are contrasted: "like as — so." "Kings shall shut their mouths at him (or, because of him)": on account of astonishment.

53, 1: "Who has believed our message (or, that which we have heard)": Those that say this cannot be the gentiles; for they are the very persons of whom the preceding verse says that they have seen and heard with astonishment the wonderful things which they had never heard of before. They must be the same who afterwards speak of themselves, the members of the Old Testament people of God that had not believed the promises concerning the Messiah and his own preaching, and had not recognized the power of the Lord, "the arm of Jahveh," that revealed itself in sending him, and hence by his humility had permitted itself to be led to despise and reject him: The prophet here, as so often, includes himself, to show that the people as a whole, the great majority acted thus.

V. 2 reminds us of 11, 1. "He grew up before him:" before the Lord, whose counsel and decree of salvation thus began to be realized, and whose provident and guiding eye rested upon his Servant (comp. Gen., 17, 18.) "As a root out of a dry ground": the humiliation of Christ was augmented by the humble state and condition of the people to

whom he belonged as to his human nature: he was a humble member of a humble people.

V. 4: literally: "*Our sicknesses*" (all the consequences of our sin) "*he hath borne*" (taken upon himself and taken away by atoning for them as our representative and substitute), "*and our pains*" (the punishment of our trespasses) "*he hath carried them*" (as a heavy burden, as shown by his agony in the garden and his painful exclamation on the cross). "*Stricken*" with a grievous, disgraceful disease, for example leprosy, referring to the painful and shameful death on the cross, which seemed to show that he suffered justly, being a criminal even in the sight of God.

V. 5: "But he:" or, and yet he. "Wounded" unto death, literally, "pierced." "Bruised": crushed. "Stronger expressions to indicate a violent death, full of torments, language did not furnish. . . . Not his own, but our trespasses and guilt which he had taken upon himself, to atone for them in our stead, were the mediate causes that he had to suffer such a cruel and excruciating death." (*De-litzsch.*) God was the one who had him suffer thus in order to deliver us from the consequences of our sin and to procure for us life and salvation notwithstanding his holiness and righteousness that demanded the full penalty of our transgressions. "The chastisement of our peace": the punishment for our sins that had to be borne in order to bring about our peace with God who, on account of his holiness and righteousness, cannot be at peace, in loving communion, with sinners as long as their sins have not been atoned for. "And through his stripes" (which he suffered as our substitute) "healing has come unto (for) us" (we are free from the guilt and punishment of our sins).

V. 6 teaches us why all this was necessary, why the holy and righteous one had to suffer so grievously. "Every one to his way we turned": we went ways chosen by ourselves, agreeable to our sinful nature, but displeasing to a holy and righteous God, and thus accumulating sin and guilt that had to be borne and atoned for by our substitute if we were to be saved.

V. 7: "Maltreated he was whilst he bowed humbly and did not open his mouth": he suffered willingly and patiently, and had to suffer so if he was to be our redeemer; his passive obedience had to be an active one at the same time, if it was to be vicarious and meritorious. A forced and unwilling suffering and death could never have been imputed to us as a payment for our sins.

V. 8: "Out of oppression and judgment he hath been taken away," namely, out of life. The latter, the putting him to death, followed the former; oppression and condemnation did not satisfy his enemies, they were content only with his death. The following words *Delitzsch* translates in this way: *Und seiner Zeitgenossen wer bedachte dies; 'Hinweggerissen ward er ans dem Lande der Lebendigen, indem ob des Freveltuns meines Volkes ihn Ahndung traf?'*" This is in general accord with the rendering of the American Revision, which reads: "And as for his generation" (his cotemporaries), "who considered that he was cast off out of the land of the living for the transgression of my people to whom the stroke was due?" As to the difference of construction and consequent translation of the last words we think that that of *Delitzsch* is preferable, because more natural and simple. In accordance with it the English rendering would be: "(Because) for the transgression of my people the stroke" (the punishment) "came to (or, upon) him." *Orelli* translates: "*Und unter seinen Zeitgenossen wen bekuemmerte es? Denn abgeschnitten ward er aus der Lebendigan Land; wegen der Suende meines Volkes wurde es zu Tode gepeinigt.*" That is: "And among (or, with) his cotemporaries, who concerned himself about it? For he was cast off out of the land of the living; for the sins of my people he was tortured to death." *Orelli's* translation of the first part seems to us simpler and hence preferable; the difference between him and *Delitzsch* as to the concluding words is owing to a conjectural emendation of the Hebrew text, which *Orelli* approves of, though in our opinion it is not at all necessary.

V. 9: "And they made his grave with the wicked, and

with a rich man in his death; although (or, because) he had done no violence, neither was any deceit in his mouth." This translation of the American Revision agrees almost throughout with that of *Delitzsch*: "*Und man wies bei Frevlern ihm sein Grab an, und bei einem Reichen war er in seinem Todeszustand, darum dass er kein Unrecht getan und nicht Trug war in seinem Munde.*" As is noticed *Delitzsch* inserts the words "*war er*" in the second clause, which would not be against Hebrew analogy, but in our opinion is not necessary; and in the second clause he prefers the rendering "because" to "although," wherein we agree with him. He explains the passage in the following way: "Understanding it thus prophecy and fulfilment entirely agree (why should we close our eyes to this?), since the Jewish rulers intended for Christ a burial just as dishonorable as that of the two malefactors (comp. Deut. 21, 22:29), but the Roman government left the corpse to Joseph the Arimathean, a rich man (Matt. 27, 5:7), who had it deposited in his own family tomb in his garden. * * * The sense is this: His grave was appointed with criminals, and with a rich man when he now really had died the death full of torments; that is, he was to lie where dead criminals lie, but when in the condition of a dead man he came to lie in a grave that was intended for the body of a rich man." So *Delitzsch* takes the original text just as it reads: עשיר in the usual sense of "rich," and not of "criminal" or "transgressor," a sense which it has in no other passage of the Scriptures, and נמתיו in the sense of "condition of death," regarding the plural as intensive (comp. Ez. 28-10). *Ferd. Philippi* (a son of the dogmatician *F. A. Philippi*) aptly remarks: "To find a resting place after death with a rich man, certainly is not a full recompense for the disgrace of having died the death of a criminal; but the honorable burial of a man who had been put to death in a dishonorable manner is nevertheless an indication that his case must be an exceptional one; it is the beginning of the exaltation that followed his death. Other translators and commentators make changes in the text as it is before us,

either giving an unusual meaning to some expressions that it contains or substituting other expressions. Even *Orelli*, conservative as he is in general, does this to some extent and thereby gets the following translation: "*Und so gab man ihm bei den Verbrechern sein Grab unde bei den Missetätern seinen Leichenhügel* (and with the criminals his mound), *weiwohl er nie Gewalt geübt und kein Betrug in sinem Munde gewessen ist.*" *Kautzsch* renders the passage thus: "*Und man gab ihm bei den Gottlosen sein Grab und bei den Uebeltätern, als er dahin starb, trotzdem dass er kein Unirecht getan und kein Trug in seinem Munde war.*" These two translate רשע "criminal," or, "evil-doer," instead of "rich (man)," and hence cannot but render לך "wiewohl," or "trotzdem" (although), instead of "because," which latter is the more usual signification of the Hebrew word. The safest way surely is to take the text as it reads and to give each word its usual signification, just as *Delitzsch* does. *Orelli* concludes his remarks by saying: "There are numerous emendations of this passage" (namely, proposed by modern critics and exegetes), "but none of them is really plausible."

V. 10. Here the American Revision gives the different translations that are possible without any change of the present text: "Yet it pleased Jahveh to bruise him; he hath put him to grief (lit., made him sick): when thou shalt make his soul an offering (or, when his soul shall make an offering for sin), he shall see his seed, he shall prolong his days, and the pleasure of Jahveh shall prosper in his hands." *Delitzsch* gives essentially the same translation: "*Und Jahveh gefiel's, ihn zu zermalmen, belegte ihn mit Krankheit, wenn einsetzen würde ein Schuldopfer seine Seele, sollte er Nachkommenschaft sehen, und das Vorhaben Jahvehs sollte durch seine Hand gedeihen.*" *Orelli*, by a small change of vocalization, obtains this rendering: "*Aber Jahveh geruhte, ihn zu zermalmen durch jene Krankheit*" (but J. was pleased to crush him by that sickness), which does not change the sense materially. "His seed" are those that in faith accept him as their Sav-

ior, the whole Christian church, which owes its existence to his vicarious sacrifice. "He shall prolong his days": he shall not remain in death, but his very death shall be the cause of his eternal reign as the King of the church militant and triumphant. "The pleasure of Jahveh" is his gracious counsel of saving the human race from sin and damnation.

V. 11: "The travail of his soul," the agony and affliction through which his soul had to pass in bearing, and atoning for, our sin, as manifested in the garden and on the cross. This is the source and cause of what follows, namely, that he "sees" and "is satisfied," that is, that he sees what will satisfy and rejoice him. What that is, the following clause states: "By his knowledge a righteous one, my servant, shall bring about righteousness for many." This is the literal translation. "His knowledge" may mean either the knowledge concerning himself, his person and his work, which he imparts to men, or, the knowledge which he himself possesses concerning God and his will and the way to salvation, which is his guide and norm in all he does and suffers, and which, of course, he again imparts to men. The latter would seem the more natural sense of the term. That he is "a righteous one" makes it possible for him to do and bring about what his office as the servant of Jahveh implies. That he himself be without sin and righteous is the first requisite of him who takes it upon himself to atone for the sins of his fellow-men and procure righteousness for them. Hence this expression, "a righteous one," is emphatically placed before "my servant." "Many"; the whole human race who are many in comparison with him, the one. Hence, not only a certain number of men are meant. "He shall bear their iniquities," and in this way obtain righteousness for them.

V. 12: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong": he will be exalted; the state of extreme humiliation shall be changed to that of greatness and power; the one that had seemed to suffer an ignominious and everlasting defeat shall

prove himself victor over all his enemies and obtain what he fought and suffered for. "Because he poured out his soul unto death, &c."; comp. Phil. 2, 9, where also the exaltation of Christ is represented as being a reward for his humiliation, which it surely is as far as his human nature, the one as to which he was humbled and exalted, is concerned. "Yet," he was not one of the transgressors; his sufferings and death were vicarious, as also was his intercession on the cross (Luke 23, 34) and still is in heaven (Rom. 8, 34).

ON THE INTERPRETATION OF 1 PET. 3, 19-20.

BY PROF. GEORGE H. SCHODDE, PH. D., COLUMBUS, OHIO.

What the Bible teaches on the subject of the descent of Christ into hell is practically contained in the two verses, I. Peter, 3, 19-20, viz: "By which also he went and preached unto the spirits in prison; which sometime were disobedient, whence once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water." Other passages are brought in when the subject is discussed, but a closer examination shows that other statements of the Scriptures supply practically nothing to this seat of doctrine and only place where the subject is discussed. Thus Rohnert, in his well-known Dogmatik, p. 306, refers in addition to Phil. 2, 10; Rom. 14, 9; I. Cor. 15, 55. Yet none of these passages have even an indirect bearing on this doctrine. The first simply declares that not only the things on the earth, but also those under the earth, shall bend their knee at the name of Jesus; the second declares that the purpose of the death and resurrection of Christ was that he should be Lord both of the dead and the living; and in the third, Paul declares that death no longer has any sting nor the grave a victory. But it is difficult to see how this supremacy over the dead has anything to do with His descent into hell, which, according to the current interpretation of the church, was only a formal act and not at all materially connected

with the work of the world's redemption. All that is here said of Christ's authority is based upon what He did before his descent and would still be true even if He had not descended. The same is true of Col. 2, 15, quoted in our catechism, and Eph. 4, 9, which at most attests the fact of Christ's descent. Others, particularly the Reformed churches, appeal to Acts 2, 27, where the American Revised Version correctly reads: Thou wilt not leave my soul *unto* Hades (not, *in* Hades), and where the simple thought is: My soul shall not be delivered over to the power of death. There is no reference here at all to the descent into hell; but as the Reformed consider this rather than I. Pet. 3, 18-19 as the *Sedes doctrinæ*, it is readily seen why they regard the descent as a stage of the humiliation and not of the exaltation of Christ, as this latter is done by the Lutheran church. Further, it is claimed by some interpreters, e. g. in Herzog's Real Encyclopædie, "Höllenfart Christi," that in Rom. 10, 6-8, particularly in v. 7, the descent into hell is presupposed as a fact; but if so the passage gives us no further data on the subject. Another passage of this sort, Acts 2, 31, is to be interpreted in the light of v. 27, of the same chapter. In our Confessionals the subject is handled only once, namely, in chapter 9. of the Formula of Concord, but in both the Epitome and the Solida Declaratio no mention of a Scriptural passage is made. The passage that has doubtless the strongest claim to being regarded as a parallel to I. Peter, 3, 19-20, is chap. 4, 6 of the same letter, which reads: "For for this cause was the Gospel preached also to them that are dead, that they might be guided according to men in the flesh, but live according to God in the spirit." Does this passage wish to say that the Gospel was actually preached to the dead while they were in this state, or does the Apostle wish to state that this was preached to certain persons while they were still alive but who were dead now at the time when this letter was written? The connection of thought and the analogy of faith speak decidedly for the latter and not for the former interpretation, although in not a few commentaries, some of

them from Lutheran authors, it is regarded almost as a self-evident matter that the former is the correct interpretation. So good and sound a Lutheran as Kliefoth, in his *Christliche Eschatologie*, of 1886, takes this position, although he develops so a fantastic scheme of the typography and chronology of the lower world in order to reconcile this with the general view of our theologians that he is compelled to go far beyond any Scriptural basis. The same is true of the peculiar view of Professor Weidner, in his interpretation of this passage in the Lutheran Commentary, who distinguishes between the descent of the soul of Christ to Hades at the time of His death (Acts 11, 22-36) and the descent of Christ, the risen God-Man, into Hades, the former as the last stage of Christ's humiliation, the second or the first of His exaltation. The "dead" in this passage he refers to the blessed dead, the Old Testament Saints, and the preaching would then be a declaration that other work of redemption had been accomplished. According to Weidner then this was not a post mortem offer of redemption to those who would not accept Christ in life. The whole connection of thought shows that Peter is here dealing with the problem that vexed and perplexed the early Christian not a little, namely, what would become of those believers who had died before Christ should return. In Thessalonica particularly, as appears from both of Paul's Epistles to that congregation, this was a troublesome problem. That this is here topmost in the mind of Peter appears also from the beginning of v. 7; and the purpose is to show that the believers now dead indeed in the past suffered death in accordance with the common fate of mankind, but that nevertheless their souls have been saved. In the recent work of Dr. Jacobs, his "Summary of Christian Faith," p. 151, he gives this explanation of the passage in question:

"This does not mean that the Gospel was preached to them since they have died, but that those now dead once heard the Gospel just as those to whom the Apostle was writing. In v. 5 there is a reference to the day of Judg-

ment when "the living and the dead" are to be judged. As this refers to a judgment of those now dead after they have been quickened, so in v. 6, "dead" means those now dead, while they lived on earth. They who had heard and believed the Gospel are chiefly in mind. The day of that deliverance is here foretold."

This leaves us the single passage I. Peter 3, 19-20. In this there are a number of minor questions that can readily trouble the interpreter and furnish the reasons why it would easily be possible to find several dozen interpretations of this old exegetical crux, such as the question as to the meaning of "by which," in its connection with "spirit" in the preceding verse, the question whether any special meaning is to be attached to the word "prison," as distinct from hell in general, and the like; but the central problem will always remained, what was the object of Christ's preaching when He made this descent? What is the omitted object of the verb *κηρύσσειν*? It occurs dozens of times in the first three Gospels—but singularly not in John—with an object, and this object is constantly some phase of the Kingdom of God and always in the sense that this gospel of the Kingdom under the condition of repentance is offered to men for acceptance. Cf. for the passages Cremer, *Wörterbuch der N. T. Graecitæet, sub verbo*. For us the greater interest attaches itself to those cases where the object of this verb is to be supplied, and these passages are the following: Matth. 4, 17; 10, 7; 11, 1; Mark 1, 38-39; 3, 14; 16, 20; Luke 4, 44; Rom. 10, 14-15; 1 Cor. 9, 27; 15, 11. The connection in which this word here occurs shows that in each and every case the omitted object of the verb is the same as that expressed in dozens of other cases, and that in each case it is, to use a term of our dogmatists, the *praedicatio salutifera* (in contrast to the *praedicatio damnatoria*) the offer of grace that is here meant. In other words, there is not a single New Testament example outside of the one under consideration, where the omitted object of the verb "preach" is the proclamation of the facts of redemption, not for the purpose of offering them for

acceptance, but to declare them for the condemnation of those to whom the principles of Christ's redemptive work are announced. Are we justified in claiming an exception here to the common use of the term "preaching" in the New Testament? We certainly are. First of all on account of the persons to whom these principles are announced. Special mention is made of the evil doers of the day of Noah, who are generally by interpreters regarded as typical of their class. But these least of all would have been the proper candidates for a post-mortem offer of redemption. If anybody deserved the condemnation that had overtaken them, it was that wicked generation who had been granted a century and more time for repentance in response to the preaching of Noah; but they had stubbornly refused, which thought is reflected in the word "disobedient," in v. 20, as expressive of their wilful resistance. Had the purpose of Christ's preaching in hell been to offer salvation to those whom it had failed to reach in life, this generation would have been the last to be cited as an example of those deserving such a last opportunity. Secondly, the principle of the analogy of faith pronounces a strong condemnation on any interpretation that would make this to mean an after death probation. For Lutherans at any rate it is a fixed truth of the Scriptures that there can be no such an offer or opportunity; as death ends all in this respect too. But it must be remembered that the value of the principle of the analogy of faith in the interpretation of a dark passage in the light of clearer truths of the Scriptures is only of a negative character. A clear passage will tell us that a dark and difficult passage dare not mean, namely, nothing contrary to the analogy of faith; but what it actually *does* mean among a possible number of correct interpretations all in harmony with the teachings of the Scriptures, must be determined by the context and other legitimate hermenetical principles and rules. James' claim that faith does not alone justify must be interpreted in harmony with Paul's clear explanation of the doctrine of justification by faith alone, but ex-

actly what James means to say within this harmony other factors than the analogy of faith must decide. The same is true here. That Christ did *not* preach in hell to offer salvation to any there — no matter in what sense we take the word hell, be this the place of the damned, or in general the abode of the dead — is absolutely demanded by the analogy of faith. But when the next step is taken and we ask what his purpose was according to the Scriptures, it is really only fair to say, *Ignoramus*, although there are not a few factors in favor of the views of our theologians, to the effect that the proclamation of the truths of salvation at such a place and under such circumstances, was the official (for this the Greek word always implies) proclamation of the absolute victory of Christ over all the forces and powers of hell; but honesty compels the concession that this is a theological speculation, for which, indeed strong probable reasons can be urged, but is not contained in the direct exegesis of the passage. In addition it can be urged for the correction of this view that while the omitted object of the verb *κηρύσσω* in the Scriptures is never the condemnation of a culprit or the proclamation of a victor, this is a use found in the classical Greek, even back to the days of Homer. In Liddell and Scott's Dictionary, p. 842, reference is made to passages in Xenophon, Plutarch and Sophocles where the word has this thought.

It is at least an open question whether the idea that Christ went down into hell must be regarded as a distinct teaching of the Lutheran Church. In the Formula of Concord, in which rather singularly, the Epitome contains more on the subject than the Solida Declaratio, the purpose is declared to have been this:

“For it is sufficient that we know that Christ descended into hell for all believers, and delivered them from the power of death and of the devil, from eternal condemnation, and even from the jaws of death. But how this occurred we should not curiously investigate, but reserve

until the other world, where not only this point, but still others will be revealed, which we here simply believe and cannot comprehend with our blind reason." (Epitome,) This same article declares that this is the teaching of Dr. Luther in his sermon at Torgau in the year 1533; but it is a well known fact that Luther at different times taught differently on the subject. The synopsis of views of interpreters in Excursus III in Weider's Commentary, p. 183 sqq. In the Second Part of the Formula of Concord there is also a warning against "troubling ourselves with sublime and acute thoughts as to how this occurred." Professor Frank, in his "Theologie der Concordienformel," 3-4, p. 429, declares that contrary to the claims of the older interpreters of this Formula, he insists that this article does not count the descent of Christ into hell as belonging to the state of exaltation, but leaves this question unanswered, as it also does the question whether Christ in His descent endured the pains of hell, whether He descended as to His soul or otherwise, if only the person of the God, man is not rest asunder, or whether He preached when He descended and to whom, or not. Nor does the Formula of Concord state, says Frank, whether Christ *declared* to those below in reference to the victory over sin, the world, the devil and death; but this document teaches that Christ descended into hell, overcome the devil, destroyed the torments of hell and took away from the devil all his power; and all this as a comfort to us. But cf. Krauth, Conservative Reformation, p. 321.

The fact that our later theologians have gone beyond this, although they do not all do so, as appears particularly from the case of Gerhard — is not proof that they went beyond the Scriptures. Indeed, the Formula of Concord evidently does not full justice to the contents of 1 Pet. 3, 19-20, and when, as is done in the typical definition of Hollaz, as quoted by Schmid, in his Dogmatik, the words are added: *ut Spiritibus malis et damnatis hominibus se victorem mortis demonstraret*, we find herein what is most

probably the correct statement of the omitted thought in the *sedes doctrinae* of this intricate passage.

For the understanding of the whole matter is it perhaps yet of interest to note that this whole subject of the descent of Christ into hell is brought in here not *ex professo* but rather incidentally, just as this is the case with the famous Kenosis passage in Philippians. The general scope and theme is the suffering of Christ for our sins and His work of redemption; and the contents of v. 20 are simply preparatory for the subject of baptism and its grace discussed in v. 21.

COMMUNION UNDER ONE KIND.

BY REV. WALTER E. TRESSEL, A. M., FREMONT, OHIO.

(*Communio Sub Una Specie.*)

3. The Latin Church claims that there is danger of profanation of the sacrament when the two elements, bread and wine, are used in the celebration of the Eucharist. In the *Catechismus Romanus* we find the following symbolic formulation of this argument: "*Primum enim maxime cavendum erat, ne sanguis Domini in terram funderetur: quod quidem facile vitari posse non videbatur, si in magna populi multitudine eum ministrare oportuisset*" (the symbol here recites the danger of pouring on the ground the blood of the Lord, especially in case of the communion of a great multitude of people.) This argument is given first place in the *Catechismus Romanus*. The Council of Constance (1415), whose decrees on this subject have, in the historical portion of this treatise, received attention, assigns, as a reason for the bread-communion, "the avoidance of certain dangers." Doubtless the danger of spilling Christ's blood was one of the dangers had in mind by the theologians who prepared the resolutions of Constance.

Roman theologians have not failed to make the most of this argument. Thomas Aquinas mentions the danger

of "spilling the wine." Rodolph, Alexander of Hales, Giovanni Perrone, do the same. The last named theologian puts first in his catalogue of reasons "the danger of spilling, especially in case of a large number of people." Ernulf wrote: "Bearded and long-haired men could hardly escape committing a great sin when they came to the Lord's Supper." Cardinal Gibbons touches on this point ("The Faith of our Fathers," p. 349): "In our larger churches, where communion is distributed every Sunday to hundreds, there would be great danger of spilling a portion of the consecrated chalice, and of thus exposing it to profanation."

Protestant theologians are familiar with the argument of (so-called) profanation. Schaff (History of the Christian Church, Vol. IV, p. 569) writes: "The withdrawal of the cup had its origin partly in considerations of expediency, but chiefly in the superstitious solicitude to guard against profanation by spilling the blood of Christ." Gerhard, the prince of dogmatists, has discussed the "*irreverentia sacramenti*" (Loci, Vol. X, p. 114, Cotta ed.) Chemnitz (*Examen Concilii Tridentini, De Communionem sub utraque Specie*) has written "*de periculo effusionis.*" Hollaz has given consideration to the argument here under discussion, and has thus formulated the papal position: "*Quo vitanda est irreverentia Sacramenti, si und guttula in barbam, vestem aut terram decideret*" (the falling of one little drop on bread, clothing or ground.)

Although Rome, both in its confessions and in the writings of its representative men, repeatedly claims to have been led by weighty reasons in issuing its fiat of cup-withdrawal (the Council of Trent said: "*gravibus et justis causis adducta*"), yet we have been unable, in the arguments so far considered, to discover anything of sufficient gravity to make necessary, still less to justify in the light of Holy Scripture, the half-communion. The present argument, the "*periculum effusionis,*" is surely not of overwhelming weight.

In the first place: We do not admit the danger of

spilling Christ's blood. Our Lutheran Church believes in the real presence of Christ's body and blood in the Holy Sacrament, declares that these heavenly elements are actually conveyed to the communicant, and that bread and wine, used in accordance with the Lord's institution and command, are the visible, tangible, earthly media, in, with, and under which such heavenly treasures are given to the participants in the Holy Communion. But the Lutheran Church rejects the Roman doctrine of "Transubstantiation," a doctrine which affirms "that at the consecrating words the substance of bread and wine ceases to be, and in their place, clothed with their accidents or properties, are the body, blood, soul, and divinity of our Lord Jesus Christ; no bread, but simply Christ's body, looking like bread, tasting like bread, nourishing the body like bread, corrupted like bread, eaten by mice like bread, conjoined with poison killing the body like poisoned bread, bearing on it the baker's mark like bread; but no bread, only body; that there is no wine, but Christ's blood, smelling like wine, red if the wine have been red, white if the wine have been white, intoxicating like wine, spilling like wine, poisoning, if mixed with poison, like poisoned wine, pronounced by chemical analysis to be wine, depositing the acids and salts like wine, but throughout no wine. The doctrine of Transubstantiation is a doctrine not only untaught in the Scriptures, but directly in conflict with their letter. It is in conflict with the analogy of faith, overthrowing logically indubitable parts of the faith; it is in conflict with the nature of a sacrament, to which are required two real elements, the real earthly as well as the real heavenly; it is in conflict with a fair parallel with Holy Baptism, in which it is not pretended by the Church of Rome that there is any transubstitution of the water; it is a doctrine utterly unknown to Christian antiquity, the demonstrable invention of ages of corruption, resisted by many of the greatest theologians even under the Papacy, and the nurse of superstition, and of the grossest idolatry; it is in conflict with the testimony of the senses, subversive of all the laws

of moral evidence, and by overstretching faith into credulity, tends to produce by reaction, universal skepticism. An acute nation which swings into Transubstantiation, may swing out of it into Atheism.*

If a drop from the consecrated chalice fall on the floor, or stain the apparel of the communicant, it is wine, and only wine, that falls; and wine, and only wine, that stains. The body and the blood of Christ are where the divine-human author of the Eucharist intended them to be, in, with, and under bread and wine given and received. Wearing apparel, wooden floor, the brussels floor-covering, are not contained within the scope of Christ's institution, command, and promise. "Take, eat," is spoken to communicants, not to senseless material objects. "Take, drink ye all of it," is addressed to communicants, not the woolen clothing or other things incapable of receiving the sacramental ordinance. We deplore the spilling of wine, but do not find in the danger of such spilling a reason why the cup should be withdrawn. A direct command of Christ cannot, thus lightly and frivolously, be set aside by any man or body of men.

Furthermore: there is danger of spilling the contents of the chalice if the officiating priest alone partake thereof. The danger is not so great; but, even though it be reduced to a minimum, the danger exists. The priest is beardless, it is true; but even with the exercise of the greatest care, it might happen that a drop of the wine would not enter the mouth of the priest, but trickle down upon his vestments, or run down the outside of the chalice and fall on the altar or on some of its vessels. Now, if this danger exists, why not withdraw the cup from the priest also? Is there not danger of profanation here according to the Romish view of profanation? Has not the profanation occurred, whether it be one communicant, or one thousand communicants, priest or layman, to whom the incident happens?

* Krauth, "Conservative Reformation," p. 623.

There is danger that a portion of the wafer attach itself to the lip of the communicant, or to the beard of the male communicant. There is danger that a crumb of the bread adhere to the finger of the priest, or fall on the floor. Where the number of communicants is so great (of this *great* number Rome speaks quite often and self-admiringly), the danger of profanation (Romishly speaking) is many times increased. Therefore, according to Rome's way of thinking and arguing, the bread too should be eliminated from the sacramental observance.

Our theologians have taken cognizance of the Latin Church's argument concerning profanation. Chemnitz (in his Examen) writes: "*Si pericula et scandala illa tanta sunt, et usque adeo necessario et absolute annexa sunt communioni calicis, ut his malis nulla alia cautione provideri possit, nisi usus Dominici calicis, fidelibus laicis prorsus eripiatur, interdicatur et prohibeatur, tota primitiva et vetus Ecclesia, sacrilegii insimulanda crit.*" (Chemnitz holds that, if such profanation as is claimed by Rome necessarily and absolutely attaches to the use of the cup, then the whole primitive and ancient church is open to the charge of sacrilege.) Proceeding with his argument in rebuttal of the Romish practice, Chemnitz rightly claims that the charges of profanation which that church puts forward react upon Christ Himself. "*Et redundabit haec contumelia in ipsum authorem Sacramenti,*" etc. Our champion maintains that the dangers spoken of can be met and provided against without sacrificing the cup. He calls attention, also, to the danger that the bread may fall to the ground. "*Nam et sacratum panem in terram posse ex-cidere, Augustinus testatur,*" calling Augustine to witness. Will the entire sacrament be taken away from the laity? he asks. He then calls attention to the frequency with which the Lord's Supper was celebrated in the early church, and to the large number of communicants. And yet these so-called dangers on which Rome lays so much stress did not cause the early church to mutilate the sacrament. The Latin church's contention on this point

Chemnitz declares to be a *πρόφασις* (a mere pretext), not *αἰτία* (a cause). Our esteemed theologian casts ridicule on the references made to bearded men. Surely all the believers in the primitive church were not beardless, he somewhat facetiously remarks. And among the apostles Peter (even Peter!) is represented as the possessor of a thick, curling beard. Chemnitz suggests that, rather than withdraw the cup from the laity, the men be advised to have their long beards cut off. And girls have not beards, he argues: why deny them the cup? In this languid, deliberate age of the church, Chemnitz cries out, we would be more prudent than the palmy ages of the church, than the fathers, martyrs, confessors, yea, than the apostles themselves!

Gerhard makes telling, striking, we might say epigrammatic, reply to Rome's argument about "*irreverentia sacramenti.*" He asserts: "*metuenda potius irreverentia Christi, si ab ejus verbo recedatur*" (rather should we fear to exhibit irreverence for Christ, by receding from His word.)

Hollaz' answer to Rome reads, "*Poculum benedictum extra usum bibitionis non est *κοινωνία* sanguinis Christi.*" (The cup of blessing is not the communion of the blood of Christ outside of its use when it is drunk, scil. by the communicant.)

The Lutheran Church retains the cup, not at all disturbed because of Rome's cry of profanation. The Lutheran Church, moreover, throws around the administration of both the bread and wine all possible safeguards, and uses greatest caution and circumspection in order not to destroy the solemnity and sacredness of the Savior's feast of love and grace. To such reverent use of the consecrated elements the Lutheran Church feels herself incited and admonished by Holy Scripture's dignified and impressive recital of the events connected with the institution and first celebration of the Lord's Supper. The institution was preceded by words of such solemn import as to leave on the minds of the disciples, and of all who, in

subsequent times have heard or read about the scenes in that upper chamber, an indelible impression. With words of thanksgiving did the blessed Lord take the bread; "likewise also the cup." With devout and beautiful deliberation was this epochal act engaged in. St. Paul's inspired utterances confirm the evangelical narratives. Lutheran communicants are exhorted to come to the Lord's table only after proper physical, mental, and spiritual preparation; to approach the altar with devotion; to receive, without nervousness or haste, from the hand of the officiating minister, the bread and the wine. The pastor is instructed to exercise all possible circumspection, so that everything may be avoided which would in any way mar the festal occasion. There the officiating pastor and the communicant observe carefully such admonitions as the church deems fit to give, there no profanation will occur. Should a drop of wine fall to the ground, this would be accidental, and not the result of carelessness or irreverence: a thing to be deplored, indeed, but not obligating the church to set aside Christ's express and plain command.

Our theological works are replete with admonitions to reverence. Nicolaus Hunnius (Glaubenslehre) urges, "dass alles ordentlich und ehrlich zugehe." Gottlieb Kaiser (Entwurf eines Systems der Pastoraltheologie) says: "Da das Abendmahl das Höchste im Cultus ist, objectiv die Erhaltung des Christenthums und subjectiv das Leben in Christus; so fordert es die möglichst grösste Würde bei der Abhaltung der Liturgen." Johann Gräffe (Die Pastoraltheologie): "Der Prediger verrichte die Austheilung des Abendmahls mit Anstand und Würde." Solomon Deyling (Institutiones Prudentiae Pastoralis, Pars. III, Cap. V, § 30) records his testimony and admonition in the following words: "*Opera danda est pastori, diligenterque prospiciendum, ne de symbolis consecratis panis et vini aliquid deficiat, vel in terram decidat*" (the pastor is to exercise pains and diligent foresight so that there be no lack in the supply of the consecrated symbols, bread and wine, and that nothing fall on the ground). Johannes Haase (Der

praktische Geistliche p. 281): "Beim Darreichen des Brots werden wir darauf zu achten haben, dass wir nicht mit unseren Fingern die Lippen der Kommunikanten berühren, aber auch die Möglichkeit ausschliessen, dass die Hostie dem vielleicht zahnlosen Munde entfalle. Viel schwieriger aber ist die richtige Darreichung des Kelches. Wir müssen so einzurichten wissen, dass die Abendmahlsgäste mit Leichtigkeit einen Schluck von dem Weine trinken können und nicht nur an ihm nippen, und dass keine Tropfen auf ihre Kleidung oder auf den Boden fallen. Bei der schlechten Gewohnheit mancher Kommunikanten, den Mund nicht ordentlich zu öffnen, sondern die Lippen über dem Rand des Kelches zu schliessen, und bei den oft über die Lippen herabhängenden Schnurrbärten, ist, ist das nicht so leicht. Mir haben dazu alles Hasten bei der Darreichung zu vermeiden, und der Kelch muss richtig geformt sein. Am geeignetsten sind immer die Kelche mit geradem Rande, während sich solche mit geschweiftem Rande meistens als ganz unbrauchbar zur Darreichung erweisen." Such quotations could indefinitely be multiplied.

Rome will continue to shout profanation! but the Lutheran Church, rating this insubstantial argument at its proper worth, or rather worthiness, will cling to God's pure Word and the practice consonant therewith, to the comfort and blessing of myriads of souls. May God preserve our church from pride and folly!

(To be continued.)

THE SCRIPTURES WITNESS ON ITS OWN BEHALF.

BY REV. C. B. GOHDES, A. M., BALTIMORE, MD.

Which? The word of erring men concerning God, or the unerring Word of God to men? The Higher Critics affirm the former; the Word of God itself affirms the latter. Which affirmation will be sustained in the court of sober judgment?

A strong argument in favor of Scripture is the impression which it makes upon men of all generations of time, of diversity of race, education, temperament and moral fiber. It is a fountain of perennial freshness, of quickening, rejuvenating power; the most reasonable history of the origin of things; the most decidedly moral force; the brightest disclosure of God as love. The heart, the nation, the family, which accepts Bible standards, thereby has entered upon indefinite, infinite progress. A psychological marvel this that the ancient book should be the most adequate supply of modern spiritual needs, and, as the guardian of truth against the aberrations of scholarship and philosophy, also of needs intellectual!

The supreme position accorded to Scripture by reason of a record completely tallying with its claims is best recognized when we institute a comparison with other ancient books. Read Plato, Plutarch, Aristotle! Go down the line of thinkers to Leibnitz, Kant and Goethe! Beautiful scintillations of strong minds these books indeed witness to, to fierce and not seldom, successful grapplings with truth as well, but they exhale a musty smell of antiquity; they are mind no longer virile and vigorous, and vital to the mass of humanity, but mind mummied and dead—mere relics of the past!

If the words of Holy Writ are flowing and flaming fountains of life, not fossils of mental geology, there must be something unique, something peculiar in its character, origin and purpose. This is the case indeed. The unique pre-eminence enjoyed by Christ as the God man, is enjoyed also by the book which is His revelation. If Christ is the Son of Man, the Bible is the book of man. A believing theologian of Germany, Koelling, first pointed out the analogous phraseology applying to Christ and the Bible. Both are called the Logos: Christ the *Λόγος ἑνσαρκος*, the incarnate word; the Bible the *Λόγος γραπτός*, the written Word. This analogy of phraseology is descriptive of an analogy of essence, the apprehension of which will

result in a proper conception of the Bible as the Word of God given by inspiration.

I. THE SCRIPTURES AT THE BAR OF CRITICISM.

Anyone who will take the trouble to compare the claims of the Bible in its own behalf with those urged by the Higher Critics, will find no fault when we class the latter as enemies of God's Word. Believing, as we do, however old-fashioned this belief may seem, that the conflict for and against Christ is an extension and reflection of the conflict between heaven and hell, we extract considerable understanding from the all but analogous history of Christ and the Word. Significant in the extreme is the similarity of expression employed concerning the Lord Himself and His revelation, the one called the incarnate, the other, the Written Word, or, to retain the original locutions: *Λόγος ἑνσαρκος*; *Λόγος γραπτός*. The official guardians and custodians of the word sat in judgment upon the incarnate Word. False witnesses were pressed into service whose conflicting testimony cleared Christ of all guilt; and when, at last, He was convicted, it was upon the testimony of His own lips that He is the Son of God. Satan, having been unable to prevent the blood-bought atonement, now shows his strategy in an effort to prevent the dissemination of the blessings of the atonement by casting doubt upon the Bible as the revelation of our thorn-crowned King. It is surely more than a mere coincidence that the gentlemen whom the devil has engaged to conduct the trial of the Bible, are like the original prosecutors of Christ, by reason of their office, custodians and guardians of the Word of God. The task to undermine the influence of Scripture once devolving upon Voltaire, Paine and Ingersoll, is now assumed by doctors of divinity occupying professional chairs and pulpits in Protestant Christendom. The trial as conducted by these men is no more fair than that in the high-priestly palace in Jerusalem. The Old Testament has been put out of court

*See R. Dieckmann; *Die Gottmenschlichkeit Jesu*, etc.

as a false witness. Its prophecies have been discredited as "vaticinia post eventum." The authenticity of almost every book has been denied. The only original feature conceded to the books of Moses was the decalogue,—“was”, I say advisedly, for the younger generation of the Higher Critics has discovered that the decalogue was filched from the Code of Hamurabi, and the younger Delitzsch has the audacity to predicate manifest superiority to the Mosaic decalogue of the Code of Hamurabi. The thaumaturgic features of the New Testament are disposed of as a “pia fraus” of the disciples who desired to gain divine honor for their beloved Master. The notorious conflict or argument with fact disconcerts the judges of the written Word no more than it did the judges of the incarnate Word. The explorers among Oriental ruins, who generally operate with quite other motives than the verification of biblical records, have disproved a claim of the Higher Critics which is now ancient history that the art of writing was not known at the time of Moses. That the providential find at Tel-Amarna corroborating the history contained in the Book of Joshua, and other testimony in rebuttal equally powerful, do not teach the enemies of the Bible modesty and caution, is at this time proverbial.

However, the general charge that the Bible contains error serves as mere buttress to the main indictment that the Scriptures claims credit as a direct divine revelation of miraculous, inspirational origin. In this analogy mere coincidence? The Incarnate Word is impaled upon the cross because of His Claim to be the Son of God, and the written Word is impaled upon the cross of destructive criticism because of its claim to divine origin and authority. The rationalists desire a merely human Christ, a Christ who at no point exceeds the limitations of mere humanity. Their pride resents the demand of Scripture to take their reason captive to a divine Word instead of probing it with the blunt dissecting knife of a criticism which starts out with the postulate that an unbiassed attitude involves the surrender of the belief in inspiration, forgetting that the classification

of Scripture as mere literature is a bias as strong as its opposite, and unlike it, totally unwarranted upon the strength of mere a priori evidence.

The truth for which we contend is this, that the divine-human Christ and divine human Bible are correlated and stand or fall together. In the camp of the Higher Critics they have already fallen together. According to the inner evidence of Scripture itself, however, they stand together, and if the truth is drawn from the heart of things that the fruit testifies to the life which bears it, they stand together in the Church of God. "In the beginning was the Word, and the Word was with God and the Word was God", so we quote John in rebuttal of the testimony of the Bible critics. "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth." This is the testimony of John concerning the incarnation, the Logos ensarkos. And the persecutor Saul, transmuted into the Apostle Paul, bears witness: "Who being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself and became obedient to the death, even to the death of the cross."

Throw the testimony of the Bible itself out of court, ye Higher Critics, you can not invalidate its message of an incarnate God, and the words of the Apostolicum shall stand: "Begotten of the Father from eternity, conceived by the Holy Ghost, born of the Virgin Mary." The rationalistic theologians may explain the personality of Christ as the apotheosis of a man, the Bible explains it as an incarnation of the Deity.

If faith accepts and experiences Christ as a divine-human personality, as the Logos ensarkos, the same faith accepts and experiences the Scripture as a divine-human organism, or as the Logos graptos. Personal experience satisfies the ordinary Christian on this point, for the written

Logos has been for him the means of knowing the incarnate Logos. But hear the Scripture's own testimony. (II. Tim. 3:16): "Ἡ ἅσα γραφὴ θεόπνευστος." Clearly, here the Bible is declared to be divine-human. "Graphe," Scripture, denotes the human element; for by the hand of men it was written. But "theopneustos" as clearly connotes the divine origin of the Bible. The same Holy Spirit who produced from the virgin womb the Logos ensarkos, produced from the Apostolic minds the Logos graptos, so that in the latter the former might be found by all inquirers after truth and righteousness. No less explicit is the testimony of Peter. (II. Pet. 1:21): "The prophecy came not of old by the will of men, but holy men of God spake as they were moved by the Holy Gost." Ὁὐ γάρ θηλήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι. If this passage, clearly stating a divine interposition in the establishment of the Holy record, is discredited, Scripture has no divine authority. Let us by the use of the original, bring out its native meaning. Note that the verbs contained in the phrases 'The prophecy came, and Spake as they were moved,' are one and the same, ἠέχθη being the Aor. Pass., φερόμενοι being the Pres. Part. Pass. of φέρειν. Note also that the term used for our English 'speak' is λαλέω, which refers, according to Archbishop Trench,* chiefly to the mechanical element of speech. Note above all that the English rendering: 'Holy men of God' is altogether inadequate, since ἀπὸ θεοῦ means not of God, but rather 'out from God.' We offer the following rendering, and suggest its adoption for the occasion merely for the sake of its literalness: "Not by the will of man was prophecy ever lifted forth, but, lifted by the Spirit of God, men spoke from God."

No degradation of prophets and apostles to a mere automatic position is here postulated. It is rather taught that the origin of prophecy is not the will of man, but of God, that God's Spirit lifted up the men selected as bearers of

*New Testament Synonyms, p. 287.

revelation into those regions of truth into which unaided mind can not penetrate, thus rendering prophecy possible. What conclusion are we driven to concerning the character of the Scriptures upon the strength of their own witness? They are divinely-breathed, they originate from God; they were written by men after they were ravished by the Holy Spirit into regions of truth lying beyond their own will and power. This is the burden of their own testimony, just as it was the burden of the testimony of Christ before His gainsayers that He was divine. And the one as well as the other is condemned solely by reason of claims which would be blasphemy, but for the truth which they not merely contain, but are. Should we stab such testimony to death with the Higher Critics by urging that the apostles and prophets could not have written anything beyond their mental and spiritual horizon?

No, upon the strength of its own testimony and the experience of the world wherever it has been subjected to its cleansing fires we contend that, as the Christ of history was God incarnate, so the book of history which we know as the Bible, as *'the book,'* is the Holy Spirit—the inward revealer of Christ—in the form of human language.

And the advent on earth of the one as well as of the other was the result of supernatural agencies. This explains the fact of the perennial freshness of the Word of God. God's Word is *not a human product*, but the Holy Spirit's living organism. It is the Holy Spirit incarnate in language.

II. THE INTERRELATION OF THE DIVINE AND HUMAN ELEMENTS.

It is agreed among theologians that a final theory of inspiration is impossible. But granting the analogy between Christ as the Logos ensarkos and the Bible as the Logos graptos, the knowledge of the origin of the one as well as of the other will confirm our faith in Scripture as a divine organism. This faith is expressed in the classical phrase of theology: *"ἀνθρώπινα πάντα καὶ θεῖα πάντα."*

We conceive the genesis of the God-man in this wise: Through the agency of the divine Spirit the eternal Logos commits the act of supreme self-renunciation—His entrance into Mary's womb, an act which was not the result of a mere fiat, for Mary had acquiesced in it at the announcement. The eternal Logos takes from Mary's human nature the elements requisite for the incarnation, but bars the nascent union of the divine and the human against sin. Thus, through the Holy Spirit's work and Mary's submission, the Mediator, the Logos ensarkos, came into being. And quite similar is the genesis of the divine-human organism, the Bible.

Strangely and strikingly significant is the contrast between the attitude observed by Christ and the Apostles toward the canonic Scriptures, and that of Higher Criticism. The Higher Critics know only a human origin of Scripture; Christ and the Apostles place the human element altogether in the background. How often does the "It is written" ring from His lips as the proof of the Scripturalness of His person and mission. As if apprehensive of the negations of modern unbelief, He insists upon every feature of His personality and work as a fulfillment of divine prophecy. What a grandiloquent boast of Him to declare: "Heaven and earth shall pass away, but my Word shall not pass away," if those whom He called to be bearers and interpreters of His truth, left a written message which qualified men of learning must purge of error and the chaff of subjective construction before its true meaning can be known. The Apostles understood their relation to the Logos graptos, which they were to deliver to the waiting world, as Mary understood her relation to the Logos ensarkos, which was to be delivered to the world by her. Peter commenting upon the wonderous last events in the life of Christ said (Acts 1:16): "Men and brethren, the *Scriptures must needs have been fulfilled which the Holy Ghost by the mouth of David spake before Judas.*" Well recognizing and always magnifying His office as bearer of a revealed message, Paul

is aware of the subordination of His own personality to the power which lifted him into the realm of revealed truth. "For we are not as many who corrupt the Word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ." If the modern views which do not recognize the divine element as operative in the production of the Scriptures are correct, the man who speaks thus is a deluded and deluding impostor.

While laying down no dogma with reference to inspiration, the apostles have laid down three facts for our guidance which, duly apprehended, throw not a little light upon the mysterious process by which the infinite mind made itself known to the finite minds of prophet and apostle.

We return once more to the conception of the Scripture as the *λόγος θεόπνευστος*. The Logos *graptos* came into being not unlike the Logos *ensarkos*. The Holy Spirit overshadowed Mary; the same Holy Spirit breathed upon the apostles.

We are reminded here of the creation of man in the image of God. First, God fashioned him out of the substance of the earth. The hands of God molded a creature fairer than any statute of Phidias, but, at first, equally soulless and lifeless. Then God breathed into him the breath of life and man became a living soul in God's likeness. The Holy Spirit breathed upon the disciples, first rendering them fit for their task and creating the atmosphere of meekness and humility, in which alone a revelation could be given, and then He supplied the apostolic language with the designed content.* The vessel is human, but the content is declared by its own recipients to be God-given. The Higher Critics who deny the interposition of God for the purpose of a revelation, give the lie to the Scriptures' own claim to the unique distinction of being "graphe theopneustos."

While the locution "graphe theopneustos" permits no doubt as to the Holy Spirit furnishing the content of revelation, there are other passages which demonstrate that

* See Dickmann.

the final form of revelation is the *combined product* of the divine Spirit and of the human mind, just as the Logos ensarkos was the combined product of Mary's human nature and the Holy Spirit's mysterious operation.

I. Cor. 11:9, 10: "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things that God hath prepared for those that love Him. But God hath revealed them *unto us, by His Spirit*, for the Spirit searcheth all things, even the deep things of God." The Lord is reported by John as saying: "He shall glorify me, for He shall receive of *mine* and show it unto *you*" (16: 14, 15.) 14:25, 26: "These things have I spoken to you, being yet present with you. But the Comforter which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We have a Scripture which claims to be a revelation from above. Above quotations show this indisputably. The rock of offense, however, which prevents our learned opponents from accepting the Scriptures' claim with respect to their own authority is the unmistakable evidence of personal idiosyncrasy in diction and treatment of subject. Hence, in their estimation, the Scriptures' claim to inspiration is negated. The Scriptures themselves solve the problem. Into the minds and memories of the men of God the Holy Spirit laid the truth concerning Christ. Not one of their personal talents and mental or spiritual affinities was suspended, not one of their peculiarities of style or expression was abrogated. But into the earthly vessel of their minds He poured the wine of revelation. Thus the human form of a divine revelation is amply and rationally accounted for. As the eternal Logos, placed by the Holy Spirit into the womb of Mary, took to Himself the substance of Mary's nature, so the Logos, being revealed to prophet and apostle by the Holy Spirit, clothes Himself in the garment of expression which He found ready for His use in the disciples. I. Cor. 9:13, we read: "Which things also we speak, not in the words which man's wisdom teaches, but which the Holy

Ghost teacheth, comparing things spiritual with spiritual." The meaning clearly evident from the original is: The things freely given of God are spoken in words of the Holy Spirit's selection, spiritual words being selected to express the spiritual things revealed. Add to this statement by the Apostle another by the Lord Himself: "Verily I say unto you: 'Till heaven and earth pass, one jot or one tittle shall in no way pass, till all be fulfilled.'" On the strength of such words we claim for Scripture without the shadow of a doubt, without an apologetic quiver in our voice, verbal and plenary inspiration. The word is the expression of the self-conscious, personal will. A precise, clear revelation postulates precise, well-chosen phraseology. The very words found in Scripture are the words needed. Others would cause a change or, at least, a different shade of meaning. This view of inspiration may not be that of the Higher Critics, but it is that of Christ and His inspired spokesmen. John 10:34, etc., we find a case in point: "Jesus answered them: 'Is it not written in your law: I said 'ye are gods?' If He called them gods unto whom the Word of God came, and the Scriptures can not be broken. * * * " The Savior found the ancient Scriptures, now the shuttle-cock of contending schools of Biblical philosophy, in the same form, in which they have been transmitted to us. It is these Scriptures, on which are based His credentials: "It is written." It is these Scriptures which He quotes with amazing frequency. It is of them that He affirms that they shall not be broken. The apostle Paul whose spirit was not easily caught in arbitrary rules, based an argument upon a single letter, so sure was he of verbal inspiration. I. Gal. 3:16: "Now to Abraham and his seed were the promises made. He saith not: "Unto seeds as of many, but as of one: and to thy seed which is Christ."

There is no doubt that the general analogy between the Logos ensarkos and the Logos graptos applies also here. The garment of human nature, in which to half reveal and to half conceal His identity, implied a kenosis, a self-re-

nunciation. For the Divine Word which called worlds into being out of nothing, and which ravishes cherubim into estatic silence of worship, to avail itself not of the clympic speech of Plato's, or of the entrancing periods and flow of Cicero's tongue, but of an unclassical patois, imperfectly mastered by the disciples, is a decided self-renunciation. But a glance at manager and cross shows that God also here has rejected what possessed glamor in men's sight to choose that which was lowly and, in consequence, available for His purpose.

To one point, however, we can not extend the argument "*ἀνθρώπινα πάντα.*" We can not extend the influence of the human element in Scripture to the point of error. Just as the Logos ensarkos barred His divine-human personality against the aim which defiled even Mary's bosom, so the Logos graptos, while bearing distinct marks of the agency of human minds, has been saved by its author, the Holy Spirit, from that error which, without such authorship, would have been inevitable. We affirm emphatically that mere human scholarship is so unequal to a facile, masterly comprehension of a divine revelation that it stands not before errors in Scripture, but before shadows cast by its own imperfections. We admit the possibility of error having crept into the manuscripts extant through the neglect of copyists. In determining such errors and eradicating them were proved, the province of true scholarship is found, but where such province is recognized, its adjunct will be not the scalpel of destructive criticism, but the bent knees of adoration, and the prayer: "We desire to see Christ."

We have contended that in effecting the revelation of the Logos graptos the Holy Spirit furnished the content, second, that the Holy Spirit wrought out of the consecrated powers and gifts of the disciples the garment of language and expression in which this revelation was to be clothed on its mission to the world.

In opposition to the claim of the Higher Critics that the disciples could transmit nothing which was beyond their mental and spiritual horizon, and that it is the office

of scholarship to make this personal equation the key to a true understanding of the Scriptures, the Bible furnishes a third element for our understanding of the process of inspiration in stating that the men of God, when in the discharge of the task of prophecy, were lifted by the Holy Spirit into the region of the revealed.

“No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost.” II. Pet. 1:21. These words express the phase of inspiration under consideration. That prophet and apostle could not, and therefore, did not, reveal suprasensuous things, is the claim of the Higher Critics; that they did so because lifted by the Holy Spirit into the region of suprasensuous things, is the rejoinder of Scripture. This view based upon Scripture does not invalidate the liberty and intelligent co-operation of the human agencies of revelation, though it does invalidate the independent authorship ascribed to them by the Higher Critics.

No one, with perhaps, the sole exception of Balaam, was compelled to speak against his will. The activity of prophet and apostle was receptive, not creative; assimilative, not critical; secondary, not primary. Clear expressions prove that the apostles themselves received and treated the revelation given as something above them. I. Cor. 3:9, Paul says: “We know in part and we prophecy in part.” A meek admission that the very revelation, to which his own mind had furnished form and color, yet exceeded and defied his complete comprehension of it! No less significant is a statement by Peter (1:10, 11): “Of which salvation the prophets have inquired and searched diligently who prophesied of the grace that should come unto you: Searching what or what manner of time the Spirit of Christ which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” According to St. Peter, then, the ancient prophets asserted no proprietary rights to their teachings, but, recognizing them as truth deposited in their spirits by the divine Spirit, they meditated upon the time and mystery of the coming re-

demption. Thus the Word was given by God through men, to unfold its glory to coming generations. While according to the Apostles' own admission their knowledge and comprehension of their inspired utterances as to scope and meaning were fragmentary, the Logos graptos itself was the adequate expression of the Logos ensarkos. From it radiate that truth and glory, which to those who accept and worship it in meekness, is the blossom of time and the promise of eternity.

It has been said by the opponents of plenary inspiration that the teachings of Paul, James and John, etc., contain features too decidedly subjective as to justify the view that their respective theories are in mutual conflict. Nothing is farther from the truth. While the peculiar gifts and faculties, the inner life and the diverse mentality of the several holy writers have been left undisturbed by the superadded gift of inspiration, they supplied only the *form*. We may go farther. Revealed truth has a variety of rays just like the sunbeam. Even the Spirit of God chose the line of least resistance. He chose to avail Himself of the distinctive affinities of the several writers. He found the Apostle Paul the best mouthpiece to describe faith and her radiant daughter, love; the meditative mystic John to state the transcendent truth of the incarnation; a man of blunt speech and ready action, like James, to set forth the necessity of faith crystalizing in works. Thus the variety of authorship and diction does not indicate a diversity of conception on the part of men, but rather an adaptation of the Holy Spirit to the necessity of voicing the many notes in the harmony of truth by its most appropriate organs.

While we do not propose a theory of inspiration, we repeat that the fact of inspiration is stated in Scripture in the threefold aspect above described: 1. All Scripture is divinely breathed. 2. What the Holy Spirit has taken from Christ, He has embodied in forms of human mentality and expression. 3. The truth revealed was not acquired by men's research, but men were lifted into it.

III. THE CORROBORATIVE EVIDENCE OF EXPERIENCE.

When we confess that, with all that has been said and can be said, no philosophical proof of logical cogency can be advanced which will compel *assent* to the claim of Scripture that it is the Word of God, we have not removed but *added* a buttress to the doctrine of plenary inspiration. With respect to the Logos incarnate as well as to the written Logos, it is *faith* that cognizes the truth, not *intellect*. In the realm of spiritual truth intellect has always been and ever will be a destructive, wilful, whimsical tryant, unless he is made to perform his proper role; that of a servant of faith. Every great, ultimate truth is self-verified. You can not prove even mathematically that a straight line between two points is the shortest route. The statement itself flashes forth its truth. God's revelation, be it the Logos graptos or the Logos ensarkos, does not address itself to critical minds, but to hungry hearts. And long after hungry hearts have been filled and convinced, self-sufficient minds still grope in ignorance and illusions.

The same principle holds true of all the great things of life. Does the physician, when he presents himself at the bed-side of his patient, satisfy his most immediate need by furnishing scientific proof of the adaptability of certain chemicals to a certain disease? Why, no! The cooling ungent, the healing draught are sufficient credentials. Must the mother, before she can lay claim to the child's confidence and obedience, make clear the metaphysical background of her parental authority? Why, no! The caress of the mother arm; the warmth of the mother bosom; the speech of mother-lips, soft, soft; the ingratiating atmosphere of unbroken maternal guardianship—these are the credentials of a mother which she brings to the child, and which the child has no trouble in recognizing.

By the same token, should Christ upon His advent into the world of men have proved His human kinship and His divine kingship before a notary public or a jury of scribes? Why, no! His marvels of omnipotent power and His gifts

of self-sacrificing love were sufficient introduction of both to hungry hearts, while still more indubitable evidence of His divinity and love would have confounded His gainsayers even more fully.

Not an analysis of the water of life, which is impossible, but its beneficent flow through the shores of time is satisfying proof of its origin from the throne of God. "By their fruits ye shall know them." This common sense criterion we apply even to the Word of God. By two methods the Church of God has been robbed at various times and places of the blessing of God's written revelation, and, by implication, of the saving power of the incarnate Word. The non-Protestant churches have supplanted the exposition of the Word by the sacerdotal offices of priests; and among Protestants the same end is effected by the rationalism often found in professorial chair, pulpit and pew. In both cases the green meadows of spiritual life are gradually turned into veritable deserts of ungodliness and immorality, while, upon the reverse order being re-established through the suppression of sacerdotalism and rationalism by the simple truth of Scripture, vernal life commences to pervade hearts and homes, and God once more reigns in the counsels of Church and Nation.

Upon the respective fruits of a Bible honored as the Word of God, and of a Bible emasculated by rationalism or repressed by sacerdotalism, we rest our case. History is the champion of the Bible, as it is the relentless judge of its opponents. Here, also, telling analogies between the incarnate and the written Word prevail. As the thrusting out of Christ from the land of the living was followed by His descent into hell, so the thrusting out of His Word as the supreme arbiter of faith and morals was followed, as it were, by the opening of the jaws of hell. The great, bloody cataclysms of history, the thirty-years' war, the French revolution, the throes and griefs of Russia, what were they but the banished Word judging the rebellious forces feeding upon denial and disobedience. Innocent of divine wisdom; but nevertheless significant is the remark of the arch-

sceptic Frederick II.: "Religion muss wieder unter das Volk."

And as surely as the banishment of God's Word results in the opening of the vials of judgment, so the restoration of the Word to its rightful place means the warm breath of Easter blowing upon congealed life, and the renewed reign of the kingdom of God. As from the Box of Pandora there came, according to the classical legend, the black host of evils which have since tortured man, so from the Bible opened by Luther amid convent dust, there came the living spirit of truth, with the radiant throng of graces: Righteousness, meekness and love, in its wake.

The Christ of God, the incarnate Word, could not be held of death. Nor can the written word be burned by Rome or starved by rationalism. It was born above the stars, and never shall this Phoenix of heaven die amid flames of human kindling.

MEMORIAL SERMON.*

BY REV. S. SCHILLINGER, A. M., WEST ALEXANDRIA, OHIO.

Ezekl. 3:17-19.

Beloved Brethren—When Paul and Barnabas preached the Gospel in Lystra, and Paul healed the man impotent in his feet, the people were so enthused that they cried: The gods had come among them in the likeness of men, and would have made sacrifices unto them, and adored them as gods of the apostles would have allowed them. We have assembled here to-day not to adore and worship a man, but to honor him. When it was announced that we would today hold a memorial service for our venerable Father Baughman, who departed this life a fortnight ago, we had no thought of adoring or worshipping him. He would have resented any such an undertaking with emphatic disapproval. Such a service belongs alone to God.

* For Father Baughman preached in Salem's Evangelical Lutheran Church, West Alexandria, Ohio, December 8, 1907.

To honor and esteem those, however, who have wrought much good among us is not wrong. It is no more than they deserve; it is highly commendable; it is encouraged in the Scripture. "Remember then which have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their commensation." Heb. 13:7. Again: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." 1 Thess. 5:12, 13.

He, to whose memory we are holding this service, spoke the Word among you for forty-one years. It is not therefore that we should not let this opportunity pass without paying a well-merited tribute to him who went in and out among you for so many years, of whom it cannot but be said that he was ever found faithful. He preached the Word; he held up before you the crucified Savior; he was "determined not to know anything among you, said Jesus Christ, and him crucified." 1 Cor. 2:2.

He baptized your infants, he instructed and confirmed your youths, he pronounced God's blessing upon your nuptial contracts. At your sick-beds he dispensed comfort, and when death entered your homes he did not forget to soothe your aching hearts with the consoling word of Him who is ever near them that trust in Him.

When Father Baughman first came among you it was in pioneer days. Many were his struggles and hardships. Through cold and heat, storm and morass he pressed forward upon his faithful horse, year in and year out to fill his appointments. Seldom were his parishioners disappointed. It can well be said of him, he was "in labors more abundant," and "in journeyings often." For years he served a field which is today being served by three or four pastors. That you did not have the bread of life broken to you as frequently and as abundantly as today, goes without saying, but it was not his fault. He did what he could under the circumstances. We ought to be thankful to

God for His faithful servant. He has now, we believe, entered into the rest which remaineth for God's children. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:10. It remains for us now, who are yet in the church militant, to remember this faithful servant of God with a fitting memorial service; and this we shall endeavor to do by asking God to give us grace and strength to consider.

A TRUE WATCHMAN UNON THE WALLS OF ZION.

- I. *How is he equipped?*
- II. *What does he do?*
- III. *How is he to be regarded?*

Because a watchman's responsibility is exceedingly great, therefore he must be equipped accordingly. This matter cannot be considered too seriously. A watchman inadequately equipped is a dangerous man. In time of war the responsibility of a watchman upon military duty is so grave that if he falls asleep the penalty is death. Now if the responsibility is so grave in a temporal relation, how much more so is it not in a spiritual relation! If the welfare of our country devolves such grave responsibility that the unfaithful watchman merits the penalty of death, what do you suppose the spiritual watchman deserves who hazards the welfare of immortal souls, because of his carelessness and indifference in equipping himself adequately? We believe that our Venerable Father realized the grave responsibility of a watchman upon the walls of Zion, therefore he sought at an early age to equip himself. He went to the school of the prophets that he might learn to blow the trumpet of God's word with no uncertain sound when the enemy approached, that God's people might prepare themselves for battle. God made him a watchman.

When we examine our text carefully we learn that the only adequate equipage is the Word of God itself: "Son of man. I have had thee a watchman unti the house of

Israel; therefore hear the word at my mouth." Since, however, we cannot separate God from His Word, what is the most natural conclusion? That God makes the watchman. That is just what it says: "I have made thee a watchman." It is impossible for anyone to make a spiritual watchman of himself. As a citizen cannot make a soldier of himself, but the government does it by equipping him with the necessary weapons, and giving him a thorough drill in using them dexteriously, so the spiritual watchman must look to God for his equipage and skill. It is not an indisputable fact that where there is no Word of God, no Gospel of Christ, there are absolutely no watchmen. We never find them among heathen nations before the Word of God has been introduced. We do not find them thoroughly equipped where the Word of God is not properly respected. The armor of the spiritual watchman is the Word and Sacraments. Without them he cannot mount the walls of Zion; and if it were possible for him to be placed there, without them he would be a mere dummy. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand," Eph. 6-13. When it is maintained that God makes the watchman, as our text says, and that His Word is the only equipage, that does not mean that in acquiring the ability to become an efficient watchman one can fold his hands in lazy ease, or lie upon his back and do nothing. A military watchman would never acquire ability in that way. God has given him hands, and with them he must practice handling the bayonet and sword; and God has given him feet, and with them he must learn to march, and turn and halt when it is advantageous. Thus God has given the spiritual watchman an intellect, and He wants him to exercise the powers of his intellect in delving into that inexhaustible mine of knowledge, the precious Word of God, and filling his mind and heart with that power of God, without which he would stand upon the walls of Zion, if it were possible for him to attain to that position, a helpless sentinel. No one realized this im-

portant truth any more than our venerable departed father. He made use of the auxiliaries available in his boyhood days to become an equipped watchman. Our school for prophets was then, of course, in a primitive state; but the men at the head of it were men of God. They realized the importance of equipping God's watchmen, and they did what they could to accomplish this responsible work. They must be given the testimony that they did their work well under many adverse circumstances. Father Baughman completed the course of study, entered the ministry, an honorable student of God's word, further prosecuted his studies, and his victories over many enemies of his beloved church bear testimony that he was not a powerless watchman upon the wall of Zion.

Nor did he seek to develop his intellect only with knowledge from God's Word; he accepted and believed that word with childlike faith and confidence. It is sometimes claimed that one can be an able watchman without faith. We do not deny the possibility, for the scribes and Pharisees sat in Moses' seat, and the Savior told the people to do as they thought, not as they did. It seems to us, however, a most unnatural thing for one to teach what he does not believe. It seems altogether natural that it would cripple his ability and render inefficient his equipage. The very fact that the scribes and Pharisees said, but did not what they said, showed their deficiency as watchmen upon the walls of Zion. They did not comply with the words of our text, when the Lord says: "Therefore, hear the word of my mouth," it means more than simply a physical hearing. It means to accept His Word by faith. The Savior also says: 'For out of the abundance of the heart the mouth speaketh. O good man out of the good treasure of the heart bringeth forth good things.'" Matt. 12: 34-35. A watchman acceptable in the sight of God must be a good man. He cannot be good without faith, for the Bible says, "What is not of faith is sin."

A true watchman must not only have faith, but a firm faith. A faith which enables him to stand the ground

when the enemy approaches. Such a faith is inculcated by the Word of God. It comes from God through His word. We believe that our venerable departed father was equipped with such an unfaltering faith in his beloved Savior. That is what made him a true spiritual watchman. He believed that such a watchman must have spiritual life, spiritual light and spiritual fidelity. A competent watchman upon the walls of Zion must be a true believer in Jesus Christ, a conscientious child of God. Such he becomes by hearing and believing God's Word, and using the auxiliaries necessary to enable him dexteriously to wield the sword of the Word. "Stand therefore, having your loins girt about with the truth, and having on the breastplate of righteousness; and your feet shod with the preparations of the gospel of peace. Above all, take the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." Eph., 6; 14-17.

We have seen how a true watchman is equipped. It is, however, of equal importance to learn

II. *What he does.*

He preaches the pure doctrines of God's Word with all the earnestness and fidelity of a never-faltering prophet of God. If he would be a faithful watchman he must ever keep the glory of God and the welfare of immortal souls uppermost in his heart. There is no more successful manner of glorifying God than to preach Christ and Him crucified. A true watchman will not allow himself to be frightened by the enemies, or by irresolute Christians.

We are living in an age when preaching the doctrines of salvation is repugnant to many people. They make fun of it and call it a dead orthodoxy. There is in reality no such a thing as a dead orthodoxy. There may be preachers who are dead to orthodoxy. If a preacher is thoroughly aroused and realizes the importance of preaching doctrine it will not seem to him a dead orthodoxy. To expect one

to be an efficient watchman upon the walls of Zion and not allow him to preach doctrine would be like placing a sentinel on duty, giving him a bayonet and sword, but forbidding him ever to use them. People really don't know what they are talking about when they make fun of doctrine and ridicule preachers for preaching it. Without doctrine the watchman has no foundation, nothing upon which to stand. It is the rock of the church; it is the power of God unto salvation. It would be impossible to warn the sinner without preaching doctrine. The only way to show the sinner how to escape the wrath to come is to hold up to him Christ. Now, you cannot hold up Christ and Him crucified to the sinner without preaching doctrine. What does it mean to preach Christ and Him crucified? It means to tell who Christ is, and what he has done to save souls. When we follow Scripture in teaching who Christ is, we must tell people that he is true God and true Man in one individual person. That is what the Scriptures say about Christ, and that is doctrine, pure and simple. That is what we want to hear; and woe 'unto us if we refuse to hear it. There is no salvation independent of this doctrine. It is the only help for the sinner.

The Bible, however, teaches more than simply that Christ is true God and true Man; it says that He is the Savior of the world; that means the Savior of sinners. To this end He came into the world, and for this purpose He fulfilled the law and suffered and died upon the cross. A watchman upon the walls of Zion cannot be too conscientious in proclaiming this truth with no uncertain sound. We believe that our venerable departed father did this faithfully, clearly and conscientiously. We believe that he was a wideawake watchman, and that people could hear the truth from his lips if they only wanted to hear it.

But there is something more to be preached than simply Gospel. The Bible contains more. It contains law also. He who would be an efficient watchman must know how rightly to divide the Word. He must know when to preach law and when to preach Gospel. The sinner must be con-

vinced of his sin. This comes by the law, for by the law is the knowledge of sin. As long as the sinner is not convinced of sin he will not realize the need of a Savior. Now, it is painful to the sinner to learn that he is a transgressor. But that cannot be avoided. In dressing a wound the surgeon often does some cutting, and that will hurt. If the patient would be healed he must let it hurt. The sinner must experience within his soul that it is an awful thing to be a transgressor. He must learn the awfulness of sin; that God hates it, and will punish the transgressor if he does not turn from his evil ways, repent and believe in Jesus Christ. The experienced watchman will learn that people do not like to have their sins reproved. In fact, it often offends them when they are told that they are sinners. Many seem willing to hear the Word preached in a general way, but when it is applied to them personally they act like Herod, who had John cast into prison because he told him that it was not lawful for him to have his brother's wife. And that wicked woman was so enraged because her sin was reproved that she was not satisfied until she saw the head of that faithful watchman on a charger, and thus compelled him to seal his faithfulness with his own blood. There we have an example of faithfulness. The disciples of Jesus, with the exception of one, all sealed their faithfulness with their own blood. If we would be faithful watchmen we must be willing to do likewise.

It is said that when the Egyptians and Greeks built temples they had two large lions carved out of stone placed over the doors to remind their deacons of their faithfulness in watching. Now, if the heathen were so careful in guarding their temples and their idol worship against their enemies, should not we be ever on the alert when the salvation of immortal souls is at stake? Woe unto the watchmen upon the walls of Zion who fall asleep, or, like dumb dogs, are afraid to open their mouths when the enemy approaches! It is not enough, however, simply to preach the Word in a positive manner. There must be

some warning done. False doctrine must be opposed, and exposed in the light of God's Word. But we are living in an age when that kind of tactics has become very distasteful. People don't like to hear it. They threaten the watchmen that if they don't stop that kind of warfare they will depose them from the ministry, or starve them. And there are many watchmen in our age who are just cowardly enough to hold their tongues on account of such threats. They would rather let souls go to hell than to hurt some one's feelings. Sentiment is not the standard by which the watchman is to gauge his warning. The Word of God and the value of immortal souls alone must gauge him along that line. A true watchman preaches the truth compatible with inspired Scripture; let people say what they will. We believe that he to whose memory we are holding this service today tried to do this. He no doubt at times felt also the pressure of opposition, which, perhaps, caused him sleepless hours, but God gave him strength to stand for the truth. He knew the words of our text, and realized the responsibility of a true watchman. It must make a conscientious watchman truly tremble to read what the Lord here says: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hands." At whose hands will the Lord require the blood of those who have not been warned? At the hands of the watchman. Are these not awful words? In the face of this awful truth, is it possible that people will undertake to tell a true watchman, who has made the Bible a life study, that he must not warn against wickedness of all kinds, whether it manifest itself in false doctrine or in simple life? False teachers are the greatest and most dangerous enemies of our souls. They strike at the very seat of our faith and sever the holy bond of union with our blessed Savior. That is why a true watchman must be so conscientious. That is why he must raise a warning voice. He knows the great danger, and he

realizes his awful responsibility. Does not the Savior very tersely say: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Shall the watchman be mum when these dangerous men come? Who will dare to affirm it? A true watchman instructed of the Lord, and realizing the importance of his calling, knows what is required of him. The Word of God clearly designates his duty. Every opposing sentiment arising in his own heart or in the hearts of others comes from the flesh, and is dangerous. People must be warned. But

III. *How is the true watchman to be regarded?*

The Word of God does not leave us in ignorance on this point, either. It commands us to hear Him. What is He for if He is not to be heard? When the Lord in our text commands the watchman to warn Israel, that implies that Israel is to hear him. When our venerable departed father was called to this congregation, more than 57 years ago, God placed him here as a watchman; and all who participated in calling him meant to say thereby that they were going to listen to him; that they were willing to hear the word of God from his mouth. No doubt to-day many of those dear old fathers and mothers are with their beloved watchman, singing hymns of praise and gratitude to God. But did they all hear him? This is a solemn and vital question. Did they all hear him? Here we have reference to such who frequently heard the Word he preached, but departed, not allowing it to make any impression upon their hearts, as well as those who became offended at the truth, fell away and never returned. It is no small matter to turn a deaf ear to God's Word. Will those who refused or neglected to hear our beloved father dare to appear against him and charge him with the loss of their souls? Will they dare to say that their blood must be required at his hands? They will not have that to decide. God is the great Judge. He will decide whose blood will be required at the watchman's hands. Who among

our departed father's parishioners yet in the church militant would dare to say that he ever encouraged them to neglect hearing the Gospel of Christ, or that it made very little difference whether they hear it or not? Nay, much rather will all be obliged to say that he always urged them to come and hear the precious Gospel of Christ, which is a power of God unto salvation. When he told them and urged them to come and hear the Word he did not do that upon his own authority, but upon authority of God's Word. Sometimes people sneer at the minister when he urges them to come regularly and hear the Word of God, as though his words had no more than human authority. They do not seem to be aware of the fact that they are not refusing to hear the minister, but to hear God. When Ananias lied to Peter about turning over the funds, Peter told him that he had not lied to men, but unto God. Acts, 5:4. God placed the watchman over the house of Israel, and when Israel refused to hear the watchman they refused to hear God. That was Israel's awful sin. That is why Jesus wept over Jerusalem and said: "O Jerusalem, Jerusalem; thou that killest the prophets and starvest them which are sent unto thee, how often would I have gathered thy children, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Those were often tears Jesus wept over Jerusalem. They were not tears of joy, but of sorrow and sadness on account of their hard-heartedness, their stubbornness, their unbelief. O that Jesus may have no occasion to weep over us or over any of our departed father's parishioners! If there be any here today who have not heard the Word of God as they should have heard it during those 41 years, let them smite upon their breasts, like the Publicans of old, and cry out: "God be merciful to me, a sinner."

But God's Word is heard in a two-fold manner. Some hear it simply with their ears. That is not the kind of hearing here meant. Such have not the right kind of respect for God's watchman. We are not only to hear, but

also to obey the Word. We are to hear and take heed. May it not be in place here to inquire whether all heard and took heed to what our vénéable father preached during the 41 years of his pastorate at this place? Are there not many who heard their tried watchman crying from Zion's walls O Israel, hear! O Israel, hear!! walking to-day in the ways of the world and in the valley of sin and death? If not all, we have the satisfaction of knowing that at least some—yes, a great many—heard and heeded his voice, and are today in the Kingdom of God on earth, and many have crossed the river of death and awaited their faithful watchman on the other shore. This is the sweet promise given all who hear and heed the voice of God's watchman upon the walls of Zion.

But what does it mean to heed his voice? It means to believe in Jesus Christ our Savior. Hear what Paul writes to the Romans: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God risen him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith whosoever believeth on Him shall not be ashamed."

But we have said nothing yet about the life or walk which we must follow, hearing and heeding the Word of God. A true watchman does not only cry out to his people when he sees danger approaching, but he substantiates his warning with a compatible life, with holy deeds. His followers must do likewise. That was the mistake of the scribes and Pharisees who sat in Moses' seat. They thought rightly, but they did not do according to what they thought. People took great offense at their conduct also, or the Savior would not have admonished them to do as their teachers thought, but not as they did, for they said and did not. People are more apt to see a watchman's conduct than to take note of his teaching. Thanks be to God, our vénéable father substantiated his preaching with a pious and godly walk. It can be truthfully said that he lived

his faith. He remembered what St. James says: "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say thou hast faith and I have works. Show me thy faith without thy works, and I will show thee my faith by my works." James 2:17-18. His long and useful life bears witness that he maintained a living faith, and proved it by his active interest in the welfare of God's kingdom long after he had retired from the active ministry. We shall ever regard him as such a faithful watchman in spite of his weaknesses, which he realized himself more than anyone else, and was willing to acknowledge them. He had his opponents and fault-finders. Every faithful watchman has them. They are, however, generally more exacting in their demands than God's Word itself, and least inclined to do what is right themselves. To such fault-finders we would hold up what Paul says must be expected of watchmen: "Let a man so account of us as of ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment. Yea, I judge not mine own self. For I know nothing of myself, yet am I not thereby justified, but he that judgeth me is the Lord." 1 Cor., 4:1-4. In the days of Paul there were such, as there are in our age, who did not respect the ministers and stewards of God, the watchman upon the walls of Zion. Hence Paul tells them that it is a small thing to be judged and criticised of them. As long as people cannot substantiate their objections by the Word of God there is something wrong with them instead of with the minister. They are not willing to regard him as the watchman. Perhaps he has warned them against pet sins, but they disregarded his warning. Our departed father may have had such. He would be an exception if he had not. But what does our text say about those who become offended at the truth they hear from the pulpit, go away and are finally lost to the church? "Yet if thou warn the wicked and he turn not from his wickedness, nor from

his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." The faithful watchman will have delivered his soul, but the fault-finders, who abused him and disregarded his warning, will die in their sins, and their blood will be upon their own heads.

O that we might all take these serious lessons to heart, and remembering the truth our venerable father so faithfully proclaimed, follow it, forgetting his weaknesses, and we shall not fail, through the merits of Christ apprehended by faith, to enter into that rest prepared for God's children. May God grant it! Amen.

NOTES.

G. H. S.

PROF. ADOLF HARNACK, the brilliant critic of the Berlin theological faculty, is surprising friend and foe by his recent conservative results in his investigation of the book of the Acts. His late work, "Lukas der Arzt," was a decided advocacy of the traditions which made the third gospel and the Acts the products of the same author; he has now supplemented these researches by a special investigation of the "Zeitangaben der Apostelgeschichte des Lukas," which he submitted to the Philosophico-Historical Section of the Berlin Academy of Sciences, and which is published in the Transactions. It is substantially a defence of the unity and historical credibility of the book from a new standpoint of view, namely, the chronological, particularly by bringing the chronological data of Acts into connection with the recognized facts of secular history. He asserts that the contents of Acts are historical; and thinks also that the so-called "We Sections" of the book belong to its kernel, and cannot be separated on the ground of being the product of a foreign author. Harnack's rejection of the Tübingen critical views is regarded in conservatively inclined periodicals as evidence that the high tide of negative criticism of the New Testament has been reached, and that the waters are now receding.

NORWEGIAN CHURCH CONTROVERSY.

The tension between the conservative and the advanced theological clans in the Norwegian state church is assuming national proportions. Pastor Carl Konow, in Bergen, recently delivered two public addresses, on "Modern Christianity," in which he reviewed the orthodox and confessional views on the historical character of the narrative of the fall of man, the birth of Christ from a virgin, and the bodily resurrection of the Lord. This at once provoked a vigorous discussion, surpassing in acrimony even that of the famous "Professor Controversy," of recent date, when the liberally inclined Professor Ording was appointed to the chief theological chair in the University of Christiania. The latter at once took up the defence of Pastor Konow in a series of essays that called forth still stronger defences of advanced theology by Pastor Daveness, who at the last international convention of Conference Lutherans, held in Norway, created a sensation by declaring that the old theology of the church would be thoroughly revised to satisfy the thought of the times. A large group of members in the congregation at Bergen petitioned the Bishop to discipline Pastor Konow, and the Bishop did urge upon the consistory to demand the resignation of this protagonist of advanced theology. The latter, however, replied that he would not do this, as he felt himself to be an Evangelical Christian, and could only be forced out of the ministry. This step the Consistory has so far refused to take. Now the radical Poet Bjornstjerne Bjornson has taken a hand in the controversy, and is not only defending Konow, but claims that a large number of the ministry of Norway secretly stand where he stands, but are afraid to come out boldly before their congregations. Still more recently a group of 135 members of the Bergen congregation have sent their pastor a vote of thanks for his bold standpoint. The Lutheran church in Norway is passing through serious times.

INDEX TO OHIO SYNOD PERIODICALS, MINUTES, ETC.

BY REV. A. BECK, SAGINAW, MICH.

INTRODUCTION.*

The following issues of the MAGAZINE will contain installments of an index of the most important material that has appeared in our publications. The work lays no claim to perfection, nor to being beyond criticism. Let it be remembered that it is not prepared for one individual with fixed tastes, but for the brethren of synod.

Only a few general remarks are deemed necessary for its practical use.

1. Subjects are incorporated according to the first letter of the principal word in the subject, and according to the first vowel in that word. A few words containing no vowel appear at the very beginning.

* EXPLANATORY NOTE BY AUTHOR:— This work is intended to be an index of contents as well as of subjects. Whenever a subject expresses the contents of an article, as is generally the case, it is retained in every instance, although, now and then, in a little more abbreviated form. But when a subject did not express the contents of an article, it was changed or so arranged as to be expression of its contents. This change is not to be looked upon as a criticism on the formulation of subjects so changed, but was done simply to suit the object and purpose better of the index. One or two examples will be sufficient to show more clearly what is meant. Prof. A. Pflueger, at one time, writing in the "Magazine," 32, 1900, on the life and deeds of M. Flacius, headed his article "The Lafayette of Reformation." This would not express, at least not to every one, the nature of the article. Hence, "The Lafayette, etc.," is dropped and "Flacius" incorporated instead.

So, too, our worthy Dr. Stelhorn's "Schriftbeweis," etc., is all indexed according to its separate and individual articles.

For the same reason a number of the editors able articles on the "New Theology" will not be found under "Theology" but under "Higher Criticism," for that is evidently their drift and tendency.

This procedure may seem somewhat arbitrary and unwarranted, but my experience with my index for the past ten years, justifies this method, and I fully believe, in time, it will commend itself to the brethren. Ordinarily *material* is what is wanted, irrespective of subject when ever the index is consulted.

2. The material is all arranged in groups. For example, anything pertaining to the subject of "baptism," in any of its phases, is found under that general head, no matter what the captions of the individual articles may have been.

3. Frequently the reader will look in vain for a subject in heavy headlines, when directed to certain pages in the periodicals. But let him look well, for that page will contain something somewhere on that subject.

4. Abbreviations, S., K., M., Z. will stand for "Standard," "Kirchenzeitung," "Magazine," and "Zeitblaetter," respectively. The abbreviations for the different districts will readily be recognized. One reference will govern everything that follows it until otherwise indicated.

Arndt, S. 330, 1875; 185, 1883; And his times, 258, 266, 1881.

Anabaptism, Luther on, S. 1847, March 31, April 14 and 28, May 12, 26, June 9; Eighty-two theses against, S. 154, 1869.

Albana, S. May 22, 1850.

Abel, K. 371, 1907.

Athanasius, S. Oct. 28, 1859; Nov. 1, 1862; 139, 1885; 69, 1886; 89, 1896; K. 199, 1861; 313, 221, 1884.

Ansgar, S. 113, 1883.

Andradius, S. 234, 1885.

Abraham, S. 225; 1887; 75, 1888; 217, 241, 250, 266, 1893; K. 385, 1897.

Alaska. S. 43, 51, 1898.

Anarchism, S. 270, 1893; K. 177, 1901.

Altar, The minister's manners before the, S. 340, 354, 1906; and its accompaniments, 769, 1904; Stature of Christ on, Poem, K. 265, 1892; The significance of, M. 24, 1900.

Adam, was God the cause of his fall, K. 334, 1867.

Araret Mt., K. 243, 250, 262, 1869.

Antioch, The regulations of the synod at, Z. 347, 1907.

Analogy of Faith, K. 178, 195, 209, 1907; Engl. Dist., 1907.

- Analogy* of Faith, K. 664, 680, 697, 729, 1904; Dr. Pieper's impressions, K. 488, 1905; 617, 680, 1905; 178, 195, 209, 1907; M. 65, 1904; Z. 65, 1886; 349, 1903; What did Missouri originally understand by the term, 1, 1904. The difference between Ohio and Missouri on, 76, 1904. Missouri's early position on, 285, 1904; 321, 1904. "Anologia Fidei," 1, 1905; 51, 1906; M. 94, 1883.
- Archæology*, M. 157, 1888; 28, 1891; 32, 1892. The discovered Epistle of Peter, M. 164, 1893; 57, 1898; 170, 1900; 59, 1902; 63, 1904; 123, 1904; 61, 187, 1905; 178, 1907; Z. Tell Amarna, 310, 1900; 32, 120, 1903; 307, 1904.
- Athaliah*, Z. 308, 1890.
- Anselm* of Canterbury, S. June 7, 1848.
- Angels*, S. Aug. 10, 24, 1853; Good, 260, 1890; Bad, 334, 1873; Bad and Good, 369, 1900; Their interest in our redemption, 59, 1879; Their help, 211, 1885; Guardian, K. 289, 1897; The doctrine of, Z. 129, 1890.
- Austria*, away from Rome movement, M. 378, 1907.
- Advent*, Poems on, S. 369, 1879; Dec. 1, 1883; K. 377, 1896; 401, 1897; 796, 1905; Sermon on, S. 370, 1879; 353, 1893; 182, 1872; 356, 1873; The Second, 1, 388, 1878; 377, 1879; 372, 380, 1880; 372, 1881; 380, 1882; 373, 1883; 1, 372, 1884; 377, 388, 1886; 396, 1887; 380, 388, 396, 1888; 377, 380, 1900.
- Ascension*, S. 76, 1869; 123, 1873; 156, 1874; 145, 148, 1875; 164, 1879; 149, 1880; 169, 1882; 154, 1883; 188, 1886; Augsburg Conf. on, 322, 1888; 579, 594, 1905; K. Poems on, 89, 1887; 278, 1888; 169, 1892; 145, 1899; 153, 1899; 164, 1900; 305, 1901; 321, 1903; 337, 1905.
- Athenayorus*, S. 333, 1895.
- Armenia*, S. July 5, 1861; 145, 1874; 100, 108, 1896; K. 123, 129, 1896; 377, 386, 1898.
- Atheism*, S. 257, 1880; Causes of, 265, 1880; Modern, 371,

- 1880; Refuted, 307, 1880; Are there any, 313, 1880; K. 250, 1892.
- Acre Gods*. Poem, S. 49, 1895.
- Alfred, The Great*, S. 628, 1901.
- Appleton, Wis.*, S. 177, 1903; K. 147, 1903.
- Adventists, The Seventh Day*, K. 100, 108, 1898; Z. 316, 1888.
- Andræ*, Dr. Jacob, K. 281, 1877.
- Aedhelm*, K. 241, 1884.
- Age, Old*, Poem on, K. 57, 1895.
- Affliction*, Design of, S. June 30, 1852; Poems on, K. 249, 297, 1893; 410, 1894; 641, 657, 1902; 609, 1903.
- Architecture*, Church, S. May 13, July 10, 1857; April 15, May 13, 27, June 10, 24, 1859; 68, 1893; K. Ancient church, 179, 187, 1893; M. 146, 1897; 224, 1903; Z. 25, 1887; 301, 1898.
- Arius*, S. 378, 1885; 97, 1892; K. 88, 1903; Z. 185, 1894.
- Anglican Church*, Its indeptedness to Luther; S. 18, 1886.
- Africa*, Missionary work in S. 153, 1888; To whom should it belong 486, 1905; K. 598, 822, 1905; The beginning of Missionary work in Dutch East, 387, 396, 1886.
- Adiaphora*, The, S. 105, 257, 265, 273, 1891; K. 319, 1886.
- Antichrist*, S. April 18, 1856; 49, 1868; 147, 1870; 17, 1871; 3, 1877; 105 and 6, 1899; The Pope, 465, 1903; K. 161, 1872; 25, 41, 155, 1874; The Pope, Wis. Dist., 16, 1902; 21, 1903; M. 238, 1892.
- Ambition*, S. 28, 1875; M. 203, 1887.
- Artisan Life*, That in the time of Christ, S. 331, 1882.
- Abyssinnia*, The Church of, M. 82, 1889; Z. 28, 1885.
- Annihilation*, Z. 10, 1885.
- Attitude Question*, The, Z. 269, 1905; 35, 1907. See also Man's Conduct in "Conversion" and "Salvation."
- Atonement*, The necessity of, S. April 28, 1847; March 1, 1866. Theses on, North Dist., 28, 1902; 14, 1903; M. 67, 1887; The doctrine of, 162, 1898.

- Ambrose*, S. 155, 1876; 35, 1884; 50, 1886. K. 198, 1861; 17, 38, 1885.
- Adolphus Gust.*, S. 402, 409, 1894; 1, 1895; K. 129, 137, 1868; 11, 19, 385; Poem, 387, 395, 1894; 2, 9, 1895; 764, 780, 1905; 172, 1906.
- Absolution*, S. July 11, 25, Aug. 22, Sept. 5, 1856; and confession, April 12, 1861; in the Luth. symbols, Aug. 30, Sept. 13, 1861; observations on, Nov. 1, Dec. 15, 1864; Jan. 15, 1865; Its relation to justification, Dec. 15, 1865; 162, 1870; 75, 122, 1872; Sermon on, by C. F. W. W., 201, 1873; universal, 203, 1873; Luther on, 313, 1873; Private, 33, 1877; 289, 1878; Theses on, 345, 1878; 106, 386, 1880; 75, 1881; 188, 1888; 225, 1889; K. 9, 1872; 300, 1875; 247, 1877; South Dist., 9, 1876; West. Dist., Its relation to justification, 19, 1865; Eng. Dist., 11, 1873; 25, 1874; Con. Dist., 7, 1903.
- Alone*, "Sola," The three, K. 265, 1905.
- Apostles*, The teaching of the twelve, M. 145, 1884; Z. 176, 1884; The authority of the, S. 201, 1875.
- Apocryphal*, New Test., M. 377, 1902; 369, 1904; 95, 1906.
- Apologetics*, New Test., M. 269, 1904.
- Augsburg Confession*, Historical, S. May 13, June 10, 24, 1846; March 22, 1854; Nov. 2, 1885; 233, 1881; Articles from which it was drawn, Nov. 14, 1856; Its relation to the other Symbolical Books, March 27, 1850; The unaltered, March 1, 1848; Wherein altered, Oct. 23, 1850; Its doctrines, Feb. 27, 1850; The relation of Luther to, March 13, 27, 1850; The 335th anniversary, Aug. 1, 1865; Its Presentation, 130, 137, 1868; The day of the, 218, 1875; Jubilee of, 179, 184, 187, 1880; Jubilee sermon on, 297, 1880; Essay on, 273, 1880; Introductory remarks on, 218, 1881; The American revision of, Oct. 19, Nov. 2, 30, 1855; Unclassified material on, S. April 15, 1864; Aug. 1, 1866; 91, 195, 213, 1880; 194, 1878; 219, 1886; 329, 1888; K. 98, 105, 1880. Expositions on, S.

- 1850, Art. I, July 3, 17; III, Aug. 14; VII, Sept. 26; VIII, Oct. 9; IX, Oct. 9; X, XI, Oct. 23; XII, XIII, IV, Nov. 6; XV, XVI, Nov. 20; XVII, Dev. 4; XVIII, XIX, Dec. 18.
- 1851, X, XXI, Jan. 1; XXII, XXIII, Jan. 15; XXIV, Jan. 29; XXVI, XXVII, Feb. 26.
1853. Introductory, Nov. 2; I, Nov. 30, Dec. 14.
1854. II, Jan. 11, 25, Feb. 8; III, Feb. 22, March 8; IV, March 22, April 19, May 3; V, May 17 June 16; VI, June 30, July 14, Aug. 25; VII, Sept. 9, Oct. 20; VIII, Dec. 1, 15.
1855. IX, Jan. 26, Feb. 8; X, March 23, April 6, 20. XI, May 4, 18; XII, June 1, 15; XIII, June 29; XIV, July 13; XV, July 13; XVI, Aug. 10; XVII, Sept. 21; XVIII, Oct. 5; XIX, Nov. 2; XX, Nov. 16, Dec 14; XXI, Dec. 28.
1856. XXI, March 7, 21; XXII, April 4; XXIII, April 18; XXIV, May 16; XXV, June 13; XXVI, June 13; XXVIII; June 27; XXVIII, Aug. 8, Sept. 19, Oct. 3.
- 1870, XIV, 74.
- 1881, I, 241; II, 249; III, 254; IV, 265; V, 273; VI, 281; VII, 289; VIII, 297; IX, 305; X, 313; XI, 329; XII, 337; XIII, 345; XIV, 361; XV, 377; XVI, 393.
- 1882, XVII, 9; XVIII, 17; XIX, 25; XX, 33; XXI, 48; XXII, 58; XXIII, 64; XXIV, 65; XXV, 129; XXVI, 137; XXVII, 145; XXVIII, 153; K. XXVIII, 329, 1869; Its origin, 297, 1886; Its presentation, 115, 129, 153, 169, 1887; Contents of Poem, 57, 1897; Its reading, 24, 1903; The errors it rejects, 1903; 40, 72, 56, 88, 104, 120, 136, 152, 169, 185, 200, 296, 312, 329, 345, 360, 376, 409, 424, 440, 456, 504, 536, 584, 600; Art. II, 152, 169, 1903; V, 185, 200, 1903; VII, 296, 1903; VIII, 312, 1903; IX, 329, 345, 1903; X, 360, 376, 1903; XII, 424, 1903; XVI, 536, 1903; XVII, 584, 600, 1903; Theses on the glory of the unaltered, 1880,

90, 97, 107, 114, 125, 130, 142, 146, 157, 161; M. Art. V, 325, 1883; 13, 1884; VII, 65, 129, 213, 1888; XV, 65, 129, 211, 272, 321, 1897; Essay on, 232, 353, 1905; The Banner of our church, 151, 1906; VII, The conception of the word "Gospel" in, 257, 1894; Z, VII, The word "Sufficient" in, 1, 1895; Z.

Australia, S. 217, 1887.

Augustine, S. 338, 1888; 265, 1896; K. 259, 266, 274, 282, 290, 1861; 138, 145, 153, 162, 170, 177, 1896.

Aurelius M., S. 112, 1885; K. 149, 1904.

Alumni address S. 243, 1894; 225, 1893.

Amusements, Those of the early Christians, S. 195, 1878.

Autumn, The voice of, S. 338, 1887.

Austria, The movement in, K. 220, 228, 236, 252, 260, 268, 276, 1899; 43, 57, 107, 410, 697, 1901; 140, 183, 201, 215, 361, 427, 467, 675, 1902; 108, 187, 201, 217, 233, 249, 281, 297, 313, 1903; 27, 1904; M. 384, 1903; 187, 1904; 125, 1905; 248, 1906; 122, 1907.

Angels, Good, Z. 327, 1901.

Angels, Bad, Z. 329, 1901.

Ascension of Christ, Z. 85, 1903.

Baptism, Unclassified material on, S. June 10, 1846; Oct. 9, 1850; Oct. 12, 1860; Aug. 1, 1866; 89, 104, 120, 134, 145, 153, 174, 185, 193, 1867; 16, 26, 118, 131, 868, 65, 1870; 35, 1872; 385, 1877; 177, 1882; 241, 1884; 107, 1887; 155, 1883; 202, 885; 201, 1889; K. 111, 113, 123, 134, 146, 1860.

Mode of, S. That of John, April 14, 1847; June 2, July 28, Sept. 28, 1852; Sprinkling, 321, 1877; 273, 1884; Luther on, 322, 1904; 50, 1903; Among the first Christians, K. 129, 1890.

Immersion, S. Is it essential, Sept. 8, Oct. 6, 1854; Jan. 26, Feb. 8, 22; March, 9, 23; April 6, May 4, June 1, 29; July 27, 1855; Baptist Errors, Oct. 14, 28, Nov. 11, 1857; John Gerhard on, 34, 1875; 233, 1875, 11, 1880. Five reasons against, 88,

1878; Does baptizo mean to dip, 58, 1880; Review on a Baptist work, 25, 50, 57, 66, 82, 107, 1887. Is it the voice of Christian scholarship, 776, 1905. K. 114, 1905; Pentecost and baptizo, 258, 1906; Does baptizing always mean to dip, Carson on, 621, 1906; M. 360, 1888, Must it be by, Z. 321, 1893.

Baptismal Regeneration, S. Sept. 29, 1847; Jan. 19, 1848; March, 23, 1855; Dec. 12, 1856; Jan. 9, Feb. 6, 1857; Sept. 14, 1860; Sept. 15, 145, 153, 1866; 177, 1882; 385, 1884; Objections to considered, 1, 1885; 252, 1890; 537, 1902.

Means of Grace, S. Dec. 8, 1847; 155, 1875; 82, 1881; 241, 1884; K. 9, 1905; 115, 257, 1906; M. 1, 1898.

Infant Baptism, S. Dec. 6, 1848; Neglect of, May 3, 1854; April 20, May 18, June 15, Aug. 24, Sept. 7, Oct. 5, Nov. 16, 1855; Jan. 25, Feb. 22, April 14, May 2, July 11, 1856; Why baptize children? Dec. 23, 1857; Jan. 20, 1858. S. 5 and 6, 561, 578, 1907; Scripture for, Oct. 29, 1858; Nov. 12, 1858; Dec. 9, 1859; Sept. 14, 1860; Can they believe, 147, 1869; Duty of, 71, 83, 1869; Objections to refuted, 193, 1873; 222, 298, 373, 1873; 354, 1875; Scriptural, 299, 1877; 379, 1879; 241, 1889; 266, 1890; 274, 281, 290, 1890; Objections to answered, 345, 353, 385, 402, 1892; 83, 1900; The delay of, 276, 1900; 35, 299, 1874; Neglect of, 356, 1874; 236, 1884; 338, 360, 1902; Are your children baptized? 114, 1906; Infant salvation, 537, 1902; K. The faith of children, 266, 275, 1871; Suffer the little children, etc., 348, 1875; How soon to be, 219, 1884; 329, 1886; Theses on, 62, 1887; 178, 1892; Objections answered, 386, 394, 1900; 257, 1906; Scriptural basis for, Southern Dist., 17, 1871; Arguments against considered, 24, 1873; Propriety of, Kansas and Neb. Dist., 8, 1902; Historical proof for, M. 23, 1884; Concerning the faith of children, Z. 257, 368, 1884; Is it an invention of later centuries? 193, 1890.

The Lutheran Pastor

By DR. G. H. GERBERDING

A Valuable addition to any pastor's library. Net, \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

A SPECIAL OFFER

As long as the books in stock will last we will sell Hilprecht—Explorations in Bible Lands During the 19th Century for \$2.50.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

OUTLINE OF A HISTORY OF PROTESTANT MISSIONS

From the Reformation to the present time. By Gustav Warneck. \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

Theological Libraries

Pastors and Teachers and Professors will find it to their advantage to consult the General Catalogue of the Lutheran Book Concern before purchasing what they need for their libraries. It cannot be expected that all the books mentioned should be kept constantly on hand, but the assurance can be given that all orders will be promptly attended to.

Church Records

Every congregation should keep a complete record of all the pastoral acts and other important events occurring in the congregation. To this end *Church Records* are a necessity. The Lutheran Book Concern has them for sale at \$3.75.

FOR ONE-HALF THE ORIGINAL PRICE

This Offer Holds Until April 1, 1907

A Brief Commentary on the Books of the New Testament

By DR. F. W. STELLHORN,

Professor of Theology in Capital University, Columbus, Ohio

A popular treatise on the four Gospels. For study and devotion. Gives the meaning of the text, the history of prominent persons mentioned in the Gospels, the topography, all in a clear and distinct manner. The highest praise has been bestowed upon this Commentary by able and competent critics.

Plain cloth, formerly \$2, now \$1. Half leather, formerly \$2.50, now \$1.25.

Half morocco, formerly \$3, now \$1.50.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

The Standard Edition of Luther's Works in English

Edited by J. N. Lenker, D. D., in connection with leading scholars of all parts of the church. Each volume contains a valuable practical introduction. Beautifully and substantially bound in uniform size and style in silk cloth, with the "LUTHER MONUMENT" embossed in gold on the back of each book, good paper and nicely printed. 8 vo. \$2.25 per volume.

Prof. E. J. Wolf, D. D., LL. D., writes in the New York Observer of November 17: "Luther is in the best sense modern, up-to-date, the prophet of our own times. It is marvelous how he treats the problems of today. The monk who once shook the world needs but the opportunity to shake it again, the opportunity afforded by the English tongue."

Commentary on the First Twenty-two Psalms

Vol. I, 462 pp. Revised, enlarged, parts translated and edited in complete form by J. N. Lenker, D. D., \$2.25.

Commentary on Genesis

Vol. 1. The Creation. 448 pp. Revised, enlarged, parts retranslated and edited in complete form by J. N. Lenker, D. D., with an introduction, 383 pp., \$2.25.

The First and Second Epistles of St. Peter and the Epistle of St. Jude

Translated by J. N. Lenker, D. D., with an introduction, 383 pp., \$2.25.

Luther's Church Postils Gospels

- Part I. Advent, Christmas and Epiphany sermons, \$2.25
- Part II. Epiphany, Lent and Easter sermons, \$2.25.
- Part IV. First to Twelfth Sunday after Trinity, \$2.25.
- Part V. Thirteenth to Twenty-sixth Sunday after Trinity, \$2.25.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

A Summary of the Christian Faith

By DR. H. E. JACOBS. \$3.00

An attempt is here made to restate the doctrines of the Christian Faith upon the basis of the Lutheran confessions.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

COLUMBUS THEOLOGICAL MAGAZINE

A BI-MONTHLY JOURNAL
DEVOTED TO THE INTER-
ESTS OF THE EVANGELI-
CAL LUTHERAN CHURCH

Edited by Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.

VOL. XXVIII ○ APRIL, 1908

No. 2

CONTENTS

	PAGE
THE CHRISTOLOGY OF THE OLD TESTAMENT. By Prof. F. W. Stellhorn, D. D.....	65
THE CHRISTIAN'S REASONABLE SERVICE. By Rev. R. E. Golladay, A. M.....	71
THE QUESTION OF UNITY AMONG AMERICAN LUTHERANS. By Rev. J. Sheatsley, A. M.....	79
COMMUNION UNDER ONE KIND. By Rev. Walter E. Tressel....	92
THE DOCTRINE OF THE CALL TO THE HOLY MINISTRY, ETC. By Rev. H. J. Schuh.....	103
NOTES AND NEWS. By G. H. S.....	113
INDEX TO OHIO SYNOD PERIODICALS. By Rev. A. Beck.....	121

LUTHERAN BOOK CONCERN
55-57-59 EAST MAIN STREET, COLUMBUS, OHIO

The Lutheran Commentary.

By Scholars of the Lutheran Church in the United States under the editorial charge of Dr. H. E. Jacobs. This is a very valuable work and especially adapted to the wants of Pastors and Sunday-school Teachers.

Six Volumes in Full Cloth Binding, \$9.00

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

AN OFFER

Until sold out we will sell Dr. Stellhorn's Commentary on the Acts of the Apostles for \$1.00.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

"The Church of God, which He hath purchased with His Blood." Acts 20: 38.

THE CHRISTIAN CHURCH IN ITS FOUNDATION, ESSENCE, APPEARANCE AND WORK.

By PROF. M. LOY, D. D.

Prompted by the purest motive, the desire to serve his master by being helpful to his fellow-laborers, fully conscious that the unscriptural views on the subject endanger the soul and should be exposed, and confident "that the King will accompany it with His blessing," the author wrote and published this work.

"This work is notable for its comprehensive and yet simple analysis of its subject, and for its earnest devotion to the practical topics and problems that spring out of the Church life at every point."—*Lutheran Church Review*.

"The work is carefully prepared and well written."—*Lutheran Observer*.

The book contains 364 pages and sells for \$1.00.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

MODEL SERMONS SERMONS ON THE GOSPELS FOR THE CHURCH YEAR

These sermons are first scriptural then logical; noted for their simplicity in style and depth of thought, in full harmony with the confessions of the Lutheran Church. Preachers need these sermons as models, teachers will want them to use in the public service in the absence of the pastor, parents will find them to be just what they need in the home service on Sunday, and any Christian, young or old, will find in them the Manna which came down from heaven by which his soul is nourished unto eternal life.

Price, plain cloth, \$1.75; half leather, \$2.25; half morocco, \$3.25.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXVIII.

APRIL, 1908.

No. 2.

THE CHRISTOLOGY OF THE OLD TESTAMENT.

BY PROF. F. W. STELLHORN, D. D., COLUMBUS, OHIO.

*A Summary of Lectures delivered at Rye Beach,
published at the request of the Association.*

VIII.

DANIEL VII, 13. 14.

The connection in which this passage, containing the last prophecy concerning the Messiah and his work that we intend to consider in this series, is found as follows. Daniel, the prophet, occupying, by the providence of God and for the benefit of his exiled people, the position of an influential statesman at the courts of several rulers of the most powerful nations of ancient times, was granted in a dream a vision of future events, depicting the development of the empire of the world in its relation to the kingdom of God. Under the symbolic figures of four beasts, signifying the material and carnal tendency of that empire, he was permitted to see, in their distinctive features, four successive kingdoms. He beheld the Babylonian kingdom founded by the royal Nebuchadnezzar, strong as a lion and swift as an eagle, at first cruel and haughty like a powerful rapacious animal but chastened by divine punishment and humbled to recognize himself, as every man, even the mightiest, should do, subject to the King of kings (comp. ch. 4). Then there came to his view the Medo-Persian empire, inferior, as to united power and ease of movement, to the Babylonian because composed of two un-

Vol. XXVIII. 5.

equal parts, but greater in extent of territory and subjection of great neighboring countries, especially Babylonia, Lydia, and Egypt. The Greco-Macedonian empire under Alexander, not so stately as that of Nebuchadnezzar, but wiry and swifter than any before in its conquering course over the then known world, was the third that passed before his wondering eyes, breaking asunder into four different kingdoms. And then he saw the Roman empire, so terrible in its strength and power, appropriating or destroying everything with which it came in contact, that the holy seer did not know of any beast with which its symbol could be compared. It was finally divided into ten different kingdoms. Among these kingdoms, there arose another one, differing from all of them and subjecting several of them to itself. Intelligence, the attribute of man manifesting itself in speech, here employed for an impious purpose and hence degenerated to shrewdness and deceitfulness, and boastfulness and arrogance characterized it.

And now the scene presented to the prophet changed. A judgment was to be held on account of the height of impiety and iniquity that had been reached by this kingdom, little and to all appearances insignificant at first, but growing more and more and wielding a great and baleful influence among men, evidently representing the Antichrist and his power. God himself, eternal and majestic, holy and righteous, purifying the pious and consuming the impious all over the earth like omnipresent and irresistible fire, was to be the judge, surrounded by his saints and served by untold millions of his angelic host. And the godless representative of the empire of the world together with his followers was judged and doomed to eternal perdition and torment, just as his predecessors had been permitted to exercise their powers and to molest the children of God only for a certain time appointed and determined by God.

And then again the scene changed. "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to

the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And this is the Messianic prophecy that we will now consider a little more in detail.

The one spoken of here "came with the clouds of heaven." To use the clouds as his throne or his chariot is the privilege and characteristic of God, the King of heaven. Thus we read Psalm 97, 1-4: "Jahveh reigneth; let the earth rejoice; let the multitude of isles be glad. *Clouds and darkness are round about him:* righteousness and justice are the foundation of his throne. A fire goeth before him, and burneth up his adversaries round about. His lightnings lightened the world: the earth saw and trembled." In Psalm 104, 3, God is described as the one "who layeth the beams of his chambers in the waters; *who maketh the clouds his chariot;* who walketh upon the wings of the wind." Isaiah (19, 1) announces: "Behold, *Jahveh rideth upon a swift cloud,* and cometh unto Egypt; and the idols of Egypt shall tumble at his presence; and the heart of Egypt shall melt in the midst of it." And Nahum (1, 3) says: "Jahveh is slow to anger, and great in power, and will by no means clear the guilty: Jahveh hath his way in the whirlwind and in the storm, *and the clouds are the dust of his feet.*" Thus sitting or riding on the clouds, or in the midst of them, his majesty and glory being at the same time manifested and veiled by them to human eyes, is an attribute of God when he comes to judge and punish his enemies. Hence Christ, the Son of God, in and by whom God will execute the final judgment that is to determine the eternal fate of every man, himself says concerning his coming for this judgment, Matt. 24, 30: "And then shall appear the sign of the Son of Man in Heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man *coming on the clouds of heaven* with power and great glory." And Rev. 1, 7, John writes con-

cerning him: "Behold he *cometh with the clouds*; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so. Amen." And again, 14, 14: "And I saw, and behold, *a white colud*; and *on the cloud I saw one sitting like unto a Son of Man*, having on his head a golden crown, and in his hand a sharp sickle." When we compare these passages of the New Testament with the vision of Daniel that we have under review, it seems we cannot fail to get the impression that all of them speak of one and the same person, the Messiah or Christ who appeared in the person of Jesus of Nazareth. Coming with the coluds of heaven designates him as a divine being, as God himself, who alone can have and exercise "an *everlasting dominion*," so "that *all* the peoples, nations, and languages shall serve him." And being "like unto a son of a man" denotes his human form and nature. It does not mean that he merely looked like a man without in reality being one. The expression "*like unto a son of a man*" is easily understood when we consider the divine majesty and glory in which he appeared, which so greatly contrasted with his human form and appearance. It is exactly the same thing when Paul writes, Col. 2, 9: "In him dwelleth all the fullness of the Godhead bodily;" that is, in a human body: the divine nature in all its fulness and a truly human nature are in him personally united. And the same is the case when Paul says of him, 1 Tim. 3, 16, that he "was manifested in the flesh," being God invisible from all eternity. Insofar as he is a true man that "everlasting dominion" "was given" him; for in so far as he is God, or according to his divine nature, nothing can be given him, since as true God he possesses, and cannot but possess, everything from eternity.

Thus we find in this vision of Daniel a description of the Messiah as the *God-man*, as, on the basis of the clearest New Testament testimony, we confess him in the second article of the Apostles' Creed. But objections have been raised to this interpretation of the vision. It has been said that since evidently four *kingdoms*, or world *empires*, are

represented by the four symbolic beasts in the preceding verses of the seventh chapter, so this being in a human form must also represent a kingdom, or an empire, though one that is different from those four, since beasts represent something that is characterized by an animal nature, hence secular, worldly and selfish kingdoms, whilst a human being, in contradistinction to beasts, must represent a truly human and humane kingdom. And as in verses 18 and 27 "the saints of the Most High" are said to be the ones "who shall receive the kingdom, and possess the kingdom for ever, even for ever and ever," it is maintained that this vision represents not an individual, as the Messiah is, but the people that constitute his kingdom, namely, the people of the covenant, Israel. So understood this passage would have no reference to Christology in the strict sense. But the whole description in v. 13 is against this view, especially the statement that the being meant here "came with the clouds of heaven." How could that be said of the people of Israel, especially when we see that this expression everywhere in the Scriptures, both in the Old and in the New Testaments, refers to God or Christ? The prevailing opinion of the Jewish theologians as well as of the Christian also is that the Messiah is meant here, how much they may differ in the details of their explanation. The common opinion also is that the well-known self-appellation of Christ, "the Son of man," is based on this prophecy of Daniel's. "The Son of man" Christ calls himself, really, "*the* Son of *the* man," not simply "*a* son of *a* man," as every male descendant of Adam could call himself. He is the one that in a special, extraordinary, unique sense is a son of man, or a true man. He is, indeed, a true man, possessing all the constituent parts and the essential attributes of a man; but he is more than that, he is at the same time true God; he is the God-man. This name, "the Son of man," therefore, points to the majesty and grandeur concealed in his external lowliness and humility. This is also clearly the sense of Daniel's vision. *Keil* aptly says in his Commentary on the book of Daniel, explaining this

passage: "When Christ calls himself the Son of man he does not simply mean to say that he is the Messiah, but he wants to designate himself as the Messiah spoken of in Daniel's prophecy, that is, as the Son of man come from heaven. He wants by this expression to predicate concerning his person just as well his divine origin or his divine pre-existence as his true humanity; to use the expression of John, he wants to designate himself as the *logos* become flesh." When, as we read Matthew 26, 63, 64, the high priest said unto Christ, "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God," and "Jesus saith unto him, Thou hast said; nevertheless, I say unto you, Henceforth ye shall see *the Son of man* sitting at the right hand of Power, and *coming on the clouds of heaven*," he in the most solemn and emphatic manner asserts his claim of being the promised Messiah by using the very expressions found in Daniel's prophecy, and thus applying this prophecy to himself. So there can be no doubt that Jesus Christ is the King prophesied by Daniel, and that the name "the Son of man" that Christ himself, and, excepting Acts 7, 56, he exclusively, makes use of, is based on Dan. 7, 13, 14. But this need not hinder us from basing it also on Gen. 3, 15. The "seed of the woman" meant there is, in the highest and strictest sense, not any descendant of Eve, nor all her descendants taken together, for they could not have crushed the head of the serpent, but a special, extraordinary, unique one, the one that, as far as his human nature is concerned, is the seed of the woman as the representation of all her descendants, and that has no human father.

In Dan. 7, 13, 14, we see two currents flow together and form one stream, as we have also seen to be the case in Isaiah, chs. 4, 7 and 9. The one current mentions Jahveh, the God of Salvation, himself as the one that will come in the fulness of time to judge the world and to bring to his people perfect salvation; the other current ascribes the same thing to a king of the house of David, and hence a true man. Examples of the passages forming

the second current we have had in almost all the prophecies we have been considering in this series of articles. We add here a few passages that belong to the first current: Psalm 96, 10 sqq.: 98, 7 sqq.: Isa. 35, 4 sqq.: 40, 10 sq.; 60, 2. 19 sq.; Ezech. 34, 11 sqq.

THE CHRISTIAN'S REASONABLE SERVICE.

BY REV. R. E. GOLLADAY, A. M.

FIRST SUNDAY POST ÉPIPHANY, ROM. 12, 1-6.

Dear Brethren:

The Sun in the natural heavens is often obscured these wintry days; but the sun of our souls still shines. The Son of heaven still sheds abroad His rays with undiminished brightness and warmth. The Christmas message: "The grace of God that bringeth salvation hath appeared to all men," is still ringing in our ears. In fact, we have just had our Christmas-Epiphany, within the past week. There can be no stronger reasons than those presented in the season just past to stir men, Christian men, to action. Our text chimes in with this theme. The mercy of God is the motive which it urges.

The mercy of God! What stronger motive could the Apostle have urged? The mercy of God! This is the broadest, deepest theme ever voiced by men or angels. Ask the Prophets of old, ask the martyrs of the early church, ask the missionaries immured in heathen lands, ask the pain-racked sufferer, ask the angels around the Throne, ask them all what theme they love most, and they will tell you it is the song of God's mercy.

What was it brought the Savior into the world? What led Him to the cross? What makes Him so patient with us in our weaknesses? What causes Him to bend so low to hear all our complaints? To soothe us in all our ailments? It is God's mercy. Well may the Christian sing without ceasing:

“When all Thy mercies, O my God,
 My rising soul surveys,
 Transported with the view I'm lost
 In wonder, love, and praise.”

God's mercies, whether we will or not, make us indebted to Him; they should make us devoted to Him. They should make us ready for any service. In the paragraphs preceding our text, St. Paul tells about the mercy God has shown us. Here, in the chapter we now begin, he sets forth the demands these mercies make on our affections and services. “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” This leads us to consider as our theme:

THE CHRISTIAN'S REASONABLE SERVICE.

The Christian's reasonable service is, first of all, to bring himself as an offering to God.

Of old God had His sacrifices. The Old Testament was a bloody covenant. Every day the blood of the sacrifices flowed. Every day the altars were piled high with offerings. The consuming fires never went out. Those sacrifices were but types, constant reminders of, the one great sacrifice which, in the fullness of time, God was going to send into the world. This one, all-sufficient, sacrifice having been made, God now wants other sacrifices. Wants them, I say; yea, demands them. But the offerings which God now wants are not slain animals, not gold or silver. He wants man to give himself, to give himself in his entirety — body, soul, and spirit.

Too many people forget this. They seem to have the idea that Christianity is only a getting, and an enjoying. It is this, but it is more, a great deal more. After having received we are to give, give to God — give Him ourselves. When we have not given ourselves to God He does not want anything we have; our money, our deeds, our words. When we have given ourselves, when we have surren-

dered our wills to His will, when our affection has gone out in answer to His love for us, then the least we can do for Him is most acceptable, even though it be but the widow's mite.

Have we brought such an offering to God? Have we given Him ourselves? Have we brought this offering, not as something which God needed, not as something which could add to His intrinsic glory; but as something which He wanted, wanted in order that He might bless us with the glory of His grace. If we have not brought this offering then all else is in vain.

And let us not forget that this is to be a living sacrifice. There are too many so-called offerings made to God which are as dead as the bullocks, and the loaves of bread, which the Jews laid on their altars. There is too much confession in which there is no appreciation, and no love, of the truth. There is too much lip service in which there is no heart. There are too many prayers offered which are no more than the repetition of formulas, in which there is no communion with God, because there is no desire for communion with Him. There is too much going to church because others go, because it is a social centre — to see and be seen; not to hold fellowship with God. There is too much money given to the church because others give, because we are expected to give; not because we love the Lord, and like to do something for Him. These are dead sacrifices. They smell to heaven, not with the smell of incense; but with the smell of the earth, of corruption. God wants living sacrifices, sacrifices in which there is a living heart. Sacrifices which are given because the heart has been first given to Him.

And the Apostle tells us that this is our reasonable service. A great many people are inclined to consider this an unreasonable service. They think it entails hardship, that it robs life of all joy, that it is calculated to make one old before his time, that it is equivalent to shutting one's self up in a monastery. Whatever some may think and say of this life, God insists, and experience proves, that it

is the only reasonable service. It is the only reasonable service because it is the only service which brings man to the goal for which he was created. It is the only reasonable service because it is the only one which contributes to life, helping man to get out of life all there is in it. It is the only reasonable service because it is the only one in harmony with the logic of our redemption. It is the only reasonable service because it is the only service which brings strength, courage, cheer, peace, and joy; the only service which makes life worth living.

There is no service so unreasonable as the service of the flesh, the world, and the devil. It is a service which is life destroying, not life supporting. And the process of destruction goes right along, step by step, with the progress of the service. The service of the devil is an unreasonable one because he has no right to man's service, he is an usurper. He has no right to man's service because he is a deceiver, and the more faithfully men serve him the more scandalously does he deceive them, the more terribly does he reward them. He rewards them with diseased bodies, with wounded consciences, with the loss of self-respect, with blows and curses, with despairing hearts, with lost souls.

God's service is a reasonable service because it gives strength for life, comfort in sorrow, and hope in death. It is a reasonable service because it gives a good conscience, a light heart, self-respect, and the respect of the world. It is a reasonable service, because it is a service founded in reason, a service along rational lines, a service which leads to a rational — a blessed result.

What are the effectual motives leading men to make of themselves such an offering? There is only one such effectual motive. It is not the law of God, with its thunderings from Sinai; it is not the fear of judgment, and the meeting of an angry God; it is not the fear of the present evil consequences of wrong doing. These things have some deterrent force, but they never bring men to offer themselves as living sacrifices to God. They may cause

men to cower and tremble when tempted to evil; but they will never bring them to God's throne, there to offer themselves for God's service. The only thing that can do this is God's mercy, the love of God in Christ Jesus; that which assures us of a loving Father, a compassionate Savior.

* * *

Having made this self-surrender, having brought ourselves as living sacrifices to God, the next step will be both natural and necessary. It is: a transformed life. "Be not fashioned according to this world, but be ye transformed."

It is too often the case that Christians cannot be told from those who are not Christians. One may often live with a professing Christian for months and years and still be in doubt as to whether he is a Christian or not, for neither word nor deed makes this a settled question. True it is, the world, in some respects, has grown nearer to the position of the Christian than was the Roman world of St. Paul's day. This is especially true so far as the outer life is concerned. For this we are glad. It shows the corrective, uplifting, influence of the church of God. But there is still a world-wide difference between the Christian, the real Christian, and the man of the world; a difference of relationship to God, of relationship to Jesus Christ, the Savior of the world; a difference in the disposition of mind; a difference in the relationship to the world; a difference in the view of life.

The Christian has a standard of life altogether different from that which obtains in the world. As a rule, the world has a pretty free and easy standard of conduct. It can find a way of justifying almost anything. The true Christian's standard of conduct is the will of God as expressed in His Word.

In this transformed life the body is also to have a part. People, it seems, sometimes try to persuade themselves that God wants only our minds, our inner lives—good intentions. He wants this, but He wants more. He wants our whole being, body and soul. He wants a spirit:

which is turned away from the world to Him, but He wants a body which is a fit temple for such a spirit. A converted spirit is to work for a converted body. The two are to go together. We can not very long be one thing inwardly and something else outwardly, or the reverse. If my mind is God's, and my heart is God's, then my hands and my feet, my eyes and my tongue, must be God's also.

Are we transformed Christians? Surely we are not being conformed to the world. The world is not setting the pace for us. The world's standards are not our standards. The world's spirit is not our spirit. The world's aims are not our aims. But are we being transformed? Are we being changed into nobler, better men and women? Are we going on from vision to vision? from strength to strength? from conquest to conquest? "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Do these words set forth our attitude toward life? If not then we have not reached that stage of transformation which ought to be ours.

Of course, this transforming process is not complete, and never will be, in this world, and no one knows this so well as the Christian; and among Christians none know this quite as well as those who are most in earnest, and are struggling hardest to realize the transformed life. No one realized this more fully than David, who felt the deep waters of sorrow come into his soul when he recognized how he had failed to fulfil his ideal of the transformed life. No one ever felt this more keenly than did St. Paul when he saw the difference between his aims and his accomplishments, when he felt the battle on between the spirit and the flesh. Few have felt this more deeply than did Martin Luther when he had to endure the fierce assaults of the devil. But failure to realize our full ideal should not make us satisfied with stagnation. Let us hold up the ideal, let us not abate one whit of the exalted beauty of the picture

of this transformed life, and with steadfast perseverance let us reach out after it.

This transformed life must grow from within. When an artist, a sculptor, carves a statue he begins to chip off the rough corners from without. He chisels, he rubs, he polishes, till finally there emerges the figure of a man, a woman, an angel. That is not the process in the evolution of the transformed life. Here the process begins from within; the spirit of man is first transformed, the mind thinks new thoughts, the heart has new affections, the soul has visions of a new life: and gradually, though it may be very slowly, the body is won to be the fitting garment of a renewed soul.

If we want, then, to realize the transformed life let us think new thoughts, let us think God's thoughts after Him. Let us cultivate the fellowship of the One — Jesus Christ — who was ideal in His thoughts and His living. Let us think His thoughts after Him. Let us open the windows of our minds, our souls, that the light of heaven may shine in; that Jesus Christ Himself may come in, as He offers to do, as He wants to do: and as His thoughts become our possession, as His Spirit becomes more at home in us, as He is formed in us, the new, the transformed, life will become ours — gradually, imperceptibly, as the tired body renews itself by the assimilation of food, and the refreshing sleep of night.

* * *

There is still a third step in this reasonable service. When one has given himself to the Lord there follows a revulsion from the world, and a propulsion toward those who are of kindred spirit. In other words, there springs up a strong bond of brotherhood.

The Christian is always a humble person; not servile, not restrained by mock modesty, but truly humble. He is humble because he measures himself by God's standards, and recognizes that he comes very far short from being what he ought to be. He is humble because he recognizes:

that he is but a steward, that he owes everything to God. The Christian, however, is humble not only over-against God; but also over-against his fellow-Christians. This is one of the fundamental Christian virtues. There is something about the natural man which seeks pre-eminence, he wants to be something great, or, at least, to be thought something great. The Spirit of Christ makes humble. "I say, through the grace given to me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

Conceit may be natural to the unconverted man, but it certainly is not becoming; much less is it becoming to the Christian. If a person has no special reason to have an exalted opinion of himself, if he is only one of the common run of humanity, and that is all that most of us are, then pride, conceit, a puffed-up demeanor, is arrant folly. If a man has great gifts, if he is unusually accomplished, there is no occasion for conceit, no call to put on airs, people will find this out without his publishing it. Indeed, every attempt a man makes to sound his own trumpet detracts from the measure of appreciation which right thinking people would have otherwise accorded him.

Whatever our talents are they are God's gifts to us, and there is no reason in looking down on other people because of them. Thankful we should be, appreciative we should be; but not proud, pride is of the devil. And recognizing that our talents are loaned to us by God, our thankfulness should lead us to use our talents for His glory, and the good of our fellowmen. The Apostle illustrates this by saying that we Christians are like the different members of the body—to serve each other, and the body to which we belong. It would be no body, it would be an abortive, useless, ugly thing, if what we call the body were all head, all eye, all hand, or all foot. The body is a composite something, the members of which are of widely different character, and use. So with the body of Christian people; they are all different, have different gifts, occupy

different stations in life, ~~differ~~ in their ability to do things, as well as in their training to do things: but on this account no one looks down on another, each one seeks to supplement each other one, so that in the end there is no lack, and the work of God goes on.

And the bond of union for all these members is Christ Jesus. He is the head of the body. In Him all are fitly joined. His will dominates all. The flame of holy love, lighted at the altar of His heart, burns in the heart of each member. Inspired by the Head, the desire of each is to work for the good of all.

What a beautiful picture this gives us of the Christian congregation. It is the picture of a blessed family. Love is the keynote of the life of all. Mutual helpfulness is the aim of all. By faith in Christ they have all become members of one body, ruled by one will. As workers they are all striving for one object, the glory of God, and the good of the common body. As fellow pilgrims they are traveling one road, toward one goal, where they are to be together in one home, under one authority, forever. And as they move along one aspiration fills the breast of all—to achieve the Christ-life.

“Lo, what a pleasing sight
Are brethren that agree!
How blest are all whose hearts unite
In bonds of piety!

“Formed for the purest joys,
By one desire possessed,
One aim the zeal of all employs,
To make each other blest.”

THE QUESTION OF UNITY AMONG AMERICAN LUTHERANS.

REV. J. SHEATSLEY, A. M., COLUMBUS, OHIO.

There are chiefly two reasons why it would be desirable to have the various Lutheran bodies in America

united: First, our Lord has said that all His sheep are to constitute one fold under one shepherd. We, of course, understand that this was not spoken of outward unity, that all followers of Christ must be gathered into one outward organization, as is maintained by the Pope; it is not an outward union that constitutes them one in Christ, but the faith by which they become His own, however they may be separated in time, place and by extraneous organization. Yet this is not all that should be said here. Two things especially need to be said yet, the one being this that this oneness of faith should include all matters of faith or revealed truth and not only the so-called essentials. Our Master wants us to be of the same mind throughout, to think the same things and to avoid things and persons that bring about divisions (1 Cor. 1, 10; Rom. 16, 17). Such oneness of mind must be a mark of the church triumphant and it should be a mark of the church militant. Such oneness of thinking furthermore would not conflict with constitutional differences of mind by which different viewpoints of an object are taken. A house may be photographed from different sides; each representation is a different one and yet it is the same house in each case; the different views are only calculated to give a fuller representation of the edifice; nor is there any conflict among the different views. So in the grasp of divine truth by the human mind, a truth may be viewed from different standpoints, or it may be considered in different relations or settings, so that certain differences in the perception of the truth appear, yet if all the views be taken through the medium of the Holy Spirit, there will be perfect unity; all will be thinking the same thing, though according to each one's own place, condition and abilities. The one Shepherd therefore calls for unity in His flock and we as His sheep are under obligations to seek and to strive after such unity. For this reason the Lutheran bodies in this country — without speaking here of other denominations or of Lutherans in other lands — should put forth honest, conscientious and prayerful efforts to get together and to think

the same things. "Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are" (John 17, 11). The other thing implied in our Savior's words about the oneness of His flock is that, although outward unity is not essential to real oneness in Him, yet outward unity would result, if there were complete unity of faith. Outward division therefore indicates inward dissention and is to be deplored as an imperfect and faulty state.

The second reason why Lutherans in this country should be united is the great practical advantage of such a union. There is no need of many words here to show what a great force the Lutheran church, with her doctrinal bulwarks, her simple Bible preaching, her sane and sound position on all practical questions, would be in this land, if she presented a united front to the enemy and unity of action for the work of the Lord. It is distressing to reflect upon the loss of opportunity, time, strength and means occasioned by her rent and torn condition. Would that every Lutheran heart in the land throbbed in full accord with the Spirit and divine truth for a united Lutheran Church of America!

Is such union possible? We shall not undertake to say. All things are possible to them that believe, but—where is the faith? We only wish to present some thoughts, or possibly principles, clearly laid down in God's word, as it seems to us, and fundamental to any correct and common movement toward true Lutheran unity. We also wish to call attention to certain facts within the domain of practical church work and life, primarily causal in our estimation, of Lutheran disjunction, where the application of the principles of unity most needs begin.

First, if true Lutheran unity is ever realized in this country, it will be effected by God's grace, not by formulas and resolutions of synods or conferences, faculties or officials. Such things may be helpful, even needful, but the concentric force is back of all this. The very fact that true unity is oneness of faith, subjective as well as objective,

unity of mind or thought on revealed truth, must convince one that it cannot be obtained by statute or resolution. No one can be constrained to believe a certain thing, nor to think a certain way by the application of any outward formula or force. And what is even more, we have to do here with spiritual things, things outside the domain of the natural mind, which are revealed and conveyed alone by the Spirit of God. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." God will make use of men in doing this work; they are to search the Scriptures for the truth, they are to confess this truth, they are to impart the same to one another, they may meet with each other to deliberate upon their differences, they are to strive against and overcome their prejudices and needless antipathies, but it is the grace of God, the power of divine truth, the suasion of the Spirit, that must weld together the hearts and minds and make of all one compact whole. From these facts we may draw two inferences: First, we should not expect too much from what individuals or church bodies may do in their attempts at union. No proper effort is to be discouraged, rather encouraged, for who knows what may come of it. Let there be peace congresses. But a peace congress is no guarantee of peace, especially not if the conferees assent to any spirit of diplomacy. Indeed, we can expect nothing at all in the way of permanent results from such efforts, unless the principals possess the grace of God, are moved by His Spirit and operate along the line of divine truth. Secondly, unification of faith being a work of divine grace, we need to pray to God that He may give us the one faith, the one baptism and the same spirit. So far as effort at unity is concerned here is where it should begin. It is God's work and He must do it, but here as in all works and gifts of grace He wants our petitions. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." When the whole Lutheran church of America once gets down on its knees and in true repent-

ance, humility, submission and faith prays for peace and union, then we may ~~begin~~ expect the glorious dawn. But note well the condition of prayer indicated. "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinner; and purify your hearts ye double-minded." An ecclesiastical atmosphere charged with prejudice, orthodoxal pride, personal ambition, deference to popular error or vogues, fear of men, a weighing of selfish interest or personal opinion over against the truth, can beget no prayer that will fetch down the spirit of fraternal peace and union.

Secondly, union must come along the line of revealed truth. Union on any other basis would not be permanent, if acquired; nor is it desired. When Christ characterized His kingdom before Pilate He did it in terms of truth: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." In building at the same kingdom, we dare not aim at anything less than the same truth. This is so self-evident that no one who believes in the divine and supernatural character of the kingdom of God or the church will think for a moment of questioning it. Just as self-evident, to a Lutheran at least, is another proposition that in determining what the truth is the Bible must be the exclusive guide. The kingdom of God is not built up on scientific facts or propositions, nor according to the principles of some human art, neither was its constitution drafted by a committee of lawyers, nor its statutes enacted by a legislative assembly. Man had nothing to do in the planning and framing of that kingdom, any more than he had anything to do in the construction of the earth or of the universe at large; of His own will and wisdom God determined what the nature of His kingdom should be and how its work should be done. To Him therefore we must look for light. But God does not give this light through nature, through the facts or conditions of the outer world, for the kingdom of God is not there; nor is the light found in man's reason, in his

inmost thoughts, or in the motions of his heart, as he is by nature, for neither is the kingdom there. We learn the facts of the kingdom of nature by studying that kingdom, and being in the midst of it by nature, we can do so. So also we must study the kingdom of God in order to learn to know it. But that kingdom is outside of us, outside of the natural man, and hence he cannot study it. It comes to us from without, direct from the mind of God: "Thy kingdom come." God sent His Son and with Him the kingdom came to be present. From the very nature of the case therefore there must be a supernatural revelation here, the kingdom of God must be revealed to us; and it is revealed to us in its very coming. There is no way of getting a correct knowledge of the kingdom of God except as that kingdom comes to one. Christ cannot reveal Himself to the world who does not receive Him. This revelation furthermore from the very nature of the case is an authoritative one; one also that is absolutely safe, so that, if used according to the divine intention, it must of necessity lead to a knowledge of the truth. That revelation are the Holy Scriptures; and they affirm the above claim that whoever uses them according to the divine intentions will come to a knowledge of the truth. The Bible is such a revelation because in and through it the kingdom of God comes to us; hence too it is the only means of grace; and only as that kingdom comes upon and into us are we unwaveringly convinced of the truth of Bible doctrine. But if the Bible is the infallible guide for one, it is the infallible guide for all. So soon therefore as we all follow absolutely this guide we shall meet within the circle of divine truth.

What about our Confessions? especially now that there is considerable discussion in certain branches of the Lutheran church as to the proper place and real importance of some of our confessions. A consideration, however, of these confessions in this connection would not in the least change the above facts and conditions. The church is not a product of our confessions, but the confessions a product

of the church. In looking for the primary forces therefore that alone can bring about union, the confessions need not come in for consideration at all. We, however, believe them to be a correct presentation of divine truth and hence we are safe in using and following them. If it could be shown that they are in error at any one point, there we would have to part company and stand by the inspired Word. The confessions are especially useful, not only in showing what the Lutheran church believed in the past and what she still believes, but also in showing what the teachings of the inspired word are. A careful study of the confessions leads to a fuller understanding of the Bible and it should therefore make for unity in our midst. As mere confessions, with possibly a sort of ecclesiastical authority, they cannot bring us together; they did not keep us together in the past and they will not bring us together in the future. Indeed, it almost seems that the more this confessional character and their distinctive doctrines are pressed, the more and greater are the divisions among us; not however that holding forth the confessions causes the division, they only make apparent the internal division already existing. But there is another reason why these confessions should be held in the highest esteem by us, viz., their confessional character. They are not the product of a cold exegesis, but the warm expression of the living faith of our fathers in their conflict with error on many sides. To reverence these confessions on that account is not mere sentiment; it is the proper appreciation of what God has done for our church in the past and of the loyalty of our fathers to the inspired Word.

In so far now as the Bible is the infallible guide to the truth and hence to oneness of faith, conditions in the Lutheran church, compared with other churches, may be considered very favorable to union. All branches of the Lutheran Zion bow to the Bible as God's inspired word and as the only sufficient rule in all matters of both faith and life. It would seem then that Lutherans should be able to get together, for where all follow the same guide all should be

together and get to the same place. As a matter of fact however, the Lutheran hosts are not all together; they are marching under the same banner, all having the same confession, the same Bible, the same name, yet they are not marching together. They are not under a common command; each body issues its own marching order, and as might be expected, there is no common progress, often confusion, not a few skirmishes, and at times even some pitched battles. Where is the fault? As we see it the cause of separation is the lack of complete submission, on the part of all Lutherans, to the Word of God as the only sufficient rule of faith and life. An examination of the case, however, seems to show that the trouble lies on the practical side rather than on the theoretical or doctrinal; that is, in the application of doctrine rather than in the reception of the doctrines themselves. To this statement we must however make at least one exception, and that a very important one, namely, the predestination controversy. This is pre-eminently a theological or dogmatical controversy and the division brought about rests on theological grounds rather than on practical. Yet we do not undertake to say here what first moved Missouri to adopt and promulgate her peculiar doctrine concerning election; possibly even here also it was some motive or factor lying outside of what was believed to be the domain of revealed truth, and that Scriptures afterwards, as is generally the case, were appealed to in justification of the position. Aside, however, from this controversy, the other differences that are keeping us apart seem to have their source in the practical life and work of the church. Let the following cases be taken as proof of the proposition:

Concerning the Lord's Supper all Lutherans are agreed on the doctrine of the real presence. Where there are some who call themselves Lutherans but do not accept this doctrine, it is doubtless generally some practical interest that interferes with a Lutheran conception of the words of institution. Besides, such cases are only individuals, not

synods. But when it comes to the application of the doctrine, that only those who accept the Lutheran confession and believe the real presence may commune at Lutheran altars, then the cleavage appears; some refuse to apply the doctrine in that way. The doctrine concerning the pulpit is analogous. We are all agreed as to the correctness of Lutheran doctrine as exhibited in the Augsburg Confession, but when it comes to the application of the doctrine to the pulpit, that Lutheran pulpits are for Lutheran preachers only, that there can be no pulpit fellowship with those who do not accept the Lutheran confession, then differences appear; here again some refuse to apply the doctrine in that way. The same is true of the secret society question. We are agreed that these organizations, religiously at least, are anti-Christian; any individual departure from this view is doubtless caused by some practical interest, real or apparent; but when it comes to the application of the truth to the effect that lodge members are to be excluded from the congregation, then radical differences appear; some simply refuse to apply the truth in that way. Here then are three points where doctrine comes to be applied to the life and practical work of the church and in each case differences appear at the point of application. Are there any other points among us where doctrine and life and work meet, and where serious differences appear? We do not profess to be sufficiently conversant with all inter-synodical differences to be able to say, but we question very much whether there is another difference in addition to the above three that would necessarily keep us apart. There is — or was — a fourth point, namely, chiliasm, but we believe it safe to say that chiliasm is no longer a necessary cause of division; and has it possibly not lost its more serious aspect just because it entered very little into actual church life and work? Of course when the thing is made a hobby, if only in preaching, it at once looms up as a mark of division. There seems then to be only the three points that are still of a really divisive character. If

we could agree on the application of doctrine at these three points, it would seem that we could get together. What are the difficulties in the way?

We said above that the real cause of division is the want of complete submission on the part of all Lutherans to the truth as revealed in the inspired word of God; we think we have also shown that this lack of submission is found almost entirely on the practical side, there where doctrine comes in contact with life and especially with church work and methods. We want to go a step further now and say that the want of full submission to the truth in its application to church life and work is due chiefly to the consideration of the opinion and feelings of those who differ from us in both matters of faith and practice, and of the possible advantage of conformity to popular ideals and methods. Given a country where the people are overwhelmingly Lutheran and where there are very few lodge men, we believe that sound Lutheran practice would be observed on the above points on the part of most any Lutheran body. The persons holding views differing from the Lutheran position would be so few as to afford little inducement to depart from Lutheran usage in order to gain and hold their sympathy and good will. But in a country like our own, where number, influence, popular feeling, drift and methods are against much that is distinctively Lutheran in practice, the temptation to depart from Lutheran usage, out of consideration of the opinion and feelings of others and for the sake of possible outward advantage, is great and, as it appears, on the part of some irresistible. We make this statement on the ground both of observation and of personal experience. In trying to follow sound Lutheran practice on the above points, the temptation — at times well-nigh irresistible — has always been along the lines indicated, and it was only the conviction that God's word required it that enabled us to stand by our confessional position. We trust the reader will pardon this reference to self, but we want to be understood at this point especially.

Those not agreeing with the position of the Ohio Synod on the above points may say here that our method of reasoning is simply a begging of the question; that we simply assume that our position is correct without proving it, and then declare that those who do not agree with us do not submit to the word and for the reason above indicated. We plead guilty to the charge, in part at least; it was not our intention at all to prove the correctness of Ohio's position, though we, of course, believe it to be correct; that we have assumed in this paper. But having assumed that we believe our reasoning is correct. We wish to state further here that in making the above statements we do not mean to pass judgment upon any one, nor really to impugn the motive of any one who takes a different position than we do. We simply want to indicate what we believe to be the actual facts and conditions in the case. We can easily conceive how a man trained in other surroundings than those, for example, of the Ohio Synod, will see things differently than we do. But in all candor it may be stated too, that, wherever the case, misconception of facts and conditions due to a vitiated environment is no virtue. As to our position on the points of difference noted above, it is most unpopular; not only is the world against us, but most churches likewise, and the most popular at that; besides, we are striking right in the face of outward success, popularity and all that sort of thing. Surely synods, congregations and individuals that take such a position cannot be charged with courting popular favor. They may be and are charged with narrowness, bigotry, out-of-dateness and that sort of thing, but the logical inference is that they are doing it from conviction and in submission to the word. But it may be objected in this connection, why not apply the same method of reasoning to those who differ from us; why not say that the logical inference there also is that they take their position from conviction and from submission to the word? That brings us back to the point from which in the foregoing we have digressed.

We find ourselves confirmed in our opinion that where Lutherans depart from strict Lutheran practice it is done from consideration of the opinion of others and of possible advantages, by the following facts: There are other points, besides the three mentioned above, where doctrine and church practice come in contact and where differences, though not so serious, again appear. When several decades ago the revival system and the anxious bench were very much in vogue there were Lutherans who readily adopted the system and even defended it; but now that those crude methods have fallen into quite general disrepute these same Lutherans have remanded their anxious benches to the lumber pile and are more ready again to use the conservative Lutheran methods of doing that work by using the catechism.

Not many years ago it was denounced as Romanism when a Protestant church made use of a liturgy, church vestments, observed festivals and the like, and there were Lutherans who joined in this cry; but now that a sort of liturgical wave has struck most of the churches so that we may find prominent Presbyterians and other clergymen with as many yards of silk in their clerical robes as any German Lutheran, some Lutherans are magnifying the glory of the Lutheran service. Some decades ago Sunday schools discovered that the hymns and music used by the church in its worship were not suitable for the Sunday school, they needed music of a lighter, tripping sort and they needed something new every two or three years. There were Lutherans who at once joined the movement, but some of us were old-fashioned enough not to budge. Now that the folly of such a course is beginning to be seen among the other denominations, there are some Lutherans coming back to hymns and music of a churchly character. These are a few examples taken from the practical work of the church; we do not believe that they can be gainsaid. If the explanation given above is not to the point, then how will one explain this change back and forth as the popular pulse seems to beat? We

venture the statement that if Methodists, Presbyterians and others would begin to establish parochial schools, there are English Lutheran congregations that would do the same; Lutheran doctrine and Lutheran practice will not move them, but the practice of other churches would. Or, if churches generally would begin to baptize by immersion, Lutheran pastors would likewise be found ready to lead their flocks down to the river. What is the remedy?

The remedy has already been pointed out, viz., complete submission to the word of God on the part of all. There is no other way of getting back to the truth and of getting together on a correct basis. The follower of the Master must be prepared to go against the world and popular feeling and vogues. We cannot hope to stand in with the world and with Christ too. "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." The man who has no enemies may well inquire whether he has the best Friend. They will call the servant Belzebub and that sort of thing, for so did they to the Master. To incur the ill-will or resentment of one's fellowman is in itself no virtue, but to do so for the sake of Christ and the truth is an insignia of honor far beyond anything which the world can confer. Truth after all is the one thing in the great conflict that's going to prevail, and the real men are they who stand by the truth in spite of obloquy and the loss of prestige in the world.

However, when men stand for the truth and their convictions let them do it in all kindness, gentleness and love. That spirit, which is of course the spirit of Christ, will itself do much toward healing over old sores and drawing the disjointed members together. We have no particular liking for theological polemics, we recognize its necessity and its value, especially when properly combined with irenics; but polemics, armed with a spirit of haughty pride and with shafts tipped with the venom of sarcasm, we could wish condemned to the lowest hades, even if we ourselves should at times be caught in the act. Love needs to be combined with truth, otherwise it is only a holding of the

truth in unrighteousness. We want to get together, not only on the basis of truth, but also in the spirit of love. Both must prevail or else neither can exist.

This leads us to remark a few things yet on another phase of the subject. We have seen that our differences have arisen largely on practical grounds, and it is just here too, though along other lines especially, that we should all exhibit the spirit of love, courtesy and comity. We have in mind particularly missionary work at points where different synods come in contact with each other and the change of congregations and pastors from one synod to another which occur now and then. Especially should the former be characterized both by the utmost frankness and comity and by a conscientious consideration of the rights of all parties concerned. Let us not deceive ourselves, any unchristian procedure here as elsewhere will avenge itself sooner or later. A house built on wrong-doing will not stand. Where the field is so large as in this country, where the work is far in excess of our combined abilities, we should be able to keep out of one another's way. We are not passing judgment here upon any one, we are not sufficiently informed to do that; but there are criminations and recriminations and for the sake of peace and harmony these things ought not so to be.

COMMUNION UNDER ONE KIND.

BY REV. WALTER E. TRESSEL, A. M.

(*Communio Sub Una Specie.*)

4. "It would be very distasteful, besides, for so many communicants to drink successively out of the same chalice, which would be unavoidable, if the Sacrament were administered in both forms." These are Cardinal Gibbons' words (*The Faith of our Fathers*, p. 349). Giovanni Perrone places this argument second in his series of reasons against the use of the cup for the laity. "Repugnance of some to the common cup," Perrone puts it.

That which chiefly impresses us about this argument is its puerility, its extreme shallowness and weakness. Of all the arguments offered by Rome to support its anti-scriptural practice, this seems the weakest. It is admitted by Romanists that the Lord's Supper was formerly celebrated under both kinds: do they shudder when they think of the practice of the ancient church? Christ instituted the Holy Supper under both kinds, and Roman Catholic writers admit this also: do they shudder when they recall that first communion in the upper chamber at Jerusalem, and do they feel a repugnance towards the common cup out of which that little congregation of disciples drank? Is it distasteful to the cardinal and his fellow-believers in bread-communion because a number of disciples drank "successively out of the same chalice"?

Cardinal Gibbons has made the statement (p. 350 of the work before cited): "Should circumstances ever justify or demand a change from the present discipline, the Church will not hesitate to restore the cup to the laity." The cardinal thus shatters his own previous argument. It is so distasteful now, he argues with reference to the common cup: why does he not continue, and say: Because the common cup is so distasteful and repugnant, we will never restore it to the laity? But no; he prefers to be inconsistent and thoroughly illogical. That day, more or less distant, when circumstances justify or demand a change from the present discipline, is not darkened by any allusions to the common cup. If "repugnance" and "distaste" prove such formidable barriers now, why not then? Does the cardinal know of some means of making the cup less repugnant? Then let him make known to his church the discovery, so that the Roman Catholic laity may be at once reinvested with one of the rights which the hierarchy has stolen from them.

Might not the individual cup solve the problem for Rome? The present writer is not himself partial to the individual cup; but Romanists, in view of their "repugnance" to the common cup, might take kindly to that practice.

What do the cardinal and his fellow-theologians think of the innovation made by certain Protestants who also have felt a repugnance to the common cup? It seems to the writer as though individual cups would be preferable to no cup at all.

However, since Christ consecrated the cup and commanded its use, all so-called "repugnance" *must* be overcome, and Christ's ordinance *must* be observed as He gave it; otherwise disobedience to Christ and His word is manifested; an inexcusable disobedience, all the more glaring and reprehensible because of the paltry reasons put forward in its defence. Cardinal Gibbons and his associates in the Roman church must conquer their distaste and reintroduce the cup; otherwise they must be found guilty of having violated and mutilated a sacrament — a crime of something more than ordinary gravity.

Chemnitz (Examen) gives but brief notice to the argument on the score of "repugnance". The Roman authority which he consulted on this point appears to have considered it something abominable if many drink out of one cup (*et quod abominabile quiddam sit, si ex uno poculo multibibant*). To which Chemnitz in effect replies: The latter-day church has grown exceedingly dainty (*volde delicata*). Then he reminds his readers of the frequent teaching of the ancient church that it is a sign and token of ecclesiastical unity (*signum et tesseram esse ecclesiasticæ unitatis*) when the one is offered to all.

5. We come now to the pièce de résistance of Rome's contention for the half-communion: the theory of "concomitance". Mediaeval Latin — *concomitantia*, an accompanying). The theory of concomitance, or concomitation, is discussed at some length by the Baltimore cardinal. He writes*: "The Church teaches that Christ is contained

* "Faith of our Fathers," p. 342.

whole and entire under each species; so that whoever communicates under the form of bread *or* of wine, receives not a mutilated Sacrament or a divided Savior, but shares in the whole Sacrament as fully as if he participated in both

forms. Hence, the layman who receives the consecrated Bread, partakes as copiously of the body and blood of Christ as the officiating priest who receives both consecrated elements." "As the same virtue is contained in the Sacrament, whether administered in one or both forms, the faithful gain nothing by receiving under both kinds, and lose nothing by receiving under one form. Consequently, we nowhere find our Savior requiring the communion to be administered to the faithful under both forms; but He has left this matter to be regulated by the wisdom and discretion of the Church, as He has done with regard to the manner of administering Baptism."† Cardinal Gib-

† P. 344, "Faith of our Fathers."

bons attempts to support his contention in behalf of concomitance by an appeal to Scripture. He quotes St. John 6, 51ff. and I Cor. 11, 27 as Scriptural proof. To strengthen his position he quotes, i. e., misquotes the great Reformer (only, he doesn't call him either great or a Reformer), Martin Luther. Further, he summons to his aid Leibnitz, "the eminent Protestant divine".

Concomitance was proclaimed by the Council of Constance (1415, Session 13): "The body entire and the blood entire of Christ are truly under the form of bread as well as under the form of wine." The Council of Basle (1437, 30th Session) declared: "One dare not doubt but that the flesh is not only under the form of the bread, and the blood is not only under the form of the wine; much rather the whole Christ is to be found under each form". The Council of Trent (July 16, 1562), in decreeing the half-communion to be a legitimate and valid communion, asserted that, under either species Christ is received whole and entire, and the true Sacrament is partaken of ("*totum atque integrum Christum, verumque Sacramentum summi*"). Moreover, as regards the resultant benefit, the same synod, in the same paragraph, solemnly declares, that those who receive the one species only are not defrauded of any grace necessary to salvation (*nulla gratia necessaria ad solutem eos defraudari, qui unam speciem solem accipi-*

unt"). Those dissenting from Rome's decrees in this matter are, in a subsequent canon, anathematized. The "*Catechismus Romanus*" mentions the concomitance last, not because it is of the least value, but because the most important thing of all is to overthrow the heresy propagated by those who deny that the whole Christ is under each form ("*sub utraque specie totum Christum esse*").

Roman theologians have jealously and zealously championed the theory of concomitance. Alexander of Hales (died 1245) taught this Roman doctrine: "Since Christ, in His completeness, is in both kinds, it seems sufficient to receive the Lord's Supper under one kind." Thomas Aquinas (died 1274) employed his great learning and dialectic skill in defence of the theory of concomitance.

According to the teaching of the papal church, where Christ's body is, there His blood also must be; and in the Eucharist, when the communicant receives the body, he receives at the same time the blood; consequently, it is not necessary to drink of the cup; for, on the theory of concomitance, both the body and the blood are given and received sacramentally under the one form of bread (or what, according to Roman doctrine, *was* bread before the consecration). A few definitions, cited from various sources and authorities, are herewith given. Century Dictionary: "The coexistence of the body and blood of Christ in the single eucharistic element of bread, so that those who partake of the consecrated host receive him in full." Standard Dictionary (a little more correctly): "The presence in each element of the eucharist of both the body and blood of Christ, so that he may be wholly partaken of in either." Webster's International: "The doctrine of the existence of the entire body of Christ in the eucharist, under each element, so that the body and blood are both received by communicating in one kind only." More satisfactory than any of the foregoing is the definition furnished by The New International Encyclopedia: "In the Roman Catholic Church, a term which implies that the body and blood of Christ, sacramentally, accompany each other, so that un-

der either form, whether wine or bread, both are sacramentally received. Hence the laity in that communion, although they are not permitted to take the cup, still are held to receive Christ's body and blood." Dr. C. P. Krauth (The Conservative Reformation, p. 62of.), whose caution, fairness, and accuracy are well known to students of his writings, makes this statement: "They (viz., the words of the Tenth Article of the Augsburg Confession) repudiate the Romish doctrine of *sacramental concomitance*, to wit: that because of their *natural association*, or concomitance, both the body and blood of Christ are given, with each of the species *sacramentally*, that is, with the bread both body and blood are given *sacramentally*, and with the wine both blood and body are given *sacramentally*." "Die natuerliche concomitantia, nach welcher von zwei wirklich mit einander verbundenen Wesen oder Dingen das Eine auch da sein muss, wo das Andere vorhanden ist, hat dann zur Folge, dass mit dem Leibe auch dessen unzertrennliche Begleiterin die Gottheit und die Seele Christi im Abendmahle gegenwaertig sind, und zwar unter jeder der beiden Gestalten. Denn in dem lebendigen Leibe sind auch Fleisch und Blut unzertrennlich geeint; wo das Fleisch ist, ist auch das Blut und umgekehrt; so dass auch unter einer Gestalt nicht bloss der Leib, sondern auch das Blut Christi, ja der ganze Christus empfangen und genossen wird. mithin die Laien nichts Wesentliches entbehren, wenn sie den Kelch nicht empfangen." Thus we read in Meusel's "Kirchliches Handlexikon" (art. "Concomitantia").

An examination of the concomitance theory, so far from leading us to accept Rome's position, so far from justifying, in our judgment, the custom of cup-withdrawal, convinces us more than ever of the unscriptural character of the Romish contention, and exhibits to what lengths a church — even a church — will go in order to support a desperately weak case.

Suppose it should be true "that Christ is contained whole and entire under each species" suppose that there be

a sacramental as well as a natural concomitance; and suppose that, in such case it would appear as though "our Lord had appointed the cup needlessly"; nevertheless, all these considerations would not, could not, avail to overthrow Christ's clear command, "Drink ye all of it." In describing the papal practice on this point, our German theologians call it "Einsetzungswidrig". And so it is. What do theories and speculations matter to us in the face of God's word, and of Christ's institution? When Christ speaks, we must obey. It is a fine thing if enlightened reason can lead us to see the reasonableness of those things which God has declared in His precious Word. But the great thing is this: What does God say? Whether it *appear* reasonable or not, is not the chief consideration with the devout Christian (although, in the *true* sense of the word, everything that God does and says is reasonable: it may *seem* unreasonable, but that will be because sinful and imperfect man has a darkened understanding). But,

"When we cannot see our way,
Let us trust and still obey."

It has well been said: "Es giebt kaum eine verdriesslichere Arbeit, als den sophistischen Windungen roemisch-katholischer Theologie zu folgen, mit denen sie die Kelchentziehung und die Kommunion der Laien unter einer Gestalt, wie sie im Mittelalter Brauch geworden und zu Konstanz und Trident kirchlich sanktioniert war, zu rechtfertigen sucht."

Chemnitz has very properly rebuked the Roman spirit of inquisitiveness and speculation. He insists (in his *Examen*) that the Sacrament is not a physical work, that we are not called on to justify, with our poor, human reason, the wisdom of the Son of God. Again: he declares that this is not a work of nature, or an act of reason or of the senses, but it is a mystery of faith. He stoutly maintains that this divine institution, founded on a plain and certain word of God, is not to be reformed, changed, or mutilated by arguments of reason about a natural concomitance.

Chemnitz further argues, simply to show how disastrous is the reasoning of the Romanists, that, adopting their principle, we might as well dispense altogether with the Eucharist. According to Hebrews 3, 14, we have become partakers of Christ; but, this is the whole Christ; and this has been accomplished through faith; hence, we might dispense with the eucharistic bread as well as with the eucharistic cup. We might argue similarly on the basis of Ephesians 3, 17: "That Christ may dwell in your hearts by faith." Likewise, in view of Gal. 3, 27: "as many of you as have been baptized into Christ have put on Christ," it might be urged that Baptism ought to suffice: why celebrate the Holy Eucharist at all? Gerhard (in his *Loci*) follows a similar line of argument. He makes, also, this pertinent and striking remark: "Over against the express word of God no human reassurances ought to be given an audience." He quotes Christ's explicit words: Eat, this is my body; Drink, this is my blood; Do this in remembrance of me. "Christian modesty and simplicity,"^a says Gerhard, "prefer by far the institution, ordinance, and will of Christ to all the shrewdness of human reason" (*modestia et simplicitas christiana institutionem, ordinationem et voluntatem Christi omnibus humanae rationis argutiis longissime praeferunt*).

Our theologians, in rebutting the "concomitance" argument of the Romanists, have made a distinction between natural concomitance and sacramental concomitance. They have not transcended the bounds of modesty in making this distinction, they have not dealt presumptuously; but have met the Romanists on their own ground and exhibited how utterly untenable is the papal position. Dr. Krauth, who proved himself such a master in the field of debate, in his "Conservative Reformation" (p. 620 f.) devotes a few lines to this particular argument. He writes: "The Confession (Augsburg) implies that the body only is given *sacramentally* by the bread, the blood only is *sacramentally* given by the wine, that from a natural concomitance we cannot argue to a *sacramental* one, for the *sacramental* is wholly super-

natural, and its character depends on the will of Christ, who has appointed one species for the *sacramental* impartation of His body, the other for the *sacramental* impartation of His blood. If *natural* concomitance were identical with *sacramental* impartation, it would follow that our Lord had appointed the cup needlessly; that the priest receives in the mass the body and blood twice, the blood by concomitance with the species of bread, and the body by concomitance with the species of wine. And if a *natural* concomitance holds good for the *sacramental* character of the bread in communion, it would hold equally good for its *sacrificial* character in the mass. One kind in the supper would logically justify one kind in the mass."

"Man müsse eben unterscheiden"—we read in Meusel's Kirchliches Handlexikon—"zwischen *unio naturalis* (natürlicher Verbindung von Fleisch und Blut im lebendigen Leibe), *unio personalis* (Personalunion der göttlichen und menschlichen Natur Christi) und *unio sacramentalis*, wie sie eben in spezifisch einzigartiger Weise im Sakrament des Altars zwischen den irdischen Elementen des Brotes und des Weines und dem Leibe und Blute Christi stattfindet." Hollaz makes the distinction "*inter unionem naturalem corporis et sanguinis Christi, et inter unionem sacramentalem corporis et sanguinis Christi sub distinctis symbolis a Christo institutis*" (between the natural union of the body and the blood of Christ, and sacramental union of Christ's body and blood under distinct symbols appointed by Christ). If we regard the natural union, he goes on to say, Christ's body is never without the blood, and the blood is never separate from the body; nevertheless, when we consider the sacramental union, it pleased the Savior to give and to distribute under a distinct symbol His body, and under a distinct symbol His blood, the one to be eaten, the other to be drunk by us. We ought not, Hollaz admonishes, to be wise beyond that which has been written and instituted by Christ. He cites, 1 Cor. 4, 7: "For who maketh thee to differ from another? and what hast thou that thou didst not receive?"

now if thou didst receive it, why doth thou glory, as if thou hadst not received it?"

Gerhard declares that whoever fails to make the foregoing distinction introduces confusion into the discussion, and does not teach, but misleads (*Quisquis haec confundit, non docet, sed seducit*).

We turn our attention to the Scripture passages offered by Cardinal Gibbons in support of his argument for half-communion. He quotes John 6, 51: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread which (*that*, in our version) I will give is my flesh, for the life of the world (*which I will give for the life of the world*) . . . He that eateth me, the same also shall live by me (*he that eateth me, even he shall live by me*). He that eateth this bread, shall live forever (*he that eateth of this bread*). In explaining and applying these passages, the American prelate observes: "From this passage, it is evident that whoever partakes of the form of bread, partakes of the living flesh of Jesus Christ, which is inseparable from His blood, and which, being now in a glorious state, cannot be divided; for, 'Christ rising from the dead, dieth now no more.' (He quotes from Romans 6, 9: *Christ being raised from the dead, dieth no more*). Our Lord, in His words quoted, makes no reference to the sacramental cup, but only to the Eucharistic bread, to which He ascribes all the efficacy which is attached to communion under both kinds, viz., union with Him, spiritual life, eternal salvation."

If we accept the cardinal's interpretation of Christ's discourse on the bread of life, we could confront him with several passages taken from the same discourse, on the basis of which we would insist on a communion in both kinds. The same Savior who spoke the words before quoted, also said, in the very same connection: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6, 53). "Whoso eateth my flesh, and drinketh my blood, hath eternal

life," (John 6, 54). "For my flesh is meat indeed, and my blood is drink indeed," (John 6, 55): "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," (John 6, 56). The distinguished defender of cup-withdrawal does not notice this group of four passages. However, the Savior was not speaking here of the Eucharist. The Holy Sacrament had not been instituted as yet. He might, of course, have spoken prophetically and by anticipation, of the Last Supper. But He does not here so speak. "He that believeth hath everlasting life" (verse 47). These words offer the explanation of the celebrated sermon on the Bread of Life. We surely could not say, in the light of verse 53, "Except ye eat the flesh," etc., that the Eucharist is meant. In that case, one who did not partake of the Holy Supper would be shut out from eternal life. Such absolute and sweeping language is true of a reception of Christ by faith, but not of the eucharistic reception. Weiss, in his New Testament Commentary, says (in verse 51): "He then, who eats of this bread, i. e., by faith," etc. On verse 53 he remarks: "It is now made clear that this eating and drinking is to be understood only of the appropriation in faith of His atoning death which He has suffered for us." Chemnitz holds that we might, following the Romish method of dealing with St. John 6, infer from St. John 4, 14 ("Whosoever drinketh of the water that I shall give him shall never thirst") that only the cup is to be used, and that the contents of the cup must be, not wine, but water.

Above all, how dare any one oppose, to the very *sedes doctrinae*, passages more or less remote and not nearly so clear? Christ's institution is sufficiently clear. A careful, an honest, study of the record of institution (to which we shall later give attention) leaves no room for doubt or question. Christ has spoken: let human speculations stop.

THE DOCTRINE OF THE CALL TO THE OFFICE OF THE HOLY MINISTRY IN ITS PRACTICAL APPLICATION IN THE CHANGE OF PARISHES.*

I. THE SCRIPTURAL DOCTRINE OF THE CALL FORBIDS ANY HASTY AND FRIVOLOUS CHANGE IN THE PASTORAL OFFICE.

- a) The pastoral office is a divine institution.
- b) The call of a pastor to any particular congregation must also be regarded as divine.
- c) Every Christian should proceed conscientiously and prudently in the affairs of his earthly calling, and this is especially true of the pastoral office.
- d) God alone has the right to sever the bond between pastor and congregation.
- e) Every call to a local congregation should be regarded as continuing for life, or, at least, through the official life of the pastor called.

II. UNDER CERTAIN CIRCUMSTANCES A CHANGE IN THE PASTORAL OFFICE IS IN HARMONY WITH THE SCRIPTURAL DOCTRINE OF THE CALL.

- a) When the pastor is no longer able to meet the requirements of the office.
- b) When God wills to transfer a pastor from a smaller, or less important field of labor, to a larger, or more important one.
- c) When the efficiency of a pastor in one parish is limited by circumstances, which in another parish would fall away.

* (A paper prepared by Rev. H. J. Schuh, Allegheny, Pa., read and discussed in the *Fiftieth Convention* of the Eastern District Synod, held in Massillon, Ohio, June 1891. Translated from the German by Rev. O. S. Oglesby, Pittsburgh, Pa., at the request of the Pittsburgh Local Conference, for publication in COLUMBUS THEOLOGICAL MAGAZINE.)

d) The temporal support of a pastor and those dependent upon him, may also be included in the consideration of a change of parishes.

III. IN JUDGING OF THESE CIRCUMSTANCES THE FOLLOWING SHOULD ESPECIALLY BE REGARDED.

a) In these things no man dare act from fleshly considerations, but the honor of God and the welfare of the church must ever be kept in view. ♣

b) No man should act in such an important matter without earnest prayer for a right knowledge of the divine will, and for strength and joyfulness of heart to do this will.

c) In such an important matter no one should act upon his own judgment, but the decision should take place only after he has obtained the judgment of experienced Christians, particularly of the officers of Synod.

d) So long as there are well grounded doubts whether the change is according to God's will, or not, it should not take place.

e) The final decision, in every case, lies with the pastor.

I. THE SCRIPTURAL DOCTRINE OF THE CALL FORBIDS ANY HASTY, OR FRIVOLOUS CHANGE IN THE PASTORAL OFFICE.

a) *The pastoral office is a divine institution.* The public administration of the means of grace by persons especially called and appointed to this office, is not a human invention, but an order instituted by God Himself. In the Old Testament He immediately called prophets that they should, in His name, teach and reprove, comfort and admonish the people. In like manner, in the New Testament dispensation, the apostles were immediately called to the office of proclaiming the redemption of men.

Although this mode (immediate) of calling has ceased, the pastoral office, even in our day, is none the less a divine institution. The apostle Paul spoke to the elders of the

congregation at Ephesus, who were called through the instrumentality of the congregation, saying: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers." Neither is it left to the whims of the church whether she will have this office or not; but it is God's will that this office remain in the church until the judgment day.

DISCUSSION BY SYNOD.

It is clear that the holy office of the ministry is a divine institution. This is the underlying principle of the entire doctrine of the office. Upon this subject Luther, among other things, said: "The office of the ministry is, and forever remains, in the church." It is not our office which each one possesses personally, but it belongs to the church as such. But here the office itself is not so much the subject of discussion as is the call to the administration of the office. Still it is by no means superfluous for us to present, as clearly and forcibly as possible, the proof of the divinity of the holy office of the ministry, though we must here be especially careful to present proof that the *call* to the holy office *is*, and *must* be, equally divine, for as the Lord, in the Old Testament dispensation, called the servants of His word *immediately*, even so now, in the New Testament dispensation, is the call extended by Him, *mediately*, through men, i. e., the church. Therefore, we cling to the proposition, "*The pastoral office is a divine institution.*" Even as God instituted the holy sacrament of baptism and commanded to baptize, so has He instituted the pastoral office and commanded to preach the Word. The command of God is, therefore, proof of the divinity of the pastoral office. God has presented to the whole church the word which He would have proclaimed, and the sacraments which He would have administered, and has enjoined this as a fixed custom for the whole world, and for all time, and nowhere, in the New Testament dispensation, has He reserved to Himself the prerogative of calling His servants immediately as He did in times past.

From this it clearly follows that the church has not only the *right*, but also the *holy duty* to call, in God's name and in His stead, the administrators of this holy office which He has given her.

If, then, God calls the servant of His word through the church in an orderly manner, the call is no less divine than it was under the Old Testament dispensation, no less divine than is the institution of the office itself.

It is, nevertheless, very important to emphasize this, inasmuch as among the rationalists and sects this doctrine is, in many cases, lost. With many the pastor is "*hired*" only as a common laborer. In many instances he is wanted only for a limited time, or if he does not please those whom he serves, they arbitrarily dismiss him. There is also necessity, even in our own Lutheran church, to look into this doctrine closely, for even among us it is not everywhere and at all times as strictly observed as it should be.

b) The call of a pastor to a particular congregation must also be regarded as divine.

It is not mere imagination to think that God so directs the affairs of the church that just this certain pastor comes to the congregation, even as divine providence co-operates in all things that come to pass in the world. While it is true that God's providence directs all things, yet the divinity of the call to a particular parish is to be placed upon a much higher plane. Christ says of His church: "When two or three are gathered together in my name, there am I in the midst of them." The voice of the congregation, as expressed in an orderly call, is to be looked upon as the voice of Christ. Here, above all other places, is "*Vox populi, vox Dei*" (the voice of the people is the voice of God). God calls through the congregation. Men are, in this instance, only His instruments. The office, administered by a rightly called servant of the word, is, therefore, a divine office, inasmuch as the incumbent thereof is a representative of God.

Paul in his I Epistle to the Corinthians, 4, 1, writes :

“Let a man so account of us, as minister of Christ, and stewards of the mysteries of God.” Also, in his II Epistle to the Corinthians, 5, 20: “Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.”

It is necessary in the treatment of this subject to present this fundamental principle with particular emphasis, for the abuse and frivolity so often apparent in change of parishes usually have their rise in ignorance of, or misunderstanding of, this principle. Inasmuch as congregations often imagine that they are lords in this matter, and not mere instruments of God, the relation between them and their pastor is often treated as if it were a mere human contract, which can be changed or terminated at their own pleasure. Likewise, because pastors do not appreciate their responsibilities as the representatives of God, it is possible for them to act from purely human considerations in the acceptance or rejection of a call.

c) Every Christian should proceed conscientiously and prudently in affairs of his earthly calling, and this is especially true of the pastoral office.

When the apostle, I Cor., 7, 20, writes: “Let every man abide in the same calling wherein he was called,” he has, as the context shows, reference to the social relations of his time. He who is a slave shall not make it the object of his life to be free, but shall seek, even in the station in which the providence of God has placed him, to serve the Lord according to his best knowledge and conscience. But these words also have a meaning for us, especially in these times, which are so restless when viewed from a social standpoint. It is truly a cause of sorrow that there are so few in our day, even among Christians, who are willing to speak of a life-calling. The Christian should regard the labor of his earthly calling as a service of God. But how seldom is this the case. Is not the greater part of the labor of our day performed from mere necessity, or only from consideration of the financial gain? As a rule,

men go where they can make the most money. The question, where can one, with his gifts, best serve God and his neighbor, is considered of little importance. Now, if this conscienceless and frivolous treatment of the earthly calling in general is condemnable, it is most certainly an hundred times more so in the affairs of the pastoral office. The pastoral office is employed with the highest and holiest things; not with mere temporal goods, but with the eternal salvation of immortal souls. In this, most certainly, all fleshly considerations should fall away. It is self-evident to a belly-server that he would rather serve where he can best serve his belly; but it is equally self-evident to a right-minded servant of Christ, who is fully impressed with the holiness and dignity of his office, that the flesh has no voice in the affairs of the office. It is also self-evident that with an heterogeneous crowd, which cares nothing for God's word and will, but want a pastor only for the sake of old customs, or that they may be entertained, the pastor is placed upon the same plane with a cow-herder, whom they may dismiss, or chase away, or starve out, or vex to death whenever they are tired of him. But with a right-believing congregation, which acknowledges the Lord Jesus as its head, and bows itself in joyful obedience to His word, it is equally self-evident that the pastor, inasmuch as he is not a servant of man, but a servant of Christ, can be dismissed only in accord with the will of Him who has placed him there.

d) *God alone has the right to sever the bond between the pastor and congregation.* To this fundamental principle all must firmly hold who believe in the divinity of the call. Here, most emphatically, applies the rule: "What God hath joined together let no man put asunder." If God has placed me in my office, and I am accountable to Him for the administration of the same, then He alone has the right to take the office from me, or to place me in another part of His vineyard. If God has given a congregation a pastor and desires it to recognize him as His representative, as Christ does in His word, "Whosoever

heareth you, heareth me," then it is His prerogative, and His alone, to discontinue this relation. Of course, in the severing of these bonds God does not act immediately, but through the instrumentality of the same church through which He calls. How many abuses in matters of the call would fall away if men, at all times, would only consider. We act in the name of and by the direction of the Omniscient God, to whom we must give an account for this action.

e) Every call to a local congregation should be regarded as continuing for life, or, at least, through the official life of the pastor called.

Although we admit that under certain circumstances a change of parishes is permissible, yea, often even necessary, still we must not forget that every rightly called pastor is called for an indefinite time. Every pastor should regard his pastorate as one in which he is to remain his lifetime. Every congregation also should regard its pastor as one who is to be with it during his entire life, or at least during his official life. Verily, such a life long pastorate, especially with us in America, is something of which we seldom hear. But must we not all say that this continual movement of the pastor from one congregation to another is of evil? It has disastrous results for both sides. Even the wisdom of the world finds expression in the proverb, "Three removals is as bad as a fire." How can a pastor work himself into the life of a congregation, so that he can faithfully conduct his office according to the necessity of the congregation, if he must, as it were, have his traveling bag always packed? How shall a congregation have the necessary confidence in a pastor if he is constantly a new-comer. That intimate relationship between pastor and parishioner which should exist, and which is necessary to a salutary administration of the office, never can exist when greetings and farewells tread the one on the heels of the other. One does not thus readily change his family physician, for a stranger does not so accurately know each mem-

ber of the family and the particular treatment that each requires, and why shall not this course apply equally as well in the province of spiritual healing? Yea, in this sphere is it not even more commendable, inasmuch as here far more important matters are dealt with than mere physical health? The apostle Paul, who was not, strictly speaking, the pastor of a local congregation, but an apostle, to whom the Lord assigned the whole world as a field of labor, regarded it necessary to remain in Ephesus three years. When he wrote, "A bishop shall not be a novice," he, of course, meant a "new convert." Nevertheless, a pastor who has not lived himself into the circumstances of the congregation, is, in this sense, a "novice," and his labor is often, from the very necessity of the case, deficient, a failure. Above all, how shall a pastor have the desire and energy to labor with full power if he looks upon his congregation as merely temporary quarters? As a conclusion of this division of our subject, we will present the view of Mathesius, the friend of Luther, upon the subject of change of parishes. It is found in the ninth sermon upon the life of Jesus, and is quoted in "Porta's Pastorale Lutheri," pages 37-38: "Remember that the Lord Jesus on the cross commended His mother to St. John. Accordingly, all Christian pastors and ministers shall learn that the Lord Jesus Himself, through the Holy Ghost, and the orderly choice and call, has commended to them His congregation and little flock, and they shall serve it all their lives with faithfulness, as a child esteems his mother, or a true father his true child, or a pious husband regards his honorable and lawful wife. While they are faithfully and wisely serving their churches all their lives, they shall, at the same time, give attention to the education of men to whom they may, on their deathbeds, commend the sheep and lambs of Christ."

"It is a very necessary doctrine for all pastors and bishops to learn, for, as St. Paul says of his times: 'For though ye have ten thousand instructors in Christ, yet have ye not many fathers,' who accept their churches truly,

heartily and with earnestness, and purpose to cling to and to remain with them. There are many hirelings and (spiritual) hucksters in the world, but few true shepherds and honest dealers; for the greater part seek their own, not that which is Christ's. Many are as the 'sun-merchant,' who, when the sun shines and he thinks he can make money, unpacks his luggage, but if a little cloud of trouble arises and the wares promise to be more acceptable elsewhere, he packs up again and goes, let the results be what they may to the mother or bride upon which Christ has bestowed so much."

"All Christian pastors should learn that if God entrusts a church to a pastor he shall retain it as long as he lives, even as he would his lawful wife, if it will continue to hear the word of God, and keep its betrothal with Christ. When a congregation degenerates and accepts false doctrine, and itself runs away from the pastor, and persecutes him, and drives him away, then Christ Himself instructs His servant to depart and to shake the dust off his feet as a testimony against it."

"From this the hearers should also learn that when God sends them true teachers, who faithfully and lovingly proclaim to them God's grace, they shall, in turn, show them maternal faithfulness, and obediently follow them, esteem them worthy of double honor, that they may administer their office, not in sorrow, but with joy. A pastor who is constantly changing parishes, as a horse trader, does not know the punishment he incurs. Neither is it good for churches if they hamper their pastors, or make it so uncomfortable for them that they are forced to depart. Verily, such punish themselves, for where a congregation will not endure a true teacher, it will receive a wolf or an hireling, who eats the sheep and lambs, or strips them of the wool and leads them into hell."

DISCUSSION BY SYNOD.

This point should be well considered. In theory it is, indeed, often acknowledged, but in practice it is

often lost sight of. It has been shown that this bond between the pastor and congregation is dissoluble, but alone by the hand of God. But as one does not know what God has in store for him, the pastor must always think; here where my God hath called me will I remain, and this should be the thought and intention of the pastor until God changes it. Further proof of this can be presented as follows: The pastor should love his congregation, and therefore be prepared to remain with it, and to show it all love, and not to think of a separation until God enables him to know His will with reference to it. Here it was suggested that it is easy to make a mistake on the other side; for example, it is easy for the pastor to come to the conclusion: "I will remain here, for here God hath placed me; I will leave under no circumstances." To this the answer was given that as every truth can be abused, so can this one. The entire presentation of the author of the thesis shows how this fundamental principle is to be understood. It is not said that the call is for life, *because* it is divine. Here again love decides. In order to protect himself against all uncharitable and hasty actions in this matter, it is necessary for the pastor not to think in advance, or for his own sake, upon an early dissolution of the bonds with which God has united him and his congregation; or, in other words, he should not long for an early severing of the same. The rule here laid down must stand. Woe to the pastor who cannot believe: Here God has placed me to remain my lifetime, so far as I know, and this most especially when temptations and trials arise, which will certainly come. Pastors should also guard themselves against the other extreme. In this respect mistakes are frequently made. There are pastors who fasten themselves upon congregations so firmly that they are not disposed to separate from them under any circumstances. It is possible that now and then this is justifiable in a certain measure, but not in all cases. After all, it should be accepted with earnestness that a pastor should look upon his call as for life, or for the official part of his life, and

should, on this account, labor there where God, through the church, has placed him, not in a superficial manner, but in a thorough and faithful manner.

NOTES AND NEWS.

G. H. S.

PALESTINE AT THE PERIOD OF JOSHUA.

Recent archæological finds made in Palestine have thrown a remarkable light on the condition of that country and its stage and state of civilization at the time when the Israelites entered and there established their permanent national existence. It is a remarkable fact that Palestine, the most Biblical of all Biblical lands, is yet the last among those whose history and condition play an important role in the historical and religious development described in the Old Testament to be investigated by the archæologist. For more than one hundred years the Nile valley has been giving up its dead to the spade and the pick of the excavator, and the heiroglyphics and other literary finds made in the land of the Pharaohs have contributed much to the understanding of the orient, of which the Israelites were a part; for fifty years or more the cuneiform literatures unearthed in the Tigris and Euphrates valleys have contributed even more directly to the proper understanding of the historical and religious problems of the Old Testament. The researches in Palestine had, until eight or ten years ago, been confined to the surface work, to exact topographical measurements, the study of the fauna and the flora, and the like. Only in recent years has the Turkish government been willing to give to the Christian governments and scholars of the Western lands the necessary permission to engage in archæological diggings in Palestine itself, and the investigations made during this short period have made certain at least one matter of historical importance which had been suspected, and even maintained, on the basis of finds made else-

where, namely, that the civilization of Palestine antedates by many centuries the advent of the Israelites, and that when Joshua and his hosts entered and took possession of the Land of Promise it was not an uncivilized land, but had already attained a state of culture, civilization and religious development that had its roots in the centuries that preceded this change in the occupants of this country. It is now recognized that the period of the Israelitish occupation is not the beginning of the civilization of Palestine, but that it is one period or stage in this historical process, and we can now understand better than before how the oldest records of the Old Testament can speak of such nations as the Amorites, and especially those semi-mysterious Hittites as representatives of great military and political power already in the infancy of Israel as a nation. The Tel-el-Amarna finds made in Upper Egypt, consisting of scores of letters exchanged between the kings, Amenophis II. and III. of Egypt, and his vassals in Palestine, even before the age of Moses, show to what a remarkable degree letters and literature must have flourished in the Holy Land even before a single Israelite had set his foot on that sacred soil, and this find has been lately confirmed by tablets antedating the period of Israel found in Palestine itself, from which it appears that the Babylonian cuneiform writing was the common language of diplomacy in Western Asia in the earliest time. Now, perhaps, we will be able to understand why one of the cities of the country was already at this early age called *Kirjath Sefer*, of "Book Town." Evidently literature and letters flourished many decades even before Israel came into the land, and it is not surprising at all that Israel, too, when its national existence began, already possessed such a collection of books as the Pentateuch, but the surprise would rather be, if they had *not* possessed such a code.

The discoveries made in Palestine that have thrown such a remarkable light on the period which witnessed the founding of the nation, as also on earlier periods, have been made by the representatives of all the leading Christian na-

tions of the west. The Germans, the English, the Americans, and the French have all been engaged in the good work, and with good results. The English, as also the American, Dr. Bliss, have done the chief work in Lachish, in southwestern Palestine, and the Germans, after having worked near Mt. Carmel for several years, had just begun last spring to dig on the historic site of Jericho, and everywhere have tangible data been reached. In Lachish and elsewhere it has been discovered that these old ruin hills, which rise to a distance of forty feet and more above the surrounding plains, consist of strata, each one marking a period in the history of the place, since each new erection of the city was founded on the ruins of the preceding, a condition of affairs that is similar to other archæological storehouses in the historic east, notably ancient Troy. In each stratum are found utensils, arms, remnants of buildings, and the like, that represent a certain stage in the various stages and steps of the history of the place. As many as eight and ten of such strata have been unearthed, and the character of the finds shows that several of these strata antedate the occupation of the land by the Israelites, since, particularly, the religious utensils discovered indicate a period when the country was still given up entirely to idolatry. Of literary finds as such, but few have been made; but there is no reason why important ones should not yet be made, since only a beginning of this work has so far been undertaken.

In general, this new historical background for the age of Joshua and the Judges is a most welcome addition to our knowledge of that age, and makes it easier to understand what the Biblical records have to report on the subject. Now it becomes clear, among other things, why the conquest of the land was such an arduous task, and why Israel did not fully and entirely succeed in this undertaking. Again, it has often been a matter of surprise, that the conqueror should so often yield to the conquered, as Israel did to the influence of the native Canaanites. Now we see that the latter, in probably not a few particulars, may

have represented a higher type and degree of intellectual culture and civilization than the oppressed Israelites had brought with them from Egypt, and which had not been advanced during the forty years' wandering as nomads in the desert. The religious ideas and rites of the Canaanites, who were ethnologically kith and kin to the Israelites, chiefly through the influence of the advanced and centuries-old civilization of Babylonia, had long since ceased to be crude and elementary and accordingly were a temptation to Israel in more respects than one; and all the more justify the command of God that Israel shall keep aloof from these nations. May this archæological work go on vigorously, as the Bible can only profit by its researches.

It is a rare thing that exact and exhaustive scholarship is found so intimately interwoven with popular method of presentation as is the case in the classical work of Professor Th. Zahn, of the University of Erlangen, whose scholarly "Skizzen aus dem Leben der Alten Kirche," has appeared recently in its third and revised edition by A. Deichert, of Leipzig. Individual chapters and subjects, as e. g., the Sabbath in the Early Church are simply masterpieces containing a wealth of details both *nova* and *nove*. Scholarly and reliable pictures from the apostolic church are a rare exception in a literature in which tradition and legend have played so important a role.

A. NEW ideal, namely the co-operation of representatives of religion and medicine, not only in the explanation of religious phenomena in the human soul but also in the practical work in pastoral duties, particularly at the bedside of the sick, has prompted the preparation of a work that breaks new ground, prepared by the physician, Dr. Johannes Bresler, and entitled *Religiöshygiene*, a booklet of 35 pages, published by Karl Marhold, of Halle, a. S. The theoretical side of this problem, namely the connection between medical science and theology, is a question that is coming more and more to the front in the study of the

psychology of religion; but in this pamphlet the practical aim prevails, since here the physician tries to show the pastor how to do his work more effectually.

THE Munich *Allgemeine Zeitung* reports a singular story of graft in connection with the private docents in the universities of Italy. These young savants receive from the state a certain fee for every student who enrolls his name for their lectures. As a result swelled enrollments were presented in order to increase the revenues of the docent. In one case, that of Dr. Nina, in Rome, it has been shown that he never had more than thirty-five hearers, yet his enrollment numbered four hundred, some two hundred names being written by one and the same hand. Both the government and the university authorities are investigating this matter. Italian universities are still managed according to the Lex Casati of 1859, and that the whole government of these schools need reform is the conviction of the *Zeitung*.

RADICAL THEOLOGY AND ITS ANTAGONISTS.

In Germany, the headquarters of advanced theological thought, especially of the new historico-religious school, which seeks to explain Christianity in its origin and teachings as a composite from oriental and occidental influences in the New Testament age, opposition to the claims of this school is making itself felt in all directions. One method, pursued especially by the *Allgemeine Kirchenzeitung* of Leipzig, is to reproduce from the writings of the protogamists of this school, verbatim statements showing that the new school has broken with the fundamentals of positive Christianity and must be condemned out of its own mouth. From such a chrestomathy of neological teachings furnished by the *Kirchenzeitung* recently we quote the following:

“In the first gospels there is nothing taught concerning redemption, atonement, regeneration, reception of the Holy Ghost. An altogether different picture is presented by the greater part of the New Testament, especially by

the writings of Paul and John." (Wernle, *Die Anfänge unserer Religion.*)

"Jewish prophecy, rabbinical teachings, Oriental agnosis and Greek philosophy had already put their colors on the palette from which the picture of Christ was painted in the New Testament writings." (Pfleiderer, *Das Christusbild des urchristlichen Glaubens.*)

"Christianity, especially in the lower section of the Gentile world, were aided unconsciously by the hopes and the faith of unnumbered pious people, and from this source innumerable canals brought help to the new faith, which assimilated these thoughts." (Deissmann, *Beiträge zur Weiterentwicklung der christlichen Religion.*)

"The original fountain and source of the Christian rite of baptism is to be found in the international primitive sorcery and witchery faith, according to which the mentioning of a significant name over a human being, stamped the latter as the property of this power and sealed him against the attacks of all opponents." (Heitmüller in Feine's *Das Christentum Jesu.*)

"Jesus knew nothing of that which for Paul is everything. That he regarded himself as an object of worship must be denied. That Jesus ascribed any meritorial atonement to his death is altogether improbable. Paul is not a disciple of Jesus. He is a new phenomenon. Paul is much further removed from Jesus as he seems to be chronologically considered. Paul must be regarded as the second founder of Christianity." (Wrede, *Paulus.*)

"We have in Paul's teachings a dramatic doctrine of atonement which formally is in close connection with the heathen myths concerning the sons of the gods." (Pfleiderer, approved by Gunkel, *Zum religionsgeschichtlichem Verständniss des Neuen Testaments.*)

In reply to these statements it is said that this school simply and undoubtedly proceeds from the presupposition that these miracles are impossible, that there can be no revelation and that in the origin and development of Christianity only purely natural and no supernatural factors and

forces were engaged. The whole scheme is declared to be purely subjective and a begging of the question on a scale never before seen in serious scientific discussion.

Another leading organ of conservative theology, the *Alte Glaube*, of Leipzig, pursues practically the same method, but quotes from another class of literature representative of modern radical theology. In its literary *Beilage* No. 10, it reviews three such works, viz., Mayer, *Los vom Materialismus*; Mach, *Die Krisis im Christentum und die Religion der Zukunft*; and Mitchel, *Vorwärts zu Christus; Fort von Paulus; Deutsche Religion*. The common demand of all these works is the rejection of all the traditional Evangelical teachings of the historic church, including the divinity of Christ and the salvation through his works, and the substitution of a "clarified," "purified," "ethical," "German" religion consisting chiefly of generally recognized moral ideals and principles, without anything of a supernatural or revealed character in it. The *Alte Glaube*, in reply, states that these demands only show how completely the new theology has broken away from the old landmarks, and how impossible it is to effect a compromise with it. The advanced theology by its own confessions condemns itself.

In the meanwhile an opponent has arisen against the new school in an altogether unexpected quarter, namely, in Jena itself, the University of Haeckel, and with a theological faculty the most radical in the Fatherland. This critic against the critics is Professor Bruno Baentsch, who has just published a work entitled, "Altorientalische und israelitische Monotheismus" (Tübingen, Mohr), with a significant sub-title, which states, that the purpose of the book is to prepare a way for the revision of the evolutionary explanation of Israel's religion as taught by the representatives of the new school. The work is accordingly an *ex professo* attack on advanced theology from within their own circles. The chief purpose is to show that the monotheistic religion of Israel is so entire, unique and peculiar, that it cannot be scientifically explained as a reproduction or adaptation from the religious teachings of those around and

about Israel, but that the presence of other agencies must be accepted, which practically seem to amount to a revelation. The charge is made that the new school does not prove its chief claims, and this charge is heartily seconded by another representative of this school, Dr. Staerk, in the leading popular liberal organ in the country, the *Christliche Welt*, of Marburg, No. 28. It would seem from this that the process of disintegration has already begun in this new radical school, and that sooner than expected it will share the fate of its predecessors and be cast into the *Rumpelkammer* of visionary hypotheses.

OF the three hundred and twenty extraordinary or associate professors in connection with the nine universities of Prussia, two hundred and twelve met in Bonn recently, and addressed a petition to the Cultus Ministry for an increase of salary, since the highest sum paid to this body of men outside of Berlin is only four thousand marks per annum, the extra lecture fees being so small that in most cases the state has added a sufficient sum to make the total eight hundred marks. The petitioners show that financially they stand far beneath the Oberlehrer, or head masters, in the secondary schools, although the preparation for a university career is particularly expensive, and the instruments, books, and "scientific journeys" of the docents are a heavy burden. The same petitions ask for an increase in their rank and station in the faculty, in case that they independently have charge of a particular subject, i. e. for which there is no full professorship, as is frequently the case in Austria and Switzerland.

INDEX TO OHIO SYNOD PERIODICALS. MINUTES, ETC.

BY REV. A. BECK, SAGINAW, MICH.

Baptism—Continued.

Efficacy of, S. May 21, June 4, 1851; Nov. 16, 30, Dec. 14, 1853; Feb. 22, 1854; April 6, 1855; 171, 1876; 137, 1886, 125, 1874; 276, 1875.

Necessity of, S. Jan. 12, 1854; April 6, 1855; Nov. 15, 1855; Sept. 1, 1866; 305, 1879; Theses on, K. 83, 1889.

That of Necessity, K. 252, 1867.

Poems on, S. 33, 1873; 281, 1898; K. 513, 1902.

Theses on, S. 137, 146, 1869; K. 62, 1887; 83, 1889; Northwestern Dist., 18, 1887; 18, 1888; 20, 1889; 19, 1900; East. Dist., 11, 1881; Eng. Dist., 13, 1890; Con. Dist., 20, 1888; 10, 1890; Minn. Dist., Continuation of the Northwestern, 16, 1891.

What is it, S. 347, 1876. K. 281, 1886.

What does it give or profit? S. 257, 265, 1898; K. 305, 1886; 369, 378, 385, 1897; Calculation on, M. 150, 1901.

That of John and Christian, S. 91, 99, 107, 1885; K. 58, 1864; 283, 297, 1867; M. 82, 1883; 137, 1890.

That of Christ, S. 202, 1885; Was He immersed? 9, 1888; K. 137, 1864; Its import, Z. 273, 1895.

That of St. Paul, S. 169, 1898.

Is that administered by an unbeliever valid, K. 170, 180, 189, 1860; 221, 252, 260, 1861; Z. 272, 1904.

The giving of names at, K. 185, 1864, and 193, 201, 209, 217, 225, 233, 241, 249, 257, 265, 273, 1865; In olden times and now, 632, 648, 1903; 280, 296, 328, 1904.

Are unbaptized children lost, S. 360, 1902; Luther on, K. 295, 1877.

The comfort of, S. 76, 1886; 356, 1896.

The different Protestant views on in Germany, May 22, 1850.

- Augsbury confession on*, S. Jan. 26, Feb. 8, 1855; 305, 1881.
- As taught in the Symbols*, S. July 19, Aug. 2, 1861; Calvinistic and Lutheran views compared, S. 139, 1866, 118, 125, 1868; K. 33, 41, 97, 98, 1868.
- An ancient sermon on*, S. 225, 1874; Its obligation, K. 313, 1886.
- Which Formula is to be preferred*, Min. Dist. 37, 1900; Wash. Dist. 9, 1896.
- The Sacrament of*, M. 137, 1889.
- The Love of God manifest in*, K. 42, 1872.
- Luther on*, S. 379, 1874; 322, 1878; 155, 1883; 211, 1885; K. 286, 1877. His parable on, 677, 691, 1901. Chemnitz on, S. 308, 1900; Calvin on, Dec. 29, 1854. Dr. McArthur on, 616, 1902.
- Reviews on*, Z. 321, 1896. Meaning of in New Test., 374, 1897; 125, 1900; 249, 1901.
- Philipp Spencer on*, S. Nov. 25, Dec. 9, 1846.
- Baccalaureate Addresses*, S. Jan. 26, 1855; 212, 220, 212, 1897; 209, 254, 1898; 18, 215, 17, 1900; K. Poem for C. U., 97, 1883; address, 309, 1890; 227, 249, 1893; M. 193, 1897; 1, 204, 295, 1901; Sermon, 176, 193, 1904; 218, 1905; K. 218, 1895; 212, 1900.
- Blandina, Martyrdom of*, S. 161, 1885; K. 202, 1884.
- Baechler, Rev. S.*, S. 272, 1890.
- Basilus*, S. 209, 1896.
- Basutos*, S. 161, 1888.
- Brainard, David*, S. 730, 753, 762, 777, 1906.
- Barnardo's Homes*, S. 518, 534, 550, 1903.
- Bar Chochba*, K. 266, 1867.
- Baedo Supertino*, K. 54, 62, 1893.
- Baton, John*, K. 383, 409, 1903.
- Bable, Cuniform inscriptions of*, Z. 206, 1893; In the light of the Bible, 125, 1898; 237, 376, 1902; 118, 1903; 310, 1904.
- Bethesda*, S. June 5, 1850.
- Brentz, John*, S. 28, 1883; K. 282, 1881; 435, 451, 1902.

- Belschazzer*, The fall of, poem, S. 17, 1884.
- Beatitudes*, S. 233, 242, 251, 259, 1885; Poems on, K. 545, 561, 593, 609, 641, 705, 721, 785, 1901; 33, 1902.
- Bell, Church*, S. 124, 1903; 349, 1893; Dedication, 353, 1893; Poem on, 373, 1900; K. Poems, 153, 1887; 329, 1892; Sermon at dedication, 25, 1904.
- Bengel, John*, S. 334, 342, 350, 366, 374, 390, 1897; 126, 134, 142, 150, 1898; Z. 257, 312, 1887.
- Bread*, The duty to earn our, S. 228, 1880.
- Begging*, in church, S. 260, 1884.
- Benevolence*, S. 327, 1900; Christian, K. 290, 1906; Nature of 306, 1906; Carrying out of, 339, 1906; Systematic. East. Dist. 11, 1884.
- Bethold*, Z. 361, 1889.
- Bible, Unclassified Material*, S. 194, 1881; 153, Nov. 15, 1885; Testimony of the Holy Spirit on, S. Jan. 5, 19, 1848; 33, 1873; Testimony of the ancient church, M. 231, 1882.
- Tract on*, S. 114, 1867; Divine Nature, Minn. Dist. 30, 1907.
- Its Clearness*, S. 60, 1869; 136, 1875.
- Its Proper Study*, S. 84, 1869; 81, 1870; 49, 1886.
- Its Authority*, S. not conscience, 108, 1870; 324, 332, 340, 348, 356, 1879; 220, 1886; 212, 1887; 193, 1900; Texas Dist. 19, 1900; M. 1, 1884; 49, 1903; 324, 1904. Z. 58, 1895; 206, 1896.
- An Infallible Guide*, S. 116, 1875; 338, 344, 1897; 9, 1890; K. 88, 1904. Its division with chapters and verses, S. 226, 1878. Its interpretation, S. 178, 1879; 63 sundry statements concerning, S. 201, 1879. Lectures on, S. 57, 1881; 161, 1883. Sketch of the English, S. 210, 1881. Luther's version, S. 346, 354, 1881. The revised Luther, 92, 1885; Luther's lecture on, 161, 1883; Luther's, 98, 1903; K. and Luther, 211, 217, 1869; How Luther translated it, 281, 1871; The Luther, 17, 25, 1898; Luther's version, M. 24, 1892; Luther's translation of, Z. 65, 1885. And Great men, S. 185,

1882; 345, Nov. 17, 24, 377, 1888; M. 231, 1882; 229, 1900. A revealed book, S. 193, 1882; Seeming contradictions in, S. 36, 1885. Changes in the Old Test. revision, S. 195, 1885; Origin of the Old Test. S. 361, 370, 377, 1886; The Old Test. in the light of the New, S. 218, 1889; Its interpretation, S. 116, 132, 1893; And science, S. 228, 1898; 146, 1899; Jan. 15, 1851; Z. 311, 1904. See also under science. The chained, S. 273, 900; Facts about, S. 51, 1876; As literature, S. 418, 513, 1901; And the discoveries, S. 156, 1890; Its chronology, S. April 18, Aug. 8, 1856; Nov. 11, 1857; and the English language, S. 3, 17, 1902; and English orators, S. 130, 1902; and the modern world, S. 146, 1902; East. Dist. 35, 1902. Z. 138, 1902; About the German, K. 55, 1885; Explanations of the German, 132, 140, 1898; When first translated into German, Z. 139, 1885. The, in the first centuries, K. 285, 1886; Poems on, K. 297, 1891; 395, 1895; 289, 385, 1899; 609, 1904. The Word of God shall let stand, K. 241, 1900. That of the Foreign and British Society, K. 617, 1903; What does it teach concerning itself, K. 440, 456, 1904. Does it cause insanity? K. 193, 212, 228, 1906; and the original text, East. Dist. 21, 1902, and the translations, 24, 1902; Its power according to the Lutheran and Reformed systems, M. 242, 1884; Its unity, M. 351, 1904; As a means of culture, M. 257, 1895; and missions, M. 18, 1890; Its divine character, Z. 206, 1899.

Brides, Those of Palestine, S. 210, 1887.

Briggs, Dr. S. 257, 1893.

Blasphemy, Modern tendency, S. 516, 1907.

Birch, *Rev. A.*, S. 450, 1903.

Book Concern, Its history, S. 28, 1893; K. 34, 1893; Addresses at its dedication, S. 32 and 33, 1893. K. 26, 28, 1893; S. 17, 1897; M. 303, 1898.

Boldness, Christian, S. 179, 1876.

Buddhism, M. 365, 1889; S. 107, 1907.

Boniface, S. 198, 1882.

Books, Their influence, S. 124, 1899.

Bugenhagen, S. 113, 121, 129, 139, 1876; K. 306, 326, 331, 338, 347, 354, 362, 369, 378, 1861; 33, 49, 57, 65, 73, 81, 89, 97, 105, 113, 1866; 121, 1885; 217, 1896; 163, 179, 1902.

Butler, Pa., History of cong. at, S. 65, 282, 878; 460, 466, 481, 1902.

Butz, Rev. J. G., S. 694, 1906.

Burying, as opp. to cremation, K. 227, 243, 1901.; Christian, 802, 818, 1901; 577, 1902; Its historical development, M. 48, 1903.

Business and Godliness, M. 129, 1890.

Catechism, unclassified material on, S. 1, 186, 1882; 225, 1883; 213, 380, 1879; K. 26, 50, 58, 66, 74, 90, 146, 1891; Luther's Small and Larger, S. Jan. 16, Feb. 13, March 13, 1850; Its scope and design, Oct. 1, 1862; Jubilee of, 156, 163, 313, 1879; 116, 219, 1876; History of Luther's Smaller, S. 266, 1880; Luther's, S. 249, 1900; Our, S. 213, 1879; Sermon on, 1, 1879; Origin of, 186, 1883; 18, 1868; And the Sunday school, 377, 1893; A precious treasure of God, K. 153, 1879; 2, 10, 18, 1891; Our English translation of, 163, 1904; The difference between Luther's and the Heidelberg, M. 366, 1903; Dialogue on the Heidelberg, K. 346, 373, 395, 422, 426, 482, 490, 1861; The best method of teaching it in the Sunday school, S. 772, 1907; How many chief parts, Z. 193, 1884; Its divine character, 206, 899; The Scripture proof for, 206, 257, 1899; See under its separate subject from now on; and Bible History, 193, 1905.

Catechism, S. March 27, 1850; July 13, 27, 1853; In the home, May 19, June 29, 1852; 226, 233, 241, 1897; Class, 100, 1898; Theses on, 346, 1878; 380, 1879; Why so much, 180, 1890; Con. Dist., 24, 1891. The use of Scripture passages in, M. 1,

1896; True preparation for, 57, 103, 212, 1904; 285, 1905.

Catechumens, S. Examination of, 306, 1906; Why do we accomplish so little with them, K. 504, 520, 1901; Reviews on, Z. Luther's Smaller, developed and explained, 123, 1891; Catechism and psychology, 261, 1891; Catechetics and explanations of Luther's Smaller, 108, 1892; Luther's Smaller, 121, 1899; The doctrine of Christianity according to the catechism, 247, 1899; Luther's Smaller explained; 117, 1906; History and the origin of churchly instructions, 186, 1895.

Capital University, S. March 27, 1850; April 10, 1850; Inauguration of its first president, June 5, 1850; Its constitution and by-laws, June 5, 1850; Opening of the grammar school, June 5, 1850; An appeal to the ministers of synod in behalf of, June 19, 1850; President Reynolds' address at his inauguration, Aug. 14, 28, Sept. 11, 25, 1850; Propositions for its removal to N. Columbus, Aug. 11, 1852; Dedicated Sept. 21, 1853; Address at, May 16, 1856; 62, 1870; About its removal, 36, 49, 1873; 149, 204, 1876; Address at dedication, 233, 1876; 241, 1885; Historical sketches of, 97, 1887; 80, 1893; 163, 1895; Its charter, constitution and by-laws, 42, 1900; Ode on Semi-centennial of, 193, 1900; Auditorium, 101, 1906; Varia, 249, 1897; 81 or 82, 1893; 212, 1893; 262 and 263, 1895; K. Transfer, 76, 1876; History of, 358, 373, 381, 389, 397, 1891; 29, 37, 1892; Address at dedication of new building, 394, 402, 409, 1891; 252, 1898; Poems on, 249, 257, 265, 273, 297, 1900; 360, 1901; Jubilee number, 274, 1900; Jubilee, 284, 1900; Jubilee address, 292, 1900; M. 24, 1903.

Charity, S. Poem on, 105, 1870; 57, 1870; 40, 1873; 346, 1898; 300, 1888; Towards the erring, 465, 1901; K. 279, 1884; Christian virtue; M. 335, 1891.

Cares, our temporal, S. 308, 1874; K. our, 197, 1898.

- Catecombs*, S. Those at Rome, 274, 1881; 49, 1884; 178, 1887; K. 134, 1878; Chrystian symbols in, M. 227, 1898.
- Calvary*, Poems on, S. 86, 1894; 78, 1873; 205, 1901; K. 233, 1877; 41, 1885; 81, 1891; 105, 1892; 50, 1893; 81, 1893; 193, 1899; 193, 1903; 177, 193, 1904; 140, 1905; 227, 1905; 164, 1907; S. 100, 1885; Viva Dolorosa, K. 97, 1892; Z. 346, 1902.
- Carnal Indulgence*, S. 92, 1877.
- Candace*, S. 9, 17, 26, 1889.
- Cranasch*, Lucas, Alias Mueller, S. 145, 1884.
- Cranbach*, Adolph, S. 289, 297, 1886.
- Cain*, S. 185, 1893.
- Card Playing*, S. 412, 1896; 113, 121, 129, 1898; 225, 1901; K. 66, 1905.
- Canonization*, S. 169, 1898; Z. 250, 1886; 127, 1888.
- Canonical Books*, How to regard those of second rank, S. 201, 1877; Canonical and non-canonical, M. 257, 1906; History of the New Test. Cannon. Z. 337, 1901; 254, 1901; Reviews on history of New Test. Cannon. Z. 30, 1890; 230, 1890; 169, 1891; 92, 1891; 303, 1892; 306, 1904; Their sufficiency and many sidedness, 58, 1897; The secret of, 128, 1899; Extra-canonical fragments, 175, 1907.
- Casual Addresses*, Z. 193, 1889; Reviews on, 64, 191, 253, 303, 1898; 318, 1899.
- Catholic*, S. 25, 1874; 330, 1885; 146, 1899; Meaning of the word, 241, 1899; 925, 1892; Greek, 65, 1892; 324, 332, 340, 348, 356, 396, 1893; 225, 1894; K. How that church corrupts the Scriptures, 185, 1878; Platform of, 326, 1888; Challenge, 55, 1893; The historical development of its dogmas, 55, 1893; Expressions of, 78, 1879; What it wants, M. 249, 257, 1886; Independent movements in, 263, 1903; 296, 1907; A Catholic engaged in dialogue with a Lutheran, K. 305, 313, 321, 329, 337, 345, 353, 1867; Persecuted in France, S. 34, 1907.
- Cary, W.*, S. 131, 139, 1900.

Canossa, Are we going to, S. 234, 1880.

Calling, our temporal, S. 324, 1873.

Cæsars, Those of the New Testament, S. 144, 1876.

Camel, The, S. 206, 1878.

Calvinism, consequences of, S. 276, 1880; Modern, Z. 242, 1889.

Chastisement, S. 91, 1881; 204, 1884.

Chance, by, S. 380, 1885.

Chalmers, James, S. 263, 1905; K. 181, 197, 1902.

Canada, S. 182, 321, 338, 682, 775, 1906; K. Our work in, 134, 1906; How we got into, 465, 1906; Missouri accusations concerning our work in, K. 600, 1907; Reply, 694, 696, 1907; Dr. Nicunis' accusations and reply to, K. 818, 1907.

Capernaum, K. 10, 1880.

Charles, The Great, His services in behalf of the Church, K. 323, 330, 1892.

Carpentarius, Geo., K. 395, 1902.

Cast, the system of, K. 214, 1904.

Character, the environments of, M. 231, 1886; Z. 291, 1891.

Capital and Labor, M. 44, 1887.

Call, The, S. 131, 156, 1870; M. 27, 1885; From one field to another, S. 161, 1870; K. 180, 1882; 354, 363, 369, 379, 395, 403, 1906; East Dist., 13, 1891; What steps may a pastor take to effect a change, North. Dist., 32, 1900; 18, 1901; No temporal contract, S. 300, 1874; Oct. 1, 1865; 273, 1887; K. 153, 1880; M. 179, 1884; To the ministry, S. 361, 1874; 252, 1876; The pastoral, S. 277, 1886; 162, 1891; 242, 1891; K. 218, 1900; Southern Dist., 8, 1874; 15, 1875; West. Dist., 14, 1902; East. Dist., 40, 1869; 8, 1870; North. Dist., 14, 1884; 13, 1885; 17, 1886; Eng. Dist., 26, 1870; 8, 1886; 14, 1905; 15, 1906; Con. Dist., 17, 1887; 7, 1889; 11, 1899; 11, 1900; Kansas and Neb. Dist., 9, 1898; Wash. Dist., 10, 1900; 9, 1901; Wis. Dist., 15, 1891; 19, 1892; 19, 1893; M. 65, 129, 211, 272, 321, 1897; Z. 37, 1895; Dr. Fritschel

The Lutheran Pastor

By DR. G. H. GERBERDING

A Valuable addition to any pastor's library. Net, \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

A SPECIAL OFFER

As long as the books in stock will last we will sell Hilprecht—Explorations in Bible Lands During the 19th Century for \$2.50.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

OUTLINE OF A HISTORY OF PROTESTANT MISSIONS

From the Reformation to the present time. By Gustav Warneck. \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

Theological Libraries

Pastors and Teachers and Professors will find it to their advantage to consult the General Catalogue of the Lutheran Book Concern before purchasing what they need for their libraries. It cannot be expected that all the books mentioned should be kept constantly on hand, but the assurance can be given that all orders will be promptly attended to.

Church Records

Every congregation should keep a complete record of all the pastoral acts and other important events occurring in the congregation. To this end *Church Records* are a necessity. The Lutheran Book Concern has them for sale at \$3.75.

FOR ONE-HALF THE ORIGINAL PRICE

This Offer Holds Until April 1, 1907

A Brief Commentary on the Books of the New Testament

By DR. F. W. STELLHORN,

Professor of Theology in Capital University, Columbus, Ohio

A popular treatise on the four Gospels. For study and devotion. Gives the meaning of the text, the history of prominent persons mentioned in the Gospels, the topography, all in a clear and distinct manner. The highest praise has been bestowed upon this Commentary by able and competent critics.

Plain cloth, formerly \$2, now \$1. Half leather, formerly \$2.50, now \$1.25.

Half morocco, formerly \$3, now \$1.50.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

The Standard Edition of Luther's Works in English

Edited by J. N. Lenker, D. D., in connection with leading scholars of all parts of the church. Each volume contains a valuable practical introduction. Beautifully and substantially bound in uniform size and style in silk cloth, with the "LUTHER MONUMENT" embossed in gold on the back of each book, good paper and nicely printed. 8 vo. \$2.25 per volume.

Prof. E. J. Wolf, D. D., LL. D., writes in the New York Observer of November 17: "Luther is in the best sense modern, up-to-date, the prophet of our own times. It is marvelous how he treats the problems of today. The monk who once shook the world needs but the opportunity to shake it again, the opportunity afforded by the English tongue."

Commentary on the First Twenty-two Psalms

Vol. I, 462 pp. Revised, enlarged, parts translated and edited in complete form by J. N. Lenker, D. D., \$2.25.

Commentary on Genesis

Vol. 1. The Creation. 448 pp. Revised, enlarged, parts retranslated and edited in complete form by J. N. Lenker, D. D., with an introduction, 383 pp., \$2.25.

The First and Second Epistles of St. Peter and the Epistle of St. Jude

Translated by J. N. Lenker, D. D., with an introduction, 383 pp., \$2.25.

Luther's Church Postils Gospels

- Part I. Advent, Christmas and Epiphany sermons, \$2.25
- Part II. Epiphany, Lent and Easter sermons, \$2.25.
- Part IV. First to Twelfth Sunday after Trinity, \$2.25.
- Part V. Thirteenth to Twenty-sixth Sunday after Trinity, \$2.25.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

A Summary of the Christian Faith

By DR. H. E. JACOBS. \$3.00

An attempt is here made to restate the doctrines of the Christian Faith upon the basis of the Lutheran confessions.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

COLUMBUS THEOLOGICAL MAGAZINE

A BI-MONTHLY JOURNAL
DEVOTED TO THE INTER-
ESTS OF THE EVANGELI-
CAL LUTHERAN CHURCH

Edited by Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.

VOL. XXVIII

JUNE, 1908

No. 3

CONTENTS

	PAGE
THE CHRISTOLOGY OF THE NEW TESTAMENT. By Prof. F. W. Stellhorn, D. D.....	129
THE COMFORT OF HOLY BAPTISM. By Prof. M. Loy, D. D....	140
COMMUNION UNDER ONE KIND. By Rev. Walter E. Tressel, A. M.	153
THE DOCTRINE OF THE CALL TO THE OFFICE OF THE HOLY MINISTRY, ETC. By Rev. H. J. Schuh, A. M.....	165
A FUNERAL SERMON. By Rev. S. Schillinger, A. M.....	177
INDEX TO OHIO SYNOD PERIODICALS. By Rev. A. Beck.....	185

LUTHERAN BOOK CONCERN
55-57-59 EAST MAIN STREET, COLUMBUS, OHIO

The Lutheran Commentary.

By Scholars of the Lutheran Church in the United States under the editorial charge of Dr. H. E. Jacobs. This is a very valuable work and especially adapted to the wants of Pastors and Sunday-school Teachers.

Six Volumes in Full Cloth Binding, \$9.00

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

AN OFFER

Until sold out we will sell Dr. Stellanor's Commentary on the Acts of the Apostles for \$1.00.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

"The Church of God, which He hath purchased with His Blood." Acts 20. 38.

THE CHRISTIAN CHURCH IN ITS FOUNDATION, ESSENCE, APPEARANCE AND WORK.

By PROF. M. LOY, D. D.

Prompted by the purest motive, the desire to serve his master by being helpful to his fellow-laborers, fully conscious that the unscriptural views on the subject endanger the soul and should be exposed, and confident "that the King will accompany it with His blessing," the author wrote and published this work.

"This work is notable for its comprehensive and yet simple analysis of its subject, and for its earnest devotion to the practical topics and problems that spring out of the Church life at every point."—*Lutheran Church Review*.

"The work is carefully prepared and well written."—*Lutheran Observer*.

The book contains 364 pages and sells for \$1.00.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

MODEL SERMONS SERMONS ON THE GOSPELS FOR THE CHURCH YEAR

These sermons are first scriptural then logical; noted for their simplicity in style and depth of thought, in full harmony with the confessions of the Lutheran Church. Preachers need these sermons as models, teachers will want them to use in the public service in the absence of the pastor, parents will find them to be just what they need in the home service on Sunday, and any Christian, young or old, will find in them the Manna which came down from heaven by which his soul is nourished unto eternal life.

Price, plain cloth, \$1.75; half leather, \$2.25; half morocco, \$3.25.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

COLUMBUS
THEOLOGICAL MAGAZINE.

Vol. XXVIII.

JUNE, 1908.

No. 3.

THE CHRISTOLOGY OF THE NEW TESTAMENT.

BY PROF. F. W. STELLHORN, D. D., COLUMBUS, OHIO.

A Summary of Lectures delivered at Rye Beach, published at the request of the Association.

I.

If Jesus of Nazareth is the Christ, or the Messiah, the Redeemer and Deliverer, promised in the Old Testament, he must, of course, have fulfilled the prophecies concerning this Messiah as contained in the Old Testament. This must be the case I. as to his *person*, II. as to his *office* and *work*.

I. AS TO HIS PERSON.

He must be a *true man*, and at the same time *more than a man*; he must also be *true God*. For as such a person, of a twofold nature and character, we have found him described in the promises and prophecies of the Old Testament. Compare our series of articles on the Christology of the Old Testament contained in the preceding issues of this Magazine, especially the number immediately preceding the present one.

A. JESUS, IF THE CHRIST, MUST BE TRUE MAN.

He must be the *seed of the woman*; and he must, in particular, be *a member of the tribe of Judah*, and a *descendant of David*. The latter no less than the former is predicted concerning the Messiah.

a. He must be the seed of the woman.

This is prophesied concerning the Redeemer of fallen mankind in the very first promise given them, Gen. 3, 15. The seed of the woman he must, in the first place, be *in a general sense*, that is, he must, first of all, be a seed of the woman, a descendant of our first mother, Eve. If this were not the case, he would not be a true man. As such a descendant of our first parents, and hence a true man, he is described in his genealogy, as given by Luke in his Gospel, 3, 23-38. This is the genealogy of Mary, the mother of Jesus, and hence states his real, natural descent from our first parents, whilst in Matt. 1, 1-13, we find the genealogy of Joseph, his foster-father, and hence only his legal connection. That Matthew gives the genealogy of Joseph is as evident as it can be, since in verse 16 he states that "Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." Matthew, writing his Gospel in the first place for members of the people of Israel, shows that Jesus is the Messiah by pointing out that he is a descendant of Abraham, and therefore has fulfilled the prophecy that in Abraham's seed shall be blessed all the nations of the earth. For that reason he does not trace his genealogy any further than to Abraham, the ancestor of the people of the Old Testament covenant. But Luke, intending his Gospel in the first place for Gentiles, carries the genealogy of Jesus down to Adam, the ancestor of all men, the Gentiles as well as the Jews. Again, as already stated, Matthew gives us the genealogy of Joseph, the foster-father, and hence according to Jewish custom, the legal father, of Jesus, whilst Luke gives us the genealogy of Mary, his real mother. The former could satisfy the Jews as to his being a descendant of David, at least as long as his supernatural conception was not generally known, whilst only the latter can satisfy us as to this important point of his connection with that renowned king. Now there are a number of theologians in our times, even such as Dr. Zahn, who do not believe that Luke gives us the

genealogy of Mary, in fact do not believe that Mary was a member of the tribe of Judah or a descendant of David; and still the latter at least at the same time believe that Jesus can be rightly called a son of David, although Joseph was only his foster-father, and that he is the Messiah promised in the Old Testament. But how does that agree, for example, with 2 Sam. 7, 12, where God says to David: "When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, *that shall proceed out of thy bowels*, and I will establish his kingdom"? This prophecy, as we have seen in the series of articles referred to above, evidently is perfectly and completely fulfilled only in Jesus, the son of Mary. But how could he be said to *have proceeded out of the bowels of David*, if he stood in no other natural connection with David than this that he was the *foster-son* of a descendant of David? No, the promised Messiah is, and according to Old Testament prophecy, must be, a real descendant of David, having the blood of David coursing in his veins. Also the Jews at the time of Christ evidently understood the prophecy in this way. Therefore they said (John 7, 42): "Has not the Scripture said that the Christ *cometh of the seed of David*?" And the apostolic writers of the New Testament agree with this. St. Paul writes to the Romans (1, 3), that Jesus Christ "was *born of the seed of David* according to the flesh." 2 Tim. 2, 8, he again declares him to be "of the seed of David." That John held the same opinion can be seen from the passage just cited from his Gospel, as he evidently regards the views of the Jews as to this point to be correct. In his Apocalypse (5, 5) he calls Jesus "*the root of David*," that is, a sprout grown out of the stump with which the family of David in its lowly and impoverished condition at the time of the New Testament is compared, and again (22, 16) "*the root and the offspring of David*." Even Meyer, to whom certainly no orthodox or traditional bias can be ascribed, says: "The Davidic descent of Jesus is assured by the prophetic prediction, which in regard to such an im-

portant mark of the Messiah could not remain without fulfillment, as well as by the unanimous testimony of the New Testament."

And now, after these general observations, let us examine the wording of the genealogy as found in Luke. Verse 23 reads in the American Revision: "And Jesus himself, when he began" (to teach), "was about thirty years of age, being the son (*as was supposed*) of Joseph, the son of Heli, etc." This says, of course, in the first place, that Jesus was not in reality the son of Joseph, in other words, had no human father, which is in accordance with what Luke has recorded previously (1, 26 sqq.). But it says more, when we look at the original text. There we find that all the names of the ancestors mentioned are preceded by the article τοῦ, whilst this article is lacking before the name of Joseph where we naturally would expect it. This indicates that Joseph does not stand in a genealogical relation to the fathers or ancestors of Jesus. It is evidently best to regard as a parenthesis not only, as the American Revision cited above does, the words "as was supposed," but also the words "of Joseph," and then to make the following genitives dependent on "son," so that the verse will read: "And Jesus himself, when he began" (to teach), "was about thirty years of age, being a son (as was supposed of Joseph) of Heli, etc." Of course, we would, instead of Joseph, expect Mary to be mentioned, as His real mother, but with the Jews, as also with the Greeks, females did not form a recognized link in a genealogy. Hence it is that here Joseph is mentioned, instead of Mary, but with an addition that precludes the misunderstanding as if he were the real father of Jesus. We, according to our custom in stating the descent of a person, would here say: "Being the son of Mary, the daughter of Heli, etc." Thus in the original τοῦ Ἡλεί is dependent on υἱός, whilst the following genitives are dependent each one on the preceding one, designating the former as the son of the latter. Heli, then, was the father of Mary and grandfather of

Jesus. Also in the Talmud it is stated that Heli was the father of Mary, the mother of Jesus. If this is not a reliable tradition independent of Luke, it proves that the Jews understood Luke's genealogy as we do and thereby prove the correctness of our understanding.

So Luke gives the genealogy, not of Joseph, but of Mary. He wrote, in the first place, for heathen Christians who did not have the same legal view of a foster-father as the Jews, and who, therefore, wanted to know, not the Jewish legal, but the natural descent of Jesus. The former, indeed, would also not have been sufficient for the Jews to prove Jesus the *seed* of David that *came from his bowels*; but it was sufficient for the time when the supernatural conception of Jesus was not yet known generally, but was still a secret kept in the family, so that a Jew that regarded Joseph as the real father of Jesus had no reason on that account to doubt the Messiahship of the latter. Jesus, then, is the descendant of David both as the real son of Mary and the foster-son of Joseph. By the people he was held to be the son of Joseph, and he did not contradict that as this might have given occasion for slander and blasphemy, as the statement that Joseph was not the real father of Jesus has actually had this result in later times; and still he could, even from the standpoint of the people, claim to be a descendant of David and thus have this absolutely necessary mark of the Messiah. If Luke had intended to give the genealogy of Joseph just as Matthew undoubtedly did, we should have to assume that at that time it was not even possible to find out who the father of Joseph was, since in the two genealogies he would have not only a different name, which perhaps could be explained, but also an entirely different series of ancestors, which is impossible. And what plausible reason could be adduced why Luke, writing for Gentile Christians, should have thought it of any use to give a long genealogy of a man of whom he says in the very beginning that he was only supposed to be, but in reality was not, the father of Jesus? Of what use could that have been for

his readers? So also *Weiss*, who just as little as *Meyer* can be suspected of being moved by any doctrinal or traditional prejudice, remarks: "That ὡς ἐνομιζέτο is to be connected with Ἰωσήφ, to which υἱὸς is to be supplied (as in 4, 22), is shown by the article lacking only here, as well as by the fact that it would be senseless to record the genealogy of a man of whom it is said that Jesus was only supposed to be his son." And that at that time it was still possible as well as customary to fix the genealogy especially of a prominent man we can see by the Jewish historian, Josephus, who claims this for himself and for all priestly families, as also by the Talmud giving the genealogy of the renowned contemporary of Jesus, Rabbi Hill.el.

That Christ was, and is, a true man needs no more to be proved in our times. This is not denied by anybody that believes that a being called Jesus ever existed; and the human life of Jesus is a fact of history attested as well as any other, also by merely human sources. The whole New Testament is a continuous proof of it. Not only the three synoptical Gospels give us a record of his truly human life, sufferings, death, and resurrection, but we find the same in the writings of John, both in his Gospel (*e. g.*, 1. 14: 4, 6: 6, 50 sqq.: 11, 35; chs. 19 sqq.), and in his Epistles which were directed especially against the Docetae that denied the true humanity of Christ (*e. g.*, I. 1; 7; 4. 2). as also in his Revelation (*e. g.*, 1, 5). And the same testimony is found in the Epistles of St. Paul (*e. g.*, Rom. 1. 3: 3, 25: 5, 6 sqq.; Phil. 2, 5 sqq.) and in the Epistle to the Hebrews (*e. g.*, 2, 14).

But Jesus, if he is to be recognized as the Messiah, must be the seed of the woman also *in a special sense*: he must have only a human mother and no human father. We found this implied already in the first promise of the Old Testament, Gen. 3, 15. We found it stated directly in Isa. 7, 14. And the New Testament proves that this mark of the Messiah is really found in Jesus. The history of the conception and birth of Jesus as found in Matthew and Luke shows this. Compare especially Matt. 1,

16, 18 sqq.; Luke 1, 26 sqq.; 3, 23 sqq. And in Heb. 7, 1-3, where Melchizedek, the ancient king of Salem, is shown to be "made like unto the Son of God," that is to be represented as his type, among the several points proving this typical relation is also mentioned that he was "without father," which in its application to Jesus refers to his human nature, as the expression "without mother" applies to his divine nature. But the question has been asked, Why do not the other writings of the New Testament, especially the Gospel of St. John and the Epistles of Paul, say anything concerning this miraculous conception of Jesus? Does not that perhaps indicate that this is merely a later invention, a result of pious imagination and presupposition, and consequently a later addition to the Gospels of Matthew and Luke? As regards the latter point it is a fact that no copies of these Gospels have been found, and we may rest assured none will be found, where those passages that speak of the miraculous conception of Jesus are lacking, a proof that these Gospels never existed without those passages, and that the oldest records we have concerning the life of Jesus contain the statements concerning his miraculous conception. The latter are just as old and reliable as any others found in those records. But how do we account for it that the other New Testament writings do not say anything about this miraculous conception? We can say, they simply presuppose it. A proof for the correctness of this answer is found in Heb. 7, 13, a passage we have already spoken of. There the knowledge of the fact that Jesus had no human father, just as well as the fact that according to his divine nature he has no mother, is evidently presupposed as being well known; otherwise Melchizedek could not, without any further explanation, be represented as being a type of Christ also in this particular, the circumstance of no father or mother of his being mentioned in the Scriptures being typical of Christ really not having a father or a mother in the sense mentioned. And when the question is put why Christ in his intercourse with the people never alluded to this fact,

using it as a proof of his supernatural personality, the answer can be given very readily. It was, as already indicated above, so to say, a holy family secret, the revelation of which during the state of Christ's humiliation, before His claim of being the Son of God and the Savior of mankind had been declared valid and undeniable by his glorious resurrection from the dead, would have only been misunderstood and used against him. Christ revealed himself only gradually, even with regard to his redemptive work, his sufferings and death, first preparing his disciples for this revelation. How, then, can we wonder that he kept silent about this delicate point of not having a human father, or of Joseph not being his real father? Afterwards, after his resurrection and ascension, the proper time came to reveal also this important, yea, evidently necessary feature of our Savior's sinless personality, in order that Christians might have a true conception of him. It is the basis of Christ's holy human nature and life, and hence the Church will never give it up as an essential article of its faith; but in a gradual manifestation of a mysterious fact or occurrence, as the life of Christ surely is, the basis is naturally not the first thing revealed, but rather one of the last.

If Jesus is really the Christ, he must be not only the seed of the woman in a general and in a special sense, but he must also be

b. a member of the tribe of Judah and especially a descendant of King David.

We have spoken of this point already when considering the genealogy of Christ as given by Luke. We mention it here again because of its importance and because even conservative theologians like Zahn maintain that Mary, the mother of Jesus, by whom, if he has no human father, his human descent must be determined, was not a member of the tribe of Judah nor a descendant of David, and that Luke as well as Matthew gives the genealogy of Joseph, and not of Mary. They claim, in proof of their

assertion, that Mary was a member of the tribe of Levi; and they try to prove this by comparing Luke 1, 3-6, where Elisabeth is called the "kinswoman", or blood-relative, of Mary, with verse 6, where it is stated that Elisabeth was one "of the daughters of Aaron," hence a member of the tribe of Levi. But Numb. 36, 1 sqq., shows that as a rule men, being members of a certain tribe, could, and did, marry women belonging to a different tribe; and priests and Levites formed no exception to this rule. Hence the mother of Mary could be a member of the tribe of Levi, as also the mother of Elisabeth could be a descendant of Judah and of King David. Hence the two women could belong to the same kin, be blood-relatives, without being members of the same tribe; for the father or husband was the factor that determined to what tribe a family belonged. And from Luke 1, 32 sqq., we see that Mary had no doubts at all that her son, whom she was to conceive and bear without having "known a man," could and would be the everlasting ruler on "the throne of *his father David*," and thus be a descendant of David by the simple fact of being her son, and not as a son of Joseph, to whom he owed his origin in no wise.

With regard to Christ's human nature several other points must briefly be considered, points that are not necessarily connected with the human nature itself but that must be features of his human life if he is the fulfillment of *all* the prophecies of the Old Testament referring to the Messiah; for without this he could evidently not be the Messiah, since a divine prophecy of this nature cannot be regarded as fulfilled at all when, not fulfilled in all its particulars.

The first of these points is the birth *at Bethlehem*. Micah 5, 1 (2), we read: "But thou, Bethlehem Ephrathah, which art little to be among the thousands (or, families) of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting." John 7, 42 we find that the Jews understood this passage correctly, for some said..

evidently with the concurrence of the others: "What, doth the Christ come out of Galilee? Hath not the Scripture said that the Christ cometh of the seed of David, and *from Bethlehem*, the village where David was?" And so we read in Matt. 2, 1 sqq., and Luke 2, 1 sqq., that Jesus was actually born at Bethlehem, and Luke even tells us how the mightiest ruler of the earth at that time was an instrument of the Almighty Ruler of the universe to bring the mother and the foster-father of Jesus to Bethlehem so that he was born there.

But Jesus was to *grow up at Nazareth*, the original home of his parents. That this was also in accordance with an Old Testament prophecy that had to be fulfilled Matthew tells us when he states 2, 23, that Joseph with Mary and her son "came and dwelt *in a city called Nazareth*; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene." But there is a difficulty here. When we look into the Old Testament from beginning to end we fail to find any prophecy that has that form. But we do find some passages that evidently are referred to by Matthew, and this by inspiration, so that here we have the divine assurance that those passages are to be understood as containing also this. In Isa. 11, 1, the Messiah is called "*a branch*" out of the roots of Jesse, that is, a descendant of the house of David that at the time of his birth will have lost its royal splendor and will have become lowly and poor, a mere stump in comparison with a stately cedar or oak. The Hebrew expression translated "branch" is *nezzer*. Isa. 53, 2, and Zech. 3, 8, we find similar descriptions of the Messiah, though not the same word as in the first-mentioned passage. Now the name of that small, insignificant town where Jesus was to be raised, not once mentioned in the Old Testament, and situated in half-heathenish and therefore despised Galilee, has a name, Nazareth, that seems to be derived from the same root as *nezzer*; and it was providential that Jesus should grow up in a town that not only as to its size and importance corresponded with

the lowliness and humbleness of the God-man during his life on earth, but should even bear a name resembling the name given the Messiah in prophecy to denote his descent and lowly appearance. Thus he was a Nazarene, that is, an inhabitant of Nazareth. That we would not find this sense in the prophecies mentioned without the explanation given by the Holy Spirit through Matthew, is true; but this does not prove that the explanation given by Matthew is a mere human imagination. We would not either find the resurrection of the dead indicated in the designation of the Lord as the God of Abraham, and the God of Isaac, and the God of Jacob, if Christ had not pointed it out to us (Luke 20, 37). Also such cases indicate the unfathomable riches of the Word of God. Luke 1, 26 and 2, 1 sqq., show that Nazareth was the home of Joseph and Mary already before the birth of Jesus. Matthew does not mention this fact at all; but that does not prove that he did not know of it or meant to say that not Nazareth but Bethlehem had been their home, though it is true that if we had not the statements of Luke we could and would draw that conclusion from Matt. 2, 22 sqq. But Matthew, according to his plan relates here only what took place as a fulfillment of prophecy; and with that the previous dwelling at Nazareth had nothing to do. Thus he also mentions only briefly the fact of the birth of Christ, also in connection with the prophecies of Isa. 7, 14 (a virgin is to be the mother of the Messiah, and his name indicating his two natures and his office of reconciling God and man is to be Immanuel: 1, 22 sq.) and Micah 5, 1 (Bethlehem is to be the place of his birth: 2, 5 sq.). Luke was the one who according to the will of God was to give the fuller details. When we accept the doctrine of a real inspiration of the Scriptures there is no difficulty at all with regard to the seeming discrepancy; for then a divine plan underlies the writings of the New Testament as those of the whole Bible, as also the primary author is one and the same, namely, the Holy Spirit, who has distributed the whole material among the different human writers in such a way that they

supplement each other and what they write forms a complete whole. From Matthew we learn that the parents of Jesus had thought to take their abode after his birth at Bethlehem, no doubt supposing that it was the will of God that he should be raised at the place of his birth.

Also *the flight into Egypt* belongs here as a fulfillment of a prophecy, as Matthew tells us (2, 15), citing Hos. 11. 1. According to this Israel was in some respects a type of Christ. We found the same view in Isa. 40-66, where the servant of Jahveh is spoke of. We saw there that this name is used in its wider sense of the *whole people of Israel*, as the divinely called bearer of revelation leading to salvation, *e. g.*, 42, 18 sqq.; then in a narrower sense, it applies to the *pious members* of this people who complied, though in an imperfect way, with the duties of their calling, *e. g.*, 44, 1 sqq.; 21 sqq.; 41, 8 sqq.; and lastly, in the narrowest and strictest sense, it refers to the Messiah as the crown and flower of the people of God, the one that in the most perfect way was the servant of Jahveh, the Mediator of the God of salvation, of whom the people of Israel was only the type, *e. g.*, 42, sqq., especially verses 3 and 6; 49, 1-16, especially verses 6 and 8 (in verse 3 the Messiah is even called Israel to indicate that Israel was only the type of him, prefiguring imperfectly his perfect office and work.) In regard to the flight into Egypt Israel was a type of Christ in this that this country had been a place of refuge for this people in its very beginning as it then served the same purpose for the infant Jesus, saving both from imminent danger of death, there by famine, here by the sword of Herod.

THE COMFORT OF HOLY BAPTISM:

BY PROF. M. LOY, D. D.

Whatever God has done and does now for the rescue of our fallen race is hateful to the great enemy of our souls. He brought about the fall and can look with nothing but hatred upon every work that aims at the restora-

tion of his victims to the holiness and happiness whence they have fallen. He is vigilant and zealous in the exercise of his malicious purposes and employs every agency within his power to gain his ends and thwart the gracious will of our Maker and Redeemer. If by his craft and lies he can induce poor souls to believe that the Bible, which God gave us that we might have light in this sin-darkened world and life in the death that sin has wrought, is only a human fabrication, and that the whole beneficent history of the mighty Saviour, whom it reveals for our salvation, is only a romantic myth, there is joy in hell over the wretchedness accomplished among the inhabitants of earth. Nor is the Church of the Living God exempt from the venom of his malice and the peril of his wiles. So far is this from being the case that he is not always unsuccessful in securing the co-operation even of men who profess to be members of the Christian Church. Have not some of these written books to show that the Bible is not the Word of God and that the blood of Jesus Christ, the Son of God, is not the Saviour of the world. And do not some of them preach from Christian pulpits the same "damnable heresies" and think they are doing God service? Blindness must have come upon us, if we cannot see the danger of thinking lightly about the work of the enemy and standing at ease in Zion while he is strenuously pushing his nefarious plans. "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith." 1, Peter 5, 8. We may be sure that all which is done to deprive us of the words of salvation and peace which God hath spoken emanates from Satan, whoever the instrument employed may be, and that our privilege and duty is to hold fast what we have, that no man take our crown, "for whatsoever things were written afore him were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15, 4.

As long as in our churches we have the pure word of God and the Holy Sacraments we have divine guidance and

protection, and while we use these precious means of grace in faith we are safe. But just on that account the adversary directs his assaults against these, as he does against everything that ministers Christian comfort to our hearts. And many hearken to the unhallowed voice which seeks to bring these means of grace into disrepute among us and lead us to the relinquishment of our hold upon them, and thus be deprived of their comfort. The doctrine of the pure Church of the Reformation concerning the efficacy of the Gospel and the Sacraments is supposed to be a specially vulnerable point in our grand Lutheran confession, and the attacks upon it are therefore frequent and often violent. So much is this the case that some of our brethren who have not searched the Scriptures as thoroughly as they should and have not imbibed the comfort of it as fully as they might have done, get scared at the fierce assaults that are made. There would be no danger if they clung to the Gospel and stood fast in the faith. The danger is only that they will allow the enemy, especially when he comes in the guise of a friend, to steal away the Word with its heavenly consolation from our hearts.

The doctrine of Baptism which our confessions preach is often made the target of sectarian attacks, and we shall here direct attention particularly to the comfort of that sacrament as a sacred treasure which Christians should hold fast at every cost. It is in regard to this that the Lutheran Church is unanimously supposed by her opponents to manifest her unspiritual character and expose herself to righteous censure. They would deprive us of the comfort which God designs to give through it, and which the Word promises and faith receives, "therefore we ought to give the more earnest heed to the things which we have held, lest at any time we should let them slip." Allowing ourselves to be scared or lured away from the form of sound words which the Lutheran Church sets forth would be disloyalty to the Scriptures by which the unfaithful soul must suffer loss.

To the popular ear accustomed to sectarian reasonings.

and fancies it sounds strange when our catechism, in answer to the question, "What does Baptism give or profit?" unhesitatingly says: "It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare." Objections of various sorts are raised; seemingly rational arguments are adduced against it; the thing is pronounced absurd; and horror and pity are expressed that reasonable people should accept such stupidities and teach such superstition to their children. And weaklings among us are sorely tempted to listen to the rationalistic railings and sentimental gush of badly informed minds, who profess to be spiritually minded Christians far in advance of Luther and the Church of the Reformation. The flesh of such weaklings is tinder for the fire of fanaticism that professes to be a superior spirituality, and listening, instead of resisting, leads to doubting and yielding, until the consolation of grace gives way to the wisdom of the flesh. "My brethren, be strong in the Lord and in the power of His might; put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6, 10.11.

But is there not some ground for Christian objection to the broad statement of heavenly blessings conferred in Baptism, and some reason for giving respectful attention to the arguments adduced against it. Certainly when men stand in awe of the Word of God and appeal to it as the absolute rule whose decisions are final and universally binding, we should give them a hearing even if they find it a duty in conscience to oppose our preaching. But to denounce what the Word of God plainly teaches and to condemn us for believing it and trying to rob our people of the comfort of it because it does not commend itself to their human judgment and feeling, is a different matter. When the Quaker thinks he knows it all better than the Bible teaches it, being supposedly taught directly by the Spirit, and therefore refuses to obey the divine ordinance of Baptism; and when the Baptist thinks he knows better

than the Holy Spirit, speaking by the inspired Word of Scripture, what Baptism is designed to give or profit, and therefore refuses to believe what the Lord says about its efficacy and benefits; and when both without further ado condemn us Lutherans as superstitious sticklers for external ordinances and stubborn adversaries of all spirituality—we have no calling with regard to them but that of patiently plying the Word for their enlightenment and resisting the spread of their fanaticism, that we and our brethren may be protected in our possession of the truth and the consolation of the Gospel.

What the enemies of our Church mean by their argumentation against our doctrine of Baptism is destructive of its comfort and eventually of all evangelical assurance and consolation in the Christian faith. Their reasoning undermines the revelation of heavenly truth given in Holy Scripture for our salvation.

Our comfort is that Baptism “works forgiveness of sins, delivers from death and the devil and gives eternal salvation to all who believe this, as the words and promises of God declare.” By the grace of God we believe and rejoice in the consolation which is thus given to us in our sinfulness and helplessness. But enemies of our peace tell us that we must not believe this, and to make their appeal plausible they warn us that we are hugging a delusion. For is it not clear that God alone can forgive sins, that Christ alone saves, that the Holy Spirit alone sheds the love of God abroad in our hearts, and that therefore water can produce no such heavenly results, and reliance upon it is the sheerest superstition resting on a palpable absurdity? The confused assault seems formidable until we calmly face it and see what its weapons are made of and what manner of missiles are projected. Unquestionably He only against whom we have sinned can release us from the curse which it has brought upon us. “Who can forgive sins but God only?” Without controversy there is no other name under heaven given to men by which they can be saved but that of Christ, the Lamb of God, that taketh away

the sin of the world. And just as certainly we must be born again of the Holy Spirit to enter into the kingdom of God. These things are all undeniable, and are truths so precious that no one who hears the Word of God and keeps it thinks of doubting them. But what has that to do with the purpose of those who adduce them to shake our faith in Baptism and deprive us of its comfort? The Father saves us, but that cannot mean that Christ does not save us; Christ saves us, but that does not mean that the Father does not save us; the Holy Spirit saves us, but that does not mean that the love of our Father and the grace of our Lord Jesus Christ do not save us. And when the Triune God effects our salvation, that does not mean that His appointed means and the faith which He works by them have nothing to do with that salvation, and that therefore it is a delusion to cling to the assurance that the Gospel is "the power of God unto salvation." Rom. 1, 16, and that "Baptism doth also now save us." 1 Peter 3, 21. If we are not to rely for our Christian comfort on the words and promises of God, on what is our reliance to be based? Even our heavenly Father's love and the grace of our Lord Jesus Christ and the fellowship of the Holy Ghost are sure to us only because the infallible Word of God has made them known to us and given us the assurance that these things are so, and shall remain when heaven and earth shall pass away. What we can devise or do avails us nothing for the forgiveness of our sins and our deliverance from death and the devil, and if our faith is to rest on such thought and fancies as our reason or imagination may present, our case is hopeless and our consolation is gone. The Father loved us, the Son of God became incarnate and died for us, the Holy Spirit proceeding from the Father and the Son, brings to our souls the grace of the great salvation wrought for us all. God loved the world and sent His Son to rescue it from the condemnation into which it had fallen. Am I therefore in possession of everlasting salvation? That is a matter of eternal moment to

me. God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish. He that believeth shall be saved. The rest must die in their sins. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3, 31. The multitude is still unsaved, notwithstanding all that God in His infinite mercy has done and is doing that all the world may be saved. How can I be sure that I am among those who have the forgiveness of sins and are delivered from death and the devil? The matter is too momentous to be passed over lightly, and it is passed over with unbecoming and perilous levity by those who, without any warrant but the suggestion of their own deceitful hearts, propose to run their chances to work out their salvation by their own efforts, or who live in the hope that our good Lord will some day find them and enable them to escape from the wrath to come. Why not lay hold on the eternal life which God has provided and which he offers to us all, without money and without price, in the means which He has appointed for that very purpose and to which He has annexed His promise, that we might have the full assurance of faith? How can ye escape if ye neglect such great salvation?

God alone can save us. If He does not give us the eternal salvation which is provided in Christ, we are lost. How does he give it? He instituted means by which He does his saving work and teaches us to trust in their power and efficiency. Our Lord's commission to His disciples is: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world." Matt. 28, 19, 20. Baptism is not an empty ceremony, but like the preaching of the Gospel is designed to exercise the saving power of our ever present Lord. Therefore "he that believeth and is baptized shall be saved." Mark 16, 16. The Lord does what His words declare, by His appointed means bringing to us

the forgiveness of sins which He has secured for us by His redeeming work and enabling us to believe what He says and does, that all the benefits and blessings of the redemption may be ours.

Our Christian comfort depends upon this faith in the divine work and promise, and we must allow no plausibilities of men to undermine that faith and despoil us of our comfort. Without the grace of our Lord Jesus, which the Holy Spirit confers upon us by the means instituted to this end, we are lost, whatever we may think or do about it. "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again." John 3, 5-7. We are all born in sin and therefore children of wrath by nature, and should not wonder that we can enter the kingdom of God only by the regeneration which is effected by the water and the Spirit. Only he that believeth and is baptized can be saved, because that is the way which God, who alone can save us, has chosen to execute His gracious will. "Not by works of righteousness which we have done, but according to His Mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour, that being justified by His grace we should be made heirs according to the hope of eternal life." Titus 3, 5-7. The grace of God bringeth salvation, man can do nothing towards it; that salvation is in Christ, who alone is our Saviour, whose righteousness alone can avail for our justification, so that all the alleged works of righteousness which we have done must count for nothing; the work of regenerating and renewing us, who are dead in trespasses and sins, and making us children of God and heirs according to the hope of eternal life, is done by the Holy Spirit, of whom our Redeemer says, "He shall glorify me; for He shall receive of mine and shall show it unto you: all things that the Father hath are mine; therefore said I that He shall take of mine

and shall show it unto you." John 16, 14. 15. But it must not be overlooked that in the divine plan of imparting to us the Father's love and the grace of our Lord Jesus Christ and the comfortable communion of the Holy Ghost, Baptism is the clearly announced means: "He saved us by the washing of regeneration and renewing of the Holy Ghost, which He hath shed on us abundantly through Jesus Christ our Saviour." The great salvation which the love of God devised and the Son of God accomplished and the Holy Spirit applies is imparted to us when He sanctifies and cleanses us "with the washing of water by the word." Eph. 5, 26. The word and the sacrament convey to us the saving grace of our Lord and work the faith which appropriates it. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3, 26. 27. Baptism is the means of placing us into communion with Christ and participation of all His merits acquired by His vicarious obedience unto death, even the death of the cross. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death. Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection, knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6, 3-6. Baptism makes us partakers of the new life which is in Christ, so that according to His abundant mercy He hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, and because He lives we shall live also, but teaching us also faithfully to employ the grace given us to hold fast the truth for our comfort and to crucify the flesh that still remains in us with its affections and lusts, and to walk in the newness of life which befits those who are planted into Christ and are made heirs of heaven. For even those who are born again

may, by negligence of the means of grace and indifference to the holiness to which they are pledged in Baptism, fall away and lose the eternal inheritance. "Baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." 1 Peter 3, 21. According to the Scriptures, in numerous explicit passages and in the whole tenor of their teaching, Baptism "works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare." Hence the Lutheran Church continues to confess with the Church of all the ages, "one Baptism for the remission of sins," and enjoys the comfort of the faith confessed.

But is it not really absurd to put such confidence in water, a natural element which, while it has power to wash away the filthiness of the body, has manifestly no virtue to cleanse the soul? It might suffice to reply that it was not absurd when Ananias by the Lord's command said to Paul, "Arise and be baptized and wash away thy sins," Acts 22, 16, and it never can be absurd to obey the voice of the Lord. But something more seems necessary under the circumstances. The employment of the word water by opponents as identical with Baptism is sophistical trickery. It is no difficult task to make it apparent that the natural power of water is inadequate to the production of the effect ascribed to Baptism, although Christian believers would not hesitate to accept my statement that the Scriptures make assured that God would see to it that His word should not fail. But the objection is due to the confusion of human reason, not to any words of divine revelation. Therefore in answer to the question, "How can water do such great things?" our Catechism says: "It is not the water indeed that does them, but the Word of God which is in and with the water and faith which trusts such Word of God in the water. For without the Word of God the water is simply water and no Baptism, but with the Word of God it is a Baptism; that is, a gracious water of life and a washing

of regeneration in the Holy Ghost, as St. Paul says, Titus, chapter third: By the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour, that being justified by His grace we should be made heirs according to the hope of eternal life.' ” It is superstitious to trust in any natural means to bring about supernatural results, whether these means be material or mental, but it is faith to trust in the ordinances and promises of God, whose words are yea and amen forever and whose means never fail to accomplish that whereunto He sent them. The comfort of Christian believers rests on a foundation that is everlastingly sure.

It is manifest that the objections raised against the comfort which Lutherans find in Holy Baptism are attributable to a lamentable failure to apprehend what Baptism is and means. No doubt it betokens a very unspiritual frame of mind to expect forgiveness of sins, deliverance from death and the devil, and eternal salvation as a result of the application of mere water to the body. But that is not Baptism, which is “not simple water, but the water comprehended in God’s command and connected with God’s Word.” No doubt it would be absurd to believe that a human ordinance or a mere symbol would regenerate a sinful soul and make it a child of God and an heir of heaven, and it would be superstitious to put our trust in such a human device or such a sign of some glorious thing which is not present and is far beyond our reach. But baptism is no such fiction and presents no such phantom. It is a divine institution for the attainment of a gracious purpose, and has the divine promise annexed, which cannot fail and to which faith can securely cling and be glad of the consolation. Believe the Word of our God, who is able to do exceeding abundantly above all that we ask or think, and the comfort of Baptism cannot fail us. But when the principal thing set forth in the divine institution is overlooked, or by the deceitfulness of sin working in the human mind is intentionally explained away, so that nothing is left but water and what human reason may impute to it,

who can wonder that it brings no comfort and Lutherans are ridiculed for trusting it as the divinely appointed and guaranteed means by which it pleases the Holy Spirit to effect the regeneration needed for entrance into the kingdom of God? It cannot seem strange that when the sacrament is thus emptied of all divine meaning and efficacy so much the more ado should be made about the water and its symbolizing power, if the form of Baptism, which has thus become nothing but a ceremonial law, be retained at all. The Protestant sects generally, with their boasted spirituality which tends to the denial of all means of grace and their open and pronounced rejection of the sacraments especially as divine institutions for the communication to men of the great salvation in Christ, inclines to neglect Baptism. Some few, like the Quakers, constantly renounce its use entirely; most of them retain the ceremony while they deny the substance and thus maintain little reverence for the sacrament and inspire little zest for its use. But when the words of Holy Scripture are received into believing hearts Baptism is esteemed and reverently employed as a precious divine means for bringing to us the grace of our Lord Jesus Christ and the comfort of the Holy Spirit.

The Lutherans are swayed too much by the popular currents that flow in upon us from casual and sectarian sources and thus permit ourselves to be deprived of many a gift of grace and consolation in our earthly pilgrimage. This is in not a few instances the case to such an extent that our very faith and salvation are imperiled. Even some of our ministers appear timid about teaching and confessing what the Word of God so plainly declares and our Catechism with such simplicity and emphasis inculcates. Why should our people not be more frequently reminded of the blessings which God has conferred on them in their Baptism and more fully instructed concerning its import and power, that the consolation which God would give us in the sacrament of our regeneration might be more thoroughly realized? Surely we all need all the help for our spiritual life and comfort that God's mercy bestows. We

are sinful beings and the flesh therefore still lusts against the Spirit, though we are believers in the Saviour of our souls. And hence some have doubts even about their own salvation. Is it not a great blessing to be reminded and assured anew that God has entered into covenant with us in Baptism and pledged Himself to save us by the washing of regeneration and renewing of the Holy Ghost, which He has shed on us abundantly through Jesus Christ our Saviour? Rationalism that can see no need for grace, but seeks the glory of man in the strenuous efforts of nature to effect a righteousness of its own, and Spiritism that sees no need for means of grace, but in its vain imaginations thinks the human spirit competent to furnish all that God would rightfully require, make high pretensions and present an apparently formidable front against our Lutheran faith and compact; and when they are accepted and rendered respectable by numerous sects who, though often unconsciously, stand in league with them against the pure Evangelical Church of the Reformation, our people need the sustaining grace of the old truth of the Gospel to protect them against the wily work of Satan and to preserve them in the comfort of the Holy Ghost offered in their Baptism. By this we have been planted into Christ unto our salvation, have the assurance that our sins are forgiven, receive the spiritual life which He alone can provide and give, and have the covenant promise that He who has begun the good work in us will also perform it unto the day of Jesus Christ. We have the Word of our Lord to support and comfort us in all our conflicts and tribulations. Let us be careful to have that Word dwell in us richly in all wisdom, that we may grow in the baptismal grace wherein we stand to the praise of Him who hath begotten us again to a lively hope.

COMMUNION UNDER ONE KIND.

BY REV. WALTER E. TRESSEL, A. M.

(Communio Sub Una Specie.)

In further support of the Roman theory of concomitance the American Cardinal quotes I Cor. II, 27. He evidently believes that here he has a passage of great import for his church's practice of half-communion. Thus he presents the argument: "St. Paul, writing to the Corinthians, says: 'Whosoever shall eat this bread, *or* drink the chalice of the Lord unworthily, shall be guilty of the body *and* of the blood of the Lord.' The Apostle here plainly declares that, by an unworthy participation in the Lord's Supper, under the form of either bread or wine, we profane both the body and the blood of Christ. How could this be so, unless Christ is entirely contained under each species? So forcibly, indeed, did the Apostle assert the Catholic doctrine, that the Protestant translators have perverted the text by rendering it: 'Whosoever shall eat this bread *and* drink the chalice,' substituting *and* for *or*, in contradiction to the Greek original, of which the Catholic version is an exact translation."*

It seems to the present writer that Cardinal Gibbons is rather swift to judge the Protestant translators. He accuses them of "perverting" the text. The Century Dictionary defines pervert as follows: "To turn from truth, from propriety, or from its proper purpose; distort from its use or end; *misinterpret wilfully.*" We have the strongest of reasons for believing that the exalted prelate of the Roman church means to charge the Protestant translators with "misinterpreting wilfully" the text; for he says: "So forcibly, indeed, did the Apostle assert the Catholic doctrine, *that* the Protestant translators have perverted the text." What he evidently intends to say is, that the Protestant translators were so impressed and overwhelmed by the fact (?) that the Catholic doctrine is here plainly

*"The Faith of our Fathers," p. 343.

taught, that they proceeded to a deliberate alteration of the text. In short, the Protestant translators acted dishonestly when they reproduced 1 Cor. 11, 27 in English. But now, where is the proof of such wicked and deliberate falsification? No proof is offered; and we add: no proof can be offered. Because a man, or a company of men, make a mistake, or are misled, it does not follow that they were prompted by dishonest and impure motives. Cardinal Gibbons' charge does neither his heart nor his head credit; it is born neither of charity nor of sound judgment. It sounds like a bit of special pleading. It seems like an attempt at belittling and blackening and deforming the party of the opposite opinion, regardless of what the truth in the matter may be.

The translators of the so-called Authorized Version, in their address to the reader, declare that they "sought the truth rather than their own praise." In what spirit did these translators assemble for their important task? "In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening, and no man shutting; they prayed to the Lord, the Father of our Lord, to the effect that St. Augustine did; O let thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them. In this confidence, and with this devotion, did they assemble together." The work of translation was not done hurriedly and superficially. "Neither did we run over the work with that posting haste that the Septuagint did. if that be true which is reported of them, that they finished it in seventy-two days." The whole contents and tenor of this discourse make the impression that these men had in mind and attempted nothing dishonest or unworthy; rather, that they were intent on learning the meaning of Holy Scripture, and were determined to present to their readers the truth, and nothing but the truth. We are, accordingly, of the conviction that Cardinal Gibbons has made an uncharitable and an unfounded charge.

It is true that the correct reading here is "or" (η), not "and" (Kai). Some writers, for example Fritzsche and Rückert, indeed recommend Kai instead of η ; but the authority for Kai is certainly too weak to make its acceptance a matter of very serious consideration. Winer (New Testament Grammar, Seventh Edition, enlarged and improved by Dr. Gottlieb Lünemann, edited in its revised English translation by J. Henry Thayer) calls attention to the fact that "several good Codices give Kai (as in vss. 26, 28, 29)." But in Tischendorf's "Novum Testamentum Graece" the reading η is adopted, and in the footnotes where the various readings are mentioned Kai is not even indicated as a possible substitute. Eberhard Nestle's "Novum Testamentum Graece" (6th edition, 1906) gives η , and does not suggest Kai as an alternative reading. The English Revised Version thus gives the passage in question: "Whosoever shall eat the bread *or* drink the cup," and offers no variant reading in the margin.

It appears, then, that the translators of the Authorized Version did not give their readers the best authenticated reading in 1 Cor. 11, 27. But this did not occur through wickedness and dishonesty, as the aforementioned Roman cardinal would lead his followers to think. The preface to the revised translation of the New Testament will sufficiently explain to any candid mind the limitations under which the earlier translators labored. There we read: "With regard to the Greek Text, it would appear that, if to some extent the translators" (those of 1611) "exercised an independent judgment, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with

little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness." In the valuable edition (English) of "The Holy Bible," edited with "Various Renderings and Readings from the best Authorities" by such men as Cheyne, Driver, and Sunday, the preface, signed by these three learned men, states: "With regard to the Various Readings, it is necessary to remind the reader that the text from which the Authorized Version of the New Testament is translated is substantially identical with that of the first edition of the Greek text published by Erasmus in 1516, an edition based upon not more than five MSS., and those chosen almost at random without any regard to their intrinsic value. The discovery of some of the most ancient and valuable MSS. of the New Testament, and the systematic use of others, both ancient and valuable, which, though known in Western Europe in the 16th century, were scarcely used, and, in general, a more comprehensive study of MSS. and ancient Versions, has shown that this 'Received Text,' as it is called, labours under manifold corruptions." These quotations surely ought to serve as a complete vindication of the translators of the King James Version as regards honesty of purpose. They did the best they could with the materials at their command.

Cardinal Gibbons makes no mention of the fact that the Revised Version, a translation made, not by Roman-

ists, but by Protestants, follows the correct reading in I Cor. II, 27; nor does he state that the German version renders this portion of the passage in accordance with the best reading: "Welcher nun unwürdig von diesem Brod isset, *oder* von dem Kelch des Herrn trinket, der ist schuldig an dem Leibe und Blute des Herrn." Let me see, was not this German version made by a Protestant? And now does it look as though Protestants were trying to change the Bible to suit their doctrinal views? In view of Cardinal Gibbons' unfounded charge, the honesty and the sincerity of the Protestant translators stand out all the brighter.

Moreover, our cardinal who glories over the so-called perversion perpetrated by the dishonest (!) Protestant translators should take to heart what is said by Francis E. Gigot, S. T. D., professor of Sacred Scripture at St. Joseph's Seminary, Dunwoodie, New York. The professor contributes an article on "The Bible" to the Roman Catholic Encyclopaedia, and, among other things, says: "As a literature, our sacred books have been transcribed during many centuries by all manner of copyists to the ignorance and carelessness of many of whom they still bear witness in the shape of numerous textual errors, which, however, but seldom interfere seriously with the primitive reading of any important dogmatic or moral passage of Holy Writ."* So even Romanists have their troubles on account of various readings.

Then the difficulties experienced by Romanists with their vaunted Vulgate version should have taught the cardinal a lesson. The council of Trent declared the Vulgate version *authentic*; this version was to be the *standard* "to which appeal should be made and which none should dare to reject." When we consider how Sixtus the Fifth labored to get the text into proper shape; what manifold errors, notwithstanding, crept in; how Clement VIII appointed a commission to prepare a new and authentic edition, in which some errors were corrected and others were not; how Bellarmine, in his preface to the Clementine edition,

* Vol. II, p. 543, col. b.

is said by even a Roman Catholic author, to have written "*lies and pious frauds*" in order to explain, without damage to the papal reputation, the defects of the Sixtus edition; when even Bellarmine admits: "*Scias velim, Biblia Vulgata non esse a nobis accuratissime castigata, multa enim de industria justis de causis pertransivimus, quae correctione indigere videbantur*"; when all these things are taken into account, we may well inquire of the cardinal whereof he has to boast. And haven't we just as much ground for charging the Romanists with willful text-perversion, as they have to make such a charge against us?

Whilst the cardinal is so free with his charge of text-perversion, he is blissfully ignorant of the fact that *his* quotation of the Corinthian passage is not above criticism. He gives the passage: "Whosoever shall eat *this* bread." The correct reading is: "*the* bread." The original of I Cor. II, 27 reads: ὥστε ὁς ἂν ἐσθίῃ τὸν ἄρτον. The *textus receptus* has τὸῦτον instead of τόν: but Nebe. (Die Epistolischen Perikopen, Volume II, p. 273) correctly remarks: "τὸῦτον fehlt in allen Haupthandschriften." We call attention to the cardinal's ignorance (or oversight? we incline to the opinion that it is ignorance) in order to show how careful the man who throws stones must be. So far as our present discussion is concerned, whether the reading be "this" or "the" does not much matter: but the Roman dignitary's assumption of superior knowledge becomes rather amusing in view of his lack of knowledge. In fact, we are more and more coming to the conviction that Cardinal Gibbons is more adroit as a sophist and more facile in his use of English than he is learned, scholarly, or accurate in point of knowledge.

We turn our attention to the Baltimore cardinal's argument, on the basis of this passage, in behalf of his concomitance theory. Because whoso eateth the bread unworthily shall be guilty of the body and the blood of the Lord, *or* whoso drinketh the cup unworthily shall be guilty of the body and the blood of the Lord, the distinguished advocate of half-communion believes that his church's teach-

ing concerning concomitance is very clearly set forth. "The Apostle here plainly declares that, by an unworthy participation in the Lord's Supper, under the form of either bread or wine, we profane both the body and the blood of Christ. How could this be so, unless Christ is entirely contained under each species?" Thus runs Rome's argument, according to the cardinal's presentation.

A consideration of the other Pauline statements on the Lord's Supper in this epistle must lead an unbiased student to the conclusion that bread and wine communion was not only the practice of the Corinthian church, but was the divinely intended and enjoined practice. "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" (1 Cor. 10, 16.) "Ye cannot drink the cup of the Lord, and the cup of demons" (1 Cor. 10. 21). "For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come" (1 Cor. 11, 23-26). Then comes verse 27, the verse now under consideration. Following verse 27, comes this passage: "But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment into himself, if he discern not the body" (1 Cor. 11, 28. 29). In view of these contextual passages, where repeated mention is made of eating *and* drinking, where eating *and* drinking is represented as the Lord's own institution and arrangement, how could one possibly expect to discover a verse inculcating the very opposite? It would be a flagrant contradiction of all that preceded and of all that followed. We do not hesitate to say that if verse 27 actually taught what

Romanists try to compel it to teach, it must certainly be an interpolation—not a product of the Spirit of God. Then, again, why doesn't Rome seize on verse 29 and perform some of its familiar exegetical feats? "If he discern not the body"—Rome, by her methods, might prove to us that no blood at all is communicated in the sacrament: for here the *body* only is named. The context speaks also of the blood; but that would make no difference: we eat and drink the *body* only.

Does verse 27 itself lend countenance to the papistic contention? On the contrary, it gives its support to the Protestant view. For, in the first place, it speaks of the use of *the cup*. "Or drink *the cup* of the Lord." It does not intimate that the cup is to be omitted; it includes the cup in the sacramental act. The passage really destroys the Roman position. In the next place, if Rome proposes to discover here an argument for communion in one kind, then must it admit that the cup might just as well be given, so far as this passage is concerned, as the bread. "Whosoever shall eat the bread or drink the cup."

Further, in explaining this verse we need not resort to the expedient, adopted by some exegetes, of claiming for the disjunctive η copulative force and meaning. Let the disjunctive η retain its proper sense, "or": it is not employed here as a substitute for *Kai*. The truth needs no such distortion of language to prove its case. In the Corinthian congregation, disorder and confusion obtained when the Lord's Supper and the accompanying meal were celebrated. Verses 20 to 22 contain sharp censure for and earnest rebuke of the abuses which had crept into the Corinthian congregation. Now, it was probable that some time would elapse between the reception of the bread and the reception of the cup; and it was possible that the one element might be received in a worthy manner and the other element be received unworthily. St. Paul's warning is, therefore, correctly worded in view of the local conditions at Corinth: if one ate unworthily of the bread, he would be guilty; *or*, if he partook unworthily of the cup, he would

be guilty. This sufficiently and satisfactorily explains the use of the disjunctive. It naturally follows, also, that one guilty of such a violation of the sacrament, be it when he received the bread or when he received the cup, has sinned against the Lord Jesus—against his body and his blood as well, the whole Christ, in fact, has been sinned against. Bengel, in his *Gnomon, ad locum*, observes: "*Particula disjunctiva, si quis Paulum ea usum putant, tamen non separat panem et calicem alias posset calix aequè sine pane, ac panis sine calice sumi. Paulus bis et cum pane et cum calice recordationem Domini Jesu, verbis ipsius, postulat, v 24 et 25. At apud Corinthios in ea ratione, qua coenam dominicam celebrabant, poterat aliquis simul et panem hunc edere et calicem Domini bibere, et tamen seorsum panem hunc indigne edere, vel calicem hunc indigne bibere. Domini recordatione in alteram utram duntaxat partem violata v 21. Quodsi quis jam tum in illa confusione apud Corinthios panem sine calice, vel calicem sine pane sumsit, ob id ipsum indigne sumsit et reus est factus corporis et sanguinis Domini.*" Professor Bernhard Weiss, D. D., remarks on this passage: "He, then, who partakes of one or the other unworthily, i. e., in the profane spiritual state as the carousing Corinthians did, sins not only against these sacred symbols, but also against the body and the blood of the Lord Himself, by whom he will be punished." Nebe's notes are in this case, as they usually are, valuable and instructive. He says (*Die Epistolischen Perikopen, Vol. II, p. 273*): "die Feier des heiligen Abendmables war in der apostolischen Kirche und insbesondge in der Korinthischen Gemeinde mit der Feier der Agape verbunden, gerade weil die Feier des ersten heiligen Abendmahls nicht ein selbständiger Akt war, sondern die Passahmahlzeit sich anschloss, oder, wenn wir vorer den Moment der Brotdarreichung richtig getroffen haben, derselben eingegliedert war. In jener mit der Passamahlzeit verknüpften Abendmahlsfeier hat diese mit der Liebesmahlzeit vereinte Abendmahlsspendung ihr Vorbild: es ist dahr sebr wahrscheinlich, dass das Brot während des

Liebesmahles noch dargereicht, hingegen der Kelch erst zum Schluss desselben herumgegeben wurde. Es lag also eine längere oder kürzere Zeit, immerhin aber stets eine gewisse Zeit zwischen den beiden Momenten dieser Sakramentsfeier und somit war die Möglichkeit vorhanden, dass Einer dem einen Theile, dem einen Acte dieser Handlung in würdiger Weise, dem andern aber in unwürdiger Weise beiwohnte." Hence Nebe also correctly observes: "Die Katholiken täuschen sich aber, wenn sie hier die Abendmahlsfeier unter einer Gestalt als bestehend angesagt oder als erlaubt angegeben finden."

The writers on sacred grammar have, incidentally, a word to say on this passage in its bearing on Rome's eucharistic practice. Winer (in his *New Testament Grammar*, 7th ed., Eng. translation, p. 441) says: The disjunctive η may be explained from the mode then current of partaking of the Lord's Supper, without giving countenance to the Catholic dogma of the communion in one kind. "A footnote on the same page adds: "Even according to our mode of communing it is conceivable that one may receive the bread devoutly, but the cup with sensuous (perhaps sinful) distraction. Accordingly we, too, could say, whoever receiveth bread *or* cup unworthily." We quote a few lines from Solomon Glassius, whose "Sacred Philology" is known by reputation at least, to most, if not all, of our Lutheran students. His work may, in some respects, be antiquated, but is nevertheless a store house of many treasures. He says: (*Liber Tertius Grammatica Sacra*), *Tractatus VII, Canon VIII*): "*Ponitur ab Apostolo disjunctiva, ut ostendat parem reverentiam utique parti debere, et pluribus modis posse reatum incurri, in sumptione Eucharistiae; utram enim partem quis contumelia affecerit, reus erit.*"*

How our older theologians regarded and disposed of the argument from I Cor. II. 27, may be gathered from the answer given by Chemnitz (*Examen Concilii Tridentini*). The second Martin writes: "*Quidam ex particula disjunctiva, apud Paulum v Cor. II, argumentum formant contra*

* Glassius quotes in part, from Chemnitz.

usum utriusque speciei. Paulus enim dicit Qui comederit panem hunc, aut biberit poculum Domini indigne. Sed in disjunctivis satis est, alteram partem poni. Paulum ergo liberum facere fingunt, sive sub una, sive sub utraque specie Eucharistia sumatur; et facilis et plana est responsio. Si in verbis institutionis, et in illis locis ubi disponitur et describitur forma coenae Dominicae. Scriptura uteretur particulis disjunctis, non parum certe roboris haberet argumentum. Jam ero Paulus recitans institutionem Christi, utitur particula copulativa, inquiet enim: Similiter et poculum; etc. II. Repentens suam traditionem, quomodo Christi institutionem ad universam Ecclesiam accommodarit, et quomodo praescripserit formam celebrandae Coenae Dominical, utitur aliquoties particulis copulativis. Tertio, Describens usum communionis in Ecclesia Corinthiaca, utitur etiam copulativa particula. Haec adeo sunt manifesta, ut argumentum illud de particula disjunctiva in altra sententia, valde panis inter ipsos Pontificias probetur... eque enim Paulus in illa sententia praescribit, disposit aut praecipit de modo communionis, id quod in aliis sententiis, per particulam copulativam facit: sed loquens de digna et indigna sumptione utitur disjunctiva particula, ut ostendat, parem reverentiam utrique parti deberi, et pluribus modis posse reatum incurri in sumptione Eucharistia, utram enim partem quis contumelia affecerit, reuserit. Et recte retorquetur hoc argumentum, in ipsos adversarios. Quia enim, juxta Ambrosii sententiam, indignus est Domino, qui aliter celebrat hoc mysterium quam a Christo traditum est, qui ergo in una parte servant institutionem Christi, in altra vero tam violant, mutant et mutilant, non relevantur ullo praetextu. Disjunctiva enim particula ostendit, eos incurrere reatum, qui sive in usu panis, sive in usa calicis, prater et contra institutionem agunt. Disjunctiva igitur illa particula apud Paulum, non probat aut confirmat Pontificiam mutilationem, sed acriter eam taxat et damnat; et monstrat fontes reputationis praecipui Pontificii argumenti, quod scilicet satisfiat institutioni Christi, si una species digne sumatur, cum Christus integer et totus, sub una etiam specie adsit. Paulus vero pronunciat

incurri reatum, quando aliquid contra institutionem committitur, sive in panem, sive in poculum Domini."*

Before closing this portion of our discussion, we wish to give Luther's drastic, but highly interesting characterization of the concomitance theory and its consequences. He writes: "He'ezu schlägt nu die concomitantien, das ist, die Folge. Weil Christus Leib nicht ohn Blut ist, so folget daraus, das sein Blut nicht ohn Seele ist; daraus folget, dass seine Seele nicht ohn die Gottheit ist; daraus folget, dass seine Gottheit nicht ohn den Vater und heiligen Geist ist; daraus folget, dass im Sakrament auch unter einer Gestalt die Seele Christ, die heilige Dreifaltigkeit gegessen und getrunken wird, sampt seinem Leibe und Blut; daraus folget, dass ein Messpffah in einer jeglichen Messe die Heilige Dreifaltigkeit zweimel opfert und verkäuft; daraus folget, weil die Götheit nicht ohn die Kreatur ist, so muss Himmel und Erden auch im Sakrament sein; daraus folget, dass der Teufel und die Hölle auch im Sakrament sind; daraus folget, dass wer das Sakrament (auch einerlei Gestalt) isset, der frisset den Bischoff zu Meissen mit seinem Mandat und Zettel; daraus folget, dass ein Meissnischer Briester seinem Bischoff in einer jeglichen Messe zweinmal frisset und säuft; daraus folget, dass der Bischof zu Meissen muss einen grösseren Leib haben denn Himmel und Erden; und wer will alle Folge immermehr erzählen? Aber zuletzt folget auch daraus, dass alle solche Folger Esel, Narren, blind, toll, unsinnig, rasend, thöricht und tobend sind: diese Folge ist gewiss."

*John Gerhard's reply to the argument now being considered is in part as follows: "Alii scriptores pontificii utuntur hac exceptione, quod Paulus ibidem dicat: Tricunque manducaorit panem hunc, ant biberit colicem hunc indigue, rens erit corporis et sanguivis Domini, ostendens, partem unam coeval ab altera separari posse. Resp. 1.) Haec argutia scopo et textui apostolico manifeste repugnat, siquidem apostolus primam Christi institutionem recitans, mavdicationem et bibitionem propetuo conjuogit. 2.) Posset eodem modo inferri: Paulus utitur particula disjunctiva *ant*. Ergo laicis solus calix sufficit: qua ratione sacrificuli pro libitu modo ponem solum, modo solum calicem laicis exhibere possent."

Clearer and clearer does it become that they are happy, and they may hope to enjoy a special blessing from the hand of the Lord, who cling to the word. And the word in this eucharistic matter is clear. Christ and His word do not say: Take, eat, this is my body and my blood. The record is plain: Take, eat, this is my body. Christ and His Word do not say: Take, drink ye all of it; this cup is the new testament in my body and my blood. The record is plain: Take, drink ye all of it, this cup is the new testament in my blood. With these divine records Rome takes issue, which is nothing new for that church; the Lutheran Church abides, in this matter, by the word of the living God; and this is nothing new for the Lutheran Church.

(To be Continued.)

THE DOCTRINE OF THE CALL TO THE OFFICE OF THE HOLY MINISTRY IN ITS PRACTICAL APPLICATION IN THE CHANGE OF PARISHES.

BY REV. H. J. SCHUH, A. M., ALLEGHENY, PA.

(Translated by Rev. O. S. Oglesby, A. M.)

(Continued.)

II. UNDER CERTAIN CIRCUMSTANCES A CHANGE IN THE PASTORAL OFFICE IS IN HARMONY WITH THE SCRIPTURAL DOCTRINE OF THE CALL.

a) *When the pastor is no longer able to meet the demands of the office.* God, who calls His servant to a field, can also call him away from that field. The bond between the pastor and congregation is not absolutely indissoluble. Not only through death does God dissolve this bond, but it may also be severed from other causes, according to His will. Anything that destroys the ability of the pastor to serve must be viewed as a bond. To these causes belong false doctrine, offensive life, and unfaithfulness in office. If, after patient and fruitless admonition, no amendment is

apparent, the only thing to do is to require such a faithless pastor to resign, or, in case of necessity, to depose him.

The weakness of age and other physical and mental infirmities may also be good causes for laying down the office. Certainly a pastor, who, on account of his advanced age, is no longer able rightly to administer his office, is not justified in refusing, from ambition, stubbornness, or avarice, to lay down his office, and thus make room for a younger man of more vigorous powers, but it is also equally sinful for a congregation to turn away its pastor, who has grown gray, and has spent his strength in its service, simply because he is too old fashioned for it. To an old worn out horse the food necessary for its support is still granted, and how shameful it is to throw out a gray-haired servant of the Word because he has become incapable of longer service. Moreover, no one should be too hasty in passing judgment upon the ability of an old shepherd. The experience and established faithfulness of the aged, should surely outweigh the polish and pliancy of the young. In this connection we may also point out an evil condition which, together with the general scarcity of ministers, is the chief cause of aged pastors remaining longer in active service than they desire to do, and longer than is good for their congregations. That to which we refer is the poverty of pastors resulting from their insufficient support. There is many a pastor, who, even with the strictest economy, cannot lay by a penny for old age, and is compelled, even at a very advanced age, to depend wholly upon his salary for his support, if he is not at last to become a burden upon the public beneficence of the church.

DISCUSSION.

The fact that many pastors, in their old age, are by necessity in their office longer than is good, is certainly a great evil. It should therefore be a subject of the churches' consideration to remedy this evil. There are examples when congregations have pensioned, or continued the sal-

ary of their pastors who, on account of old age, have become unable properly to fill the office, and thus enabled them to retire to a life of rest without being confronted with the danger of suffering want. But alas! such examples are few and far between. In Germany such provision is very general, but even there it is not found everywhere, while, alas! in America it is almost entirely wanting.

Here it may also very properly be asked: Who shall decide upon the incapability of the pastor, the congregation, or the Synod? Of course, the final decision lies with the congregation. Still, the congregation should never alone decide upon the capability of its pastor to teach and to officiate, nor yet the Synod alone, but in such cases both parties should act in harmony and unity. In other words; although the final judgment lies with the congregation, it should never act arbitrarily, and for itself alone, without consulting the officers of Synod, and provision to guard against such an unjust course are usually found in the constitutions of our congregations.

b) When God wills to transfer a pastor from a smaller and less important field of labor to a larger or more important one.

For every congregation St. Paul writes: "The manifestation of the Spirit is given to every man to profit with all," and this applies equally as well to the church at large. The gifts with which God has endowed each individual member shall be so employed in the church at large that the greatest possible good for the kingdom of Christ may be obtained. Although the work in kingdom is everywhere important and everywhere difficult, there is still a distinction to be made. Not every pastor is adapted to every congregation even though it is true that in each congregation the same word is to be preached and the same sacraments are to be administered. There is also a difference between city and county congregations, between congregations strong confessionally and those weak in the faith. Differences also exist which have their

cause in the external relations of congregations. One has peaceful neighbors while another is surrounded with fierce enemies and opposing congregations. There is also a difference in the talents of the ministers of the Word. One is more gifted in doctrine, another in visiting enemies. One is gifted as a speaker, and another as a catechist. One has long years of experience, another is a novice in the office. The welfare of the church requires that these gifts be so distributed and employed that the entire body of Christ be edified. If a pastor has labored with success in a small congregation, and if, without any manipulation on his part, a call comes to him to a field of labor where he can, with his gifts, accomplish much more, why shall he not recognize, in such a call, the voice of the Lord who says: "Thou hast been faithful over a few things, I will make thee ruler over many things." This is all the more the case when the place where he has labored may be easily supplied, while it may be more difficult to find a suitable man for the new place. But it is not said by this that only the large congregations are important places. It may be that a small congregation is a very important one, and one very difficult to supply. Moreover, if a congregation can see that its pastor is needed in another place, and it is evident that he can accomplish more good there than in the one he is in, it has no right, from mere personal preference, to deny him a peaceable dismissal; for here also applies the admonition: "Look not every man upon his own things, but every man also on the things of others." But it is, to say the least, a suspicious case when a pastor, of himself, and before a call from another congregation has been sent him, comes to the conclusion that he was born to something better than to waste his great gifts upon a poor little congregation. A man should leave it to others to judge the measure of his own gifts, but the judgment of his own faults and failures he can more safely undertake. If one closely observes he will find that most of those who complain that their congregations do not furnish them work enough, are the very ones who, in their attempts after higher things,

neglect the smaller things. Such should be permitted to remain in their less important places, according to the Word of Christ, Luke 16, 10: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." The congregation has never been found which, however small it may be, does not give a faithful, conscientious, diligent pastor more than enough work to do. It is just as much the question whether the pastor seeks the work, or the work must seek the pastor. Usually it is pure vanity for a pastor to long to be called to a larger congregation, or for him to strive to gain that end for himself, and at the same time despise the call to the congregation in which he is serving, and which he should recognize as divine. What is he more than an hireling who regards each place only as a stepping-stone to a better. Many a one has occasion later to repent of such vanity, for when God permits such a one to succeed in coming into a greater congregation, it often proves to be the beginning of his punishment. Congregations are also in danger of erring in this respect. In the estimation of many a congregation its plain, conscientious pastor is not fashionable enough. It esteems itself so important that the very best is scarcely good enough for it. There are all manner of little means by which a congregation can rid itself of an undesired pastor, possibly, simply because he is faithful. Some one, somewhere, heard a loud mouthed pulpit orator, and at once thinks and says, such a one we should have, how our congregation would then grow. Such people never stop to consider that their pastor is faithful and conscientious, that he rightly divides the law and the gospel, that he preaches God's Word purely and clearly, that he faithfully cares for the youth of the congregation, and, in short, faithfully discharges all the duties of his office according to the gifts with which God has blessed him. If the congregation does not increase numerically as rapidly as some expect the pastor must bear the blame. "Yes, if we had another pastor things would go otherwise, but as long as he is here, we can never advance." The fact that

the congregation grows stronger internally, increases in knowledge and churchly life, is not taken into consideration by such people. That they themselves, and not the pastor, are to blame for the slow growth of the congregation, does not seem to enter their minds. God often punishes such congregations, as the wayward child is punished, simply by giving them their own way. They receive their stylish pastor, a babbler, a frivolous fellow, on account of whom the devil has no uneasiness, yea, who may even work directly into the hands of the devil.

DISCUSSION.

If one only knew the will of God respecting the call! If the call chances to be from a small to a greater field of labor, then one knows the will of God very easily, but if the reverse is the case, it is very difficult, if not impossible, to know it. But of this difficulty the flesh is the fault and should not be consulted. God as frequently calls a man from a greater to a smaller field, as He does from a smaller to a greater. Of this we must not lose sight in considering this point. We should, on this account, either drop the expression,—“from a smaller to a larger field,” or add the words,—“*or the reverse.*”

Further, it can, perhaps, have the appearance of saying too much when it is said that in every congregation there is work enough, and that it is therefore vanity for a pastor to wish for a greater place, where he would have more to do, and could better employ his gifts. On the other hand, remember what a great and dangerous error the pastor makes who thinks he has not enough to do in his parish. If he has not enough to do in the practical duties of his office, then let him diligently study, that he may constantly improve his ability rightly to feed and to serve his flock. If the pastor rightly considers this, and does not neglect his work, he will find that he has enough to do even in the smallest congregation. There can, indeed, arise in a pastor's heart a desire for a greater field of labor. But is it not a suggestion of the flesh? And

would it not, in many ways, hinder the pastor who nourishes it, in the fulfillment of his office where he is? The words of the Scriptures: "Feed the flock of Christ which is among you," are especially applicable here, and should be continually before the eyes of every pastor, and if we are concerned for souls beyond the limits of our own congregation, and seek their salvation, this is not made our duty by the call to a particular congregation, but through the general missionary call which is extended to the entire church, and according to which all Christians have the call and the duty to further the spreading abroad of the kingdom of God in every direction according to their ability.

c) When the efficiency of a pastor in one parish is limited by circumstances which in another parish would fall away.

The fact that a pastor does not labor with success in the congregation in which he is located, does not prove that he cannot labor with blessings elsewhere, or that he is not fit for the office. There may be circumstances which prevent his success in the congregation in which he is placed. It may be that through his imprudence, or possibly without any fault of his own, a prejudice has arisen against him, which stands as an impregnable barrier against all good results of his labor. Especially is this the case where severe conflicts have been waged. Even when truth wins the victory in such cases, it is not done without leaving wounds. In some instances it is the peculiarities of his person which hinder the success of a pastor in one congregation, which in another congregation would not be at all noticed, or at most but little regarded. But the welfare of the church should never suffer on account of prejudices against the person of the pastor. Two persons may say the same thing and yet say it in distinctly different ways. People will sometimes hear one person speak the truth, when they will not hear another speak the same truth because they do not like the person. Not every opposition to a pastor is to be regarded as opposition to divine truth.

But one thing is true, no pastor dare dodge trouble. All honor to a pastor who clings to his post to the last extreme, when he is convinced that it is simply contempt and hatred for God's Word that would drive him away. He who, under such circumstances, would flee, comes under the judgment which Christ pronounces in John 10, 12-13: "He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep." But when the trouble is simply about the person, then the person can give way for the sake of interest of the church. But alas, how often is man deceived in this! Congregations declare, that owing to circumstances, the possibility of the pastor working in their midst, with blessings, is ended, while the real cause of offense is found not to be the person of the pastor, but their hatred for the truth which he preaches. Of such people St. Paul speaks, 2 Tim. 4, 3: "For the time will come when they will not endure sound doctrine; but of their own lusts shall they heap to themselves teachers, having itching ears." While we have, above, maintained that a life long pastorate is the ideal thing, yet we can think of instances where a change of parishes would be for the good of all, even though none of the above mentioned difficulties existed. Perhaps the pastor and the congregation have lived together for years in full agreement. But it can easily be that this peace has become, without the pastor or congregation knowing it, a fleshly and corrupt peace. The one party leaves the other in peace because he would not grieve the other, or sees no special reason for sounding the alarm. In short, each party has sung the lullaby to the other, and both parties are asleep. In such a case a change of parishes might have a wholesome effect as a means of imparting new life to dry bones. In most cases, where such a truce of years' standing exists between pastor and people, the usefulness of the pastor is at an end. It is possible for him to begin again, elsewhere,

with new life, but not among those who have fallen asleep under his eyes.

Nevertheless, one must be very cautious in making the assertion that a pastor can no longer labor with blessings in his parish. Who knows that? Who will set a limit to God as to how long He can accomplish good through a certain instrument? Is not all success of the pastoral office a divine blessing? Cannot God use whomsoever He will as His servant? Must He first ask us through whom He shall dispense His blessings? It is very easy to say that a pastor can no longer labor in his parish with blessings. But "who art thou that judgest another's servant? to his own master he standeth or falleth." (Rom. 14, 4.) Although we acknowledge the principle that under certain circumstances, a pastor can no longer labor with blessings in his parish, still, in the application of this principle, many have wrought mischief and have sinned.

DISCUSSION.

A pastor should not be quickly called away when matters do not go right. If there are disturbances, let some one seek to remove, or to adjust them. The simple fact that difficulties, or disturbances, arise between a pastor and his congregation does not decide that the pastor should go elsewhere. The affair must first be examined. There must be teaching done, and admonition given, and the entire affair must be adjusted in brotherly love and then the pastor may possibly continue to labor with success. But even when it comes to that state that the trouble cannot be so adjusted that the pastor can continue to labor there, still an amicable adjustment should be brought about that the pastor and congregation may, at least, separate in peace.

d) The temporal support of a pastor and of those dependent upon him, may also be included in the consideration of a change of parishes.

If avarice and excessive interest in money making is an abominable vice which every Christian is to cast off, it

is especially such to every preacher of the gospel. Paul writes, 1 Timothy 3, 3, "A bishop shall be not covetous," and 1 Peter 5, 2, admonishes the elders: "Feed the flock of God which is among you * * * not for filthy lucre, but of a ready mind." Especially in these times when usury and cupidity eat as a cancer, shall our ministers avoid the least appearance of being in the office for the sake of money. Woe to the pastor who longs to leave, or actually leaves a parish entrusted to him of God, simply to secure to himself a greater income! He will not escape punishment.

But as ministers of the gospel we have the right to insist upon one thing, namely, our temporal support. "They which preach the gospel should live of the gospel." 1 Cor. 9, 14. We eat no beggar's bread, but we honestly earn our support. "Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward." 1 Tim. 5, 18. Thus does the apostle, himself, apply this Old Testament rule to the ministers of the gospel. Certainly the ministers of the gospel are bound by the words: "Godliness with contentment is great gain, and having food and raiment let us be therewith content." Especially should these words sound in our ears when, on account of the poverty of our congregations, the support they are able to give us is small. But the rich should not seek by these words to excuse themselves for living in luxury while they compel their minister to live in want. Nowhere is it said that a pastor dare not receive more than is absolutely necessary to keep body and soul together. It is nowhere forbidden for him to lay aside a spare penny for his old age; and our congregations should, from a sense of honor, make it their duty to support their pastors in such a manner as to enable them to do this. Compare the recompense which our Lutheran pastors receive, on an average, with what the sectarian ministers receive, and it is apparent that the recompense bears no relation to the labor required of us. Many Lutheran pastors must serve as both pastor and school teacher upon a salary of \$300 to \$400 per annum.

Still, we say that the question of support shall be dis-

cussed, in connection with a change of parishes, then only when it is a question of a livelihood. A small congregation which perhaps gives an unmarried pastor a fair living, may not be in circumstances to do so when it can be said of him. "Thy wife shall be as a fruitful vine by the sides of thine house; and thy children like olive plants round about thy table." Ps. 128, 3. In passing we would remind our young brethren that for them the rule is applicable — do not establish your own home until you are in a situation to support a wife and children; and when you seek a life companion, seek an help-meet who knows how to suit herself to your humble situation. Guard yourself against the lady of fashion, who is there only to permit herself to be served by her husband, and to spend his money.

When, to such a faithful pastor, without his seeking it, an opportunity is given, through a call to another parish, to escape from bitter need of daily bread, and to give his children a proper education, why shall he not recognize it as the will of God, who has said: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1. Tim. 5, 8. Especially can one do this if the present place can, without difficulty, be provided with a pastor who can possibly live on less.

DISCUSSION.

The point which treats of the choice of a life companion by the pastor, very properly finds place in this treatise. It is of frequent occurrence that the young pastor, entering upon his office, does not act with the proper prudence in this respect and marries a wife who afterwards cannot adapt herself to the conditions and circumstances in which she is placed, from which cause many inconveniences and difficulties have arisen. Therefore, before a pastor makes a choice in this respect, he should thoroughly consider the questions:— Is this person suitable for me? Can she adapt herself to the conditions in which I am placed, or may be placed? In this matter money alone

should not decide, but, above all, the character, the disposition and ability of the person should be considered.

All congregations know that they are obligated to give their pastors at least that which is necessary for their support, but that their obligations extend beyond this is not so readily understood by them. The Biblical principle, — “The laborer is worthy of his hire,” applies here as well as elsewhere. But it means that the recompense shall be in proportion to the labor. But if we compare the recompense which most pastors receive with that which mechanics receive, we will find that the pay holds no proportion to the labor required. A mechanic, e. g., a carpenter, stone-mason, brick-layer, etc., earns from \$3.50 to \$5.00 and \$6.00 a day; — but where is the Lutheran pastor who receives a proportionate recompense for his difficult, responsible and constant labor which occupies all his days and evenings? In this connection it should also be remembered that the pastors must spend long years in preparing for their calling, and during all this time they have many unavoidable expenses, which, till the end of their school years, amount to a large sum, of which, on the other hand, the mechanic knows nothing in the preparation for his calling. The question of support may well be taken into consideration here, for it is a living question for both pastor and congregation. To the question, What is to be maintained with reference to this from the teachings and practice of St. Paul? the answer is given: — Paul was strictly a missionary, and as such neither required nor expected any recompense from his mission congregations. But if the circumstances which now prevail in the church, had been established in his day, and he had been called as the pastor of a local congregation, he by no means would have refused to accept a designated support from his congregation, because he said: — “The laborer is worthy of his hire,” and, “He that preacheth the gospel shall live by the gospel.”

A FUNERAL SERMON.*

BY REV. S. SCHILLINGER, A. M., WEST ALEXANDRIA, O.

Job 7, 16:—"I would not live alway; let me alone; for my days are vanity."

Sorrowing husband, children and grandchildren: Today we are assembled to mingle our tears, express our sympathy with, and administer comfort to, our beloved brother and his family, who mourn the loss of a devoted wife and faithful mother. Today we bear to its quiet resting place the body of a true follower of Jesus, there to await the summons on that day when all the bodies shall again come forth from the city of the dead to enter their final and eternal abode. We believe that her body will then also come forth, not to be thrilled again with pain and suffering, as in the last days of her earthly pilgrimage, but to enjoy a perfect rest, and to be adorned with the beautiful white robe of the saints of God.

The enemy of her soul put forth a desperate effort to shake her faith and confidence in her blessed Savior during her last sickness, but almost every onslaught he found her praying; like Job of old, or having others to pray for her. She knew that her Redeemer lives, and trusting in Him in the midst of her suffering, she exclaimed: "I am not afraid to die," meaning thereby that she was ready. Her blessed Savior, Jesus Christ, prepared her for the last great struggle. She could well say:

"I would not live alway; I ask not to stay
Where storm after storm rises dark o'er the way;
The few lurid mornings that dawn on us here
Are enough for life's woes, full enough for its cheer."

It was pious Job who uttered the words of our text. Eliphaz, the Temante, had intimated that he must have committed some great and awful sin because he was such a

*Preached for a wife and mother 69 years old.

great sufferer. Job, conscious of being innocent, proves to the Temanite, that although he is willing to suffer, it is not due to any particular sin, but to sin in general, which has brought untold misery into the world. In the midst of his suffering, being covered with boils from the soles of his feet to the top of his head, he realized the vanity of this world, and therefore said: "I would not live alway." These were not words of unbelief and despair, but words of calm resignation. When his friends reproached him and mercilessly persecuted him, he courageously showed forth his faith by crying out: "Oh, that my words were graven with an iron pen and lead in the rock forever!" And here are the words he desired to be graven: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."

Not always, however, is this desire a pious one. That depends upon circumstances. We shall therefore, by the grace of God, and for your comfort and consolation, endeavor to consider the question.

WHEN IS THE DESIRE TO DIE A PIOUS ONE?

I. *It is not a pious one when it comes from an unregenerate heart, or from the flesh of a regenerate person.*

II. *It is a pious one when it flows from the spirit of sanctified hope.*

Where there is no faith in Christ there can be no pious desires. This may seem to some a sweeping assertion but it is nevertheless the simple truth of God's Word. No good desire can come out of a heart which is only evil. The unregenerate heart or the heart without faith in Christ, is only evil. The Bible says that what is not of faith is sinful. Rom. 14, 23. That ought to be decisive. "Who can bring a clean thing out of an unclean? Not one." Job 14, 4. Where there is no faith everything is unclean, and how can something good be expected from such a source? Preachers may say as much as they will when one dies outside of Christ, and without faith, that he is saved because he led a moral life, that does not make it true. It is contrary to

God's Word. Men may claim as much as they will that they can be good without Christ, without the Word of God and without the Church, that does not make it true. Mere claims are unsafe guides. If the Bible tells the truth (and who can dispute it?) the wicked and unbelieving can have no such pious and godly desires. They are entirely contrary to their liking. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. Jer. 13, 23. When the wicked wish to die it is not because they expect to enter a better place,—for they do not believe in heaven or hell; their sole object is to end their misery in this life. They lead sinful lives in this world, sowing to the flesh and from the flesh reap corruption, and imagine that all ends with this life. Some even, in this wicked delusion, hasten their end by self-destruction. Suicide numbers its thousands annually in our age. This is a trick of the devil, who leads the wicked on from day to day, and when the evil fruits of their sowing overtake them, he makes them believe that the easiest way out of misery is to take their own lives. Then their misery, however, only rightly begins. Nor is it a pious desire to wish to die when it comes from a longing for relief from financial embarrassments. Some people think only about becoming rich in this world. The treasures of this world are the treasures of their hearts; as the Bible very tersely says: "For where your treasure is, there will your heart be also." Matt. 6, 21. When reverses come they wish themselves out of this world as a relief from complications. Mammon was their god, and when their god was demolished they wished to be dead. This is an ungodly desire.

There is another prolific cause resulting from shattered matrimonial aspirations. When young people have fond hopes of launching their life boat upon the matrimonial sea, but their hopes are suddenly blasted, and the tender cord of love ruthlessly snapped, they imagine the only remedy for their harassed souls is death, and many resort to suicide for relief; but it is all wrong and sinful. Whilst the marriage relation is God's institution, and it is not wrong to enter

that relation, people must not have their hearts so set upon it that when they meet with disappointment they resort to violence, and at once cast their souls into eternal ruin. Such a desire comes only from the flesh, and therefore at once desponds and terminates in endless misery. No amount of bolstering up a case of that kind by the preacher can afford the friends any real comfort, because it has no foundation. If there be no faith in Christ how can there be any comfort?

But even Christians may desire death wrongly. They have flesh and blood yet clinging to them, in consequence of which they too have wrong desires. It is never right for them to throw down the work the Lord has assigned them in a fit of anger, despair and wish themselves dead. That was Elijah's mistake when he sat under the juniper tree and wished himself dead because he was persecuted by Jezebel, the wicked wife of Ahab. That was Jonah's mistake when the Lord did not destroy the Ninevites as he desired. Such desires do not come from the Spirit of God, and are not pious. If God does not comply with our desires, and prosper our work as we imagine He ought to, He knows why, and has a good reason for retarding our desires, or even not complying with them at all. He means it for our good, and we ought to patiently await His ruling. That was not pious Job's desire when he said: "I would not live alway." He saw the vanity of the things of this earth, and would say that he was not so attached to them that he preferred them to the blessings of heaven reserved for all who persevere in faith in Christ until death. It had not entered his pious soul to rebel against his God and despair of the manner in which God was dealing with him. This is evident from what he said when his wife tried to prevail upon him to curse his God and die. He said: "What? Shall we receive good at the hand of God, and shall we not receive evil?" Job 2, 10. No fit of anger or despair showed itself here. It is true that the greatly afflicted man made one mistake, when he cursed the day of his birth, Job 3, 3, but he soon repented of his weakness, and betook himself to his God. If any one should cite Job's few despondent moments to substantiate a

fit of anger, and a desire to die on that account, he makes a sad mistake. He forgets to furnish the proof that God approves of such despondency. When he undertakes that he will never find it.

Nor should the Christian wish himself dead before it is the Lord's will on account of bodily suffering. "If it be God's will," should always be his watchword. Whenever the desire to die is contrary to the will of God it comes either from an unregenerate heart or from the flesh of a regenerate person, and is not a pious desire. The Christian must contend with his flesh at all times, also in the midst of great suffering and in the hour of death.

It is a pious Desire when it flows from the Spirit of sanctified Hope.

The Christian says that he would not live always in this world because he knows that his Master's kingdom is not of this world. It is true that the Church, of which the Christian is a member, is the Lord's kingdom of grace, and it is in this world, but it is not of this world. When Pilate reasoned with the Savior about earthly kings and kingdoms He replied: "My kingdom is not of this world." These words of Christ direct all His followers to look heavenward for their eternal home. They would not live always here because when it is God's will that they should be removed they are persuaded that God knows all things best, and that He then considers this world no longer good enough for them. That is what Job means when he says: "I would not live away." He knew that God's kingdom of eternal glory is above, and that God does not want His children forever to be harassed with the vicissitudes of earthly things. God's kingdom above is so much more glorious than the kingdom of this world that the Christian is ever ready to enter it whenever it pleases his Master.

Scoffers make fun of our expectations concerning the kingdom of heaven, telling us that we were never yet there to see its beauties and joys, and no one has yet returned to tell us about them. That does not discomfit us, or cause us to desire to remain in this world always. We know what

God's Word teaches concerning heaven and its joys, and believe His Word which cannot deceive us. It tells us enough about those joys to satisfy us. We know that we cannot comprehend them now, and that does not worry us. The apostle writes: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2, 9. These words convince us in spite of what scoffers have to say, that the joys of heaven are inexpressibly great, and we believe them. We see these joys with the eyes of faith, and we patiently await the time when the Lord shall say: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord." Matt. 25, 21. "Faith is the substance of things hoped for, and the evidence of things not seen." Heb. 11, 1. That is what makes us happy in this world already, and prepares us to be ever ready when it is the Lord's will to receive us into the eternal pleasures of His kingdom of glory. This is the sanctified hope of every true child of God. Whenever the desire to die flows from this hope it is not wrong; it is a pious desire.

The Christian knows furthermore that he cannot live always in this world. Sin has come into this world, and with sin death, which is the wages of sin. God said to Adam as soon as he transgressed that he would again return unto the ground out of which he was made, "for dust thou art, and unto dust thou shalt return." Gen. 3, 19. That is, that he must die, and his body return unto that form which it was made. The Christian expects nothing else. He knows that the grave is before him. This truth has no horrors for him. He does not dread the grave. Christ has been there. He has converted it into a sleeping chamber; a sweet resting-place. He does not fear to go where Christ once was. He ever bears in mind that this world is not his eternal abiding place.

The death, however, which the Christian must pass through affects only his body. The soul never dies. It does not return to dust, for it was not taken from dust. It was

breathed into the body of clay by the Creator and man became a living soul. When Job says: "I would not live always," he does not speak of his soul, but only of his body. The soul of every one lives on. A change indeed takes place with the soul when it takes its flight from this body of clay. The soul of him who has been made righteous through the merits of Christ apprehended by faith, returns to its God. "If the three fall toward the south or toward the north, there it shall be." Ecc. 11, 9. The condition of man's heart when he dies determines his future abode; if he be an unbeliever his soul goes to hell, if he be a believer his soul goes to heaven. This is the change which takes place. With the Christian it is an inexpressibly blessed change. That is his great comfort in the hour of death. Therefore he would not live always. Nor does the Christian want to live always in this world because he is afraid of hell. Christ was there also. There He declared His victory over sin, death and the devil. He went there "that He might show Himself to the infernal spirits as the Conqueror of the devil, of hell, and of all hellish foes, and mightily triumph over them." Hell therefore has no horrors for the Christian, for he knows that according to God's Word, its flames will never leave their smell (Dan. 3, 27) upon that robe of righteousness acquired for him through the active and passive obedience of Christ apprehended by faith. He knows, too, that by faith Christ's victory is his victory. When there is such a victory before him, has he any fears in the hour of death? Would he yet want to live always in this world? Again, if there is one thing that man is certain of it is that he must meet temporal death. Not even the most confirmed and pronounced unbeliever has ever yet tried to deny this truth. He denies many of the vital doctrines of God's Word, but this one he always let stand. To him it is a horror. One noted infidel said: "Death is a leap into the dark." That was all the comfort he could get out of it. Not so with the Christian. To him death is not a leap into the dark; it is but the gate-way to eternal bliss; the passing over from a world of sorrow and affliction to a world of never-ending blessed-

ness. Is it any wonder therefore, that Job so placidly said: "I would not live alway." He was ready to depart, if it were the Lord's will, when he uttered those words. That is the proper attitude of the Christian; an attitude established upon faith in the merits of Jesus Christ. As the Saviour said in Gethsemane: "Oh, my Father, if this cup may not pass away from me, except I drink it, thy will be done." So he never would interfere with God's plans concerning himself. His hope is sanctified in God through His Word, therefore he desires to depart from this world when it is in accordance with God's will. He says with Paul: "For I am now ready to be offered, and the time of my departure is at hand." 2. Tim. 4, 6. May this be your resignation in this hour of sadness, and to God be all the glory now and forever! Amen.

INDEX TO OHIO SYNOD PERIODICALS, MINUTES, ETC.

BY REV. A. BECK, SAGINAW, MICH.

Call, The—Continued.

on, 342, 1895; 129, 1896; The necessity of, 129, 1900; The contents of one, S. 49, 1870; Eng. Dist., 23, 1871; How to proceed to call a pastor, S. 49 and 50, 1870; To call is the right of congregation, K. 264, 1904; See also the different entries under "ministry."

Creed, unclassified material, S. 258, 1904; K. 46, 50, 65, 83, 1885; The apostles, S. March 15, 1866; 345, 1884; K. 10, 27, 50, 59, 73, 81, 97, 1882; 89, 1885; 162, 170, 186, 194, 210, 1895; And current theological thought, M. 53, 1893; The Nicene, origin of, S. Feb. 14, 1849; Dec. 14, 1855; April 15, 1866; K. 106, 130, 1885; The Nathanasian, S. June 1, 1866; Parables of Luther on, K. Article I, 372, 388, 1, 179, 1907; 403, 1901; Article II, 420, 445, 452, 476, 500, 1901; 196, 1907; Article III, 500, 525, 530, 547, 564, 579, 1901; Luther's Table Talk on, K. 468, 1903; Article I, 483, 501, 517, 532, 1903; Article II, 562, 628, 644, 661, 692, 707, 725, 1903; Article III, 757, 773, 788, 820, 1903; 4, 1904; Their necessity, S. 145, 1898; 369, 1894; 76, 1873; 251, 1880; M. 151-157, 1906; The use of, S. 1, 1864; 89, 1877; Fighting them, S. 408, 1903; M. 197, 1883; An Christian union, S. Sept. 10, 1851; That of Lutherans, S. May, 15, 1866; The Bible as our, S. 150, 1870; Their relation to the Bible, S. 233, 1880; A strong one useful, S. 171, 1887; Article III, S. 50, 1876; 293, 1875; Explanations of, K. 355, 382, 1877; Introductory, Z. 129, 257, 1901; Article I, 321, 1901; 1, 1902; Article II, 79, 129, 193, 321, 1902; 1, 78, 1903; 1, 65, Article III, 65, 129, 193, 257, 321, 1906; 1, 65, 129, 193, 1907; 257, 1907; Reviews on, Z. The apostles, 180, 1893; And confession, 118, 1895; And deca-

- logue in the early church, 120, 1897; The peculiar significance of the apostles, 175, 1904.
- Creation*, S. 361, 1900; 315, 1905; K. 228, 1886; M. The doctrine of, 35, 1888; The Mosaic account of, 304, 350, 1901; 9, 73, 1902; Z. 197, 1893; 309, 1895; The Cisinogory of Moses, 251, 1898; Out of nothing, 192, 1900; Reviews on, 256, 1891; The six days of, 309, 1895; Luther on, 110, 1904; 312, 1906.
- Cremation*, S. 362, 1884; K. 337, 1865; 89, 1874; 227, 409, 584, 552, 568, 1901; 678, 694, 1901.
- Clement of Rome*, S. Dec. 14, 155, 225, 1895.
- Clement of Alex*, S. 26, 1896.
- Clement and the Pseudo Clementines*, Z. 43, 228, 1905.
- Clementine Literature*, Review, Z. 257, 1891.
- Chemnitz*, S. 378, 386, 393, 1875; K. 289, 297, 1875; 273, 1877; 3, 235, 1886.
- Ceylon*, S. 129, 1887; 369, 1905.
- Certainty not bigotry*, S. 265, 1883; The system of Christian, Z. 56, 1901.
- Cherubim*, Review, Z. 125, 1899.
- Christ*, The person of, S. 113, 1881; 3, 18, 1901; According to the symbolical books, Oct. 25, Nov. 8, 22, Dec. 6, 1848; The difference in the doctrine of between the Lutherans and the Reformed, 66, 75, 83, 93, 102, 110, 1868; K. How are the two natures united in, 377, 1867; Results of the personal union, communication of attributes, 385, 1867; Divine power and wisdom, 1, 1868; Present on earth, 9, 1868; 97, 98, 1868; 122, 1870; According to the Formula of Concord, Wis. Dist., 21, 1896; 20, 1907; M. 346, 1891; The two natures in, 65, 1898; The union of the two natures in, North. Dist., 19, 1906; His threefold office, Z. 193, 1902; 81, 129, 1902; Union of His two natures, 134, 1902; The doctrine of the work of, S. 122, 1881; The true teacher, May 15, June 15, July 1, 1866; The Lamb of God that taketh away the sins of the

world, 57, 1872; Did He appear before the time predicted by the prophets, April 18, May 2, Aug. 8, 22, 1856; What views did His contemporaries entertain concerning the Messiah, M. 193, 1891; His omnipotence, 223, 1893; His temptations, 86, 162, 370, 1901; His names recorded in the Bible, 100, 1905; His active obedience, Z. 223, 1886; His personal appearance, 333, 1893; The import of His baptism, 273, 1895; Types of Him in the Old Test., 222, 1896; His circumcision, S. 1, 1881; 3, 1886; Jan. 7, 1899; 1, 1873; 27, 1874; His descent into hell. S. Sept. 13, 1848; 110, 1868; 132, 1879; 130, 137, 1885; 122, 1892; 145, 163, 177, 1904; 56, 1907; K. 25, 1868; M. 340, 1885; Z. 274, 1900; 3, 1903; His humiliation, M. 370, 1883; 301, 1890; Z. 211, 257, 1895; 19, 144, 1896; 321, 1902; His exultation, Z. 1, 78, 1903; 1, 1906; Poems on, His names, K. 121, 1885; 241, 1892; 241, 361, 1893; Reviews on, Z. The person of, 302, 1887; The dogma of His person and work, 167, 1888; His person and work, 301, 1888; The Redeemer, 306, 1892; The run of His thoughts in His addresses, 178, 1891; The historical, 124, 1892; What think ye of, whose Son is He, 11, 1893; The vicarious significance of the person of, 175, 1893; Conceived by the Holy Ghost and born of the Virgin Mary, 241, 1893; Conception of, 372, 1894; The significance of His death in the atonement, 62, 1896; Conduct towards Him according to the first three gospels, 119, 1895; Budda and Mohammed, 253, 1896; Doctrine of His vicarious satisfaction, 181, 1897; The Son of God and Mary, 118, 1900; His vicarious significance, 179, 1900; The chief problem in the life of, 309, 1900; Sketches from the life of, 53, 1902; As a teacher and pastor, 54, 1902; Does He belong to the gospels, 311, 1902; History of His passion, 42, 1903; The life of, 113, 1903; The doctrine of His person, 115, 1904; The glory

of, 179, 1904; Our Lord Jesus, 247, 1905; Who was He and what was His object in coming, 305, 1905; His divinity, 104, 1905; His divinity and humanity, 109, 1905; Vicarious nature of His person, 114, 1905; His virgin birth, 108, 1905; The last night and day before His crucifixion, 246, 1906; His discourses according to St. John, 108, 1906; History of His passion, 182, 1906; The apostolic fathers on the significance of His work, 54, 1906; The oldest and the most recent portrait of, 180, 1907; Miscellaneous material on, S. Who is, 394, 1874; The object of His death, 108, 1898; The perfect Savior, 236, 1898; Salvation complete in Him, 323, 1878; Opposition to, 12, 1879; Rejected, 12, 1880; His works prove Him to be the Messiah, 40, 1880; Our Savior according to both natures, 74, 1880; Crucified, 100, 1880; Nativity of, 394 and 5, 1880; The confession of, 52, 1881; Is the 25th of December His birthday, 401, 1881; 34, 1883; The peace in, 244, 1885; Death of, 108, 1887; Our protector, 203, 1885; Prophetic office of, 172, 1887; The person of, 83, 1868; Birthplace of, 190, 1868; The Great high priest, 50, 1901; The great prophet, 34, 1901; Sketch of His life, 435, 468, 1901; Passion work of, 501, 1901; Omnipresence of, 179, 1884; Living to, 92, 1890; Why not received, 4, 1889; Before Caiaphas, 100, 1890; History of His birth, 804, 1905.

Christology, S. 394, 1874; 337, 345, 1879; K. 186, 1860; 194, 202, 1861; 84, 1897; 136, 153, 1904; M. 33, 1881; In Old Test., 1, 65, 129, 193, 257, 321, 1907; Z. 211, 1889; In the confessions, and modern theology, 221, 1906; 303, 1906.

Christianity, S. Its progress, 100, 1873; The true rule of, 154, 1874; What would infidels offer in its place, 19, 1879; That of the Old Test., 60, 1886; Its harmonizing influence, 369, 1886; In death, 379, 1886; Modern and the seasons, 49, 1887; Two sorts of

enemies of, 140, 1887; And men, 54, 1897; K. Its victory over heathenism, 113, 121, 1887; When was it first recognized by the state, 345, 1888; By centuries, 189, 1893; Is it intolerant, 162, 1894; As a world religion, 181, 197, 213, 229, 246, 261, 271, 1901; Z. The evidence of the truth of, 303, 1902; Its fundamental truths, 367, 1902; Its peculiarity as a religion, 371, 1902; Reviews, Essence of, 372, 1900; 376, 1901; 31, 49, 177, 1902; 35, 1903; 176, 1904; 367, 1904; Hints for its defense against the modern view of the world, 369, 1904; 184, 1901; That of Christ and that of the church, 385, 1896; The oldest, 317, 1899; Franke's system of, 56, 1901; History of, 58, 1901; Its conflicts with Buddhism and Islam, 180, 1902; Its growth in the first three centuries, 253, 1906; What is it, 236, 1907; History of American, 58, 1898.

Christian, S. Origin of the name, 90, 1881; Life among the first, 282, 1885; Devotion among the first, 297, 1885; The life of its service, 284, 1879; His pilgrimage, 25, 1880. [See pilgrimage.] His attributis, 233 and 4, 251, 257, 260, 1885; His walk, 12, 1880; K. The home life among the first, 74, 1870; 34, 1883; 324, 340, 355, 1904; A picture of first congregation, 33, 1876.

Christmas, S. 372, 1873; 396, 1874; 11, 1870; 395 and 6, 1875; 396, 1877; 396, 1879; 395 and 6, 1885; 410, 1897; 25, 412, 1898; K. 393, 1897; Sermons on, S. 17, 1875; 393, 1876; 393, 1879; 1, 1880; 26, 1881; Jan. 11, 1856; Tree, Its origin, S. 41, 1887; K. 377, 1884; 401, 1891; M. 40, 1898; Its significance, S. 395, 1880; The Age of, S. 398, 1876; 395 and 6, 1878; History of the birth of Christ, S. 804, 1905; Poems on, S. 2, 1904; 187, 828, 1905; 801, 1907; K. 385, 1867; 185, 1868; 371, 1881; 185, 1883; 193, 377, 1884; 230, 1886; 1, 9, 1887; 185, 1887; 193, 377, 1888; 181, 1889; 409, 414, 1892; 401, 1895; 393, 401, 409, 415, 1896; 393,

409, 1897; 401, 1899; 801, 1901; 801, 1902; 801, 817, 1903; 17, 824, 828, 1904; 4, 1905; 811, 1906.

Children, Their Training, S. Feb. 6, 20, March 6, 1857; Theses on, 354, 368, 377, 1876; 282, 1877; 386, 1879; 25, 1880; 211, 218, 226, 234, 1886; Home influence, S. 169, 1885; 230, 324, 1874; 282, 1887; 161, 211, 1886; 68, 99, 1888; K. 242, 258, 1884; Their Faith, S. 121, 1877; 252, 1881; 252, 1882; See also under "Faith;" Baptized Children, S. 299, 1874; What do they require to be baptized? S. 43, 1876; Our mission to the children, S. 298, 1879; Children of God, S. 172, 1880; Their peace in the church, S. 257, 1890; Their peace in heathen thought, S. 202, 1888; Children and the Bible, S. 41, 1900; Concerning their faith, Review, Z. 246, 1902.

Criticism, Higher, S. 164, 1883; 17, 1895; 324, 1889; M. 168, 1886; 81, 146, 1890; 241 337, 1893; 52, 103, 163, 1894; 123, 1896; 1, 1897; 111, 1899; 41, 65, 321, 1902; 191, 1907; and the German scholars, 106, 1893; A short history of it on the Pentateuch, 84, 1897; Do Christ and His apostles consider the Pentateuch written by Moses, 355, 1897; The Bible and the old and the new theology, 321, 1898; True and false, 42, 102, 146, 1900; New Test. research, 369, 1900; And the Lutheran church, 193, 1902; What it has made of the Old Test., 257, 1902; Theology and the Scriptures, 158, 1904; And the unity of the Scriptures, 351, 1904; The radicalism of modern theology, 1, 1905; Protestant principles and modern theology, 321, 1906; The beginning of the end of, 203, 1907; What remains of the Old Test., 249, 1891; The different spirit of Ritschl, 313, 1900; New Theology of the old Faith, 384, 1907; Z. The "no theology" and the "new theology" of Dr. Lyman Abbott, 152, 1890; The latest on Galatians, 168, 1890; Defense against the attacks on Deuteronomy, 301, 1890;

Of the New Test. text, 270, 1894; And the history of the new theology, 372, 1894; And the Scriptures, 185, 1897; Reviews on, 384, 1891; 116, 1893; The history of since Schleiermacher, 372, 1894; Old Test., 121, 123, 185, 1895; History of, 314, 1895; Elements of, 58, 1896; Old Test., 323, 325, 1896; Higher and the Scriptures, 185, 1897; Right and wrong, 311, 1897; And the Pentateuch, 185, 1898; And the law of Moses, 113, 1898; Historical and critical considerations over against the false Welhausen hypotheses, 55, 1900; And history of the new theology, 188, 1901; Biblical, 369, 1903; Negative on the Old Test., 239, 1906; The most recent witnesses against, 374, 1906; And faith, 381, 1906; 384, 1891; 116, 1893; 57, 1894; East Dist., 35, 1902.

Chiliasm, S. 59, 1871; 146, 1874; 90, 153, 1875; Theses on, 186, 1871; In the General Council, 113, 121, 129, 137, 145, 1899; K. 156, 177, 1860; 146, 1872; 331, 338, 346, 355, 1875; 69, 1883; 81, 1898; 600, 1903; Theses on, West. Dist., 19, 1883; S. 184, 1883; Z. 142, 1884; 347, 1889; 247, 1890; 29, 1893; 65, 1895; 290, 1895; Criticism, 367, 1905; In Australia, 188, 1891.

Cyprian, S. July 7, 1847; 329, 1883; 226, 1885; 57, 1896; K. 50, 58, 67, 73, 82, 1860; 98, 114, 1883; 121, 1887; 33, 1899; 307, 1904; And his times; Z. 148, 224, 1903; 26, 94, 274, 1904.

China, S. The earlier missionaries in, Aug. 8, 1847; Centenary Missionary Conference in, S. 278, 1907; Beginning of missionary work in, K. 758, 1907; 742, 1907; Missionary work in, K. 778, 793, 1906; 22, 1907; Chinese The, S. 138, 145, 1887.

Circumcision, How did it apply to the female; K. 177, 1891; And baptism, S. 265, 1907.

Cities, K. The mission of our church in the larger, 260, 268, 1900; 387, 1905; East. Dist., 15, 1892; Mission work in the larger, S. 678, 694, 711, 1907.

Citizens, K. Does the Lutheran church produce good, 677, 691, 1905.

Confirmation, S. 65, 1870; 85, 1873; 108, 147, 1874; 92, 1875; 108, 1876; 122, 1879; 144, 1880; 289, 298, 305, 313, 338, 345, 353, 1887; 409, 1889; 52, 1893; History of Aug. 4, Sept. 13, 1847; The rite of Sept. 13, 27, 1848; Vow, Why it should be kept, 36, 50, 1902; 168, 1907; Hymn 1, 1903; Theses on, 147, 1874; K. Theses on, 262, 1886; 49, 87, 1887; East Dist., 15, 1887; Prayer of a minister before, 545, 1902; How to keep the confirmed in the church, 241, 1881; Poems on, S. 243, 1906; K. 257, 1881; 121, 127, 1887; 337, 1888; 245, 261, 1890; 89, 1891; 169, 1894; 145, 1895; To the newly confirmed, 121, 1900; 417, 1901; 433, 1903; Address, 257, 1884; Z. Its Practice, 39, 1892; Reviews on, The Evangelical, 102, 1890; Instruction for, 52, 1903; Booklet for, Tressel, 246, 1907.

Confession, S. 66, 1870; 314, 386, 1878; 291, 1875; 2, 1891; 223, 1876; 130, 146, 1901; K. 306, 1877; Of sins, S. Oct. 23, 1850; Augs. Conf. on, May 20, 1855; Private and auricular, Oct. 17, 1856; Private, 60, 1893; 289, 1878; M. 356, 1896; Z. 241, 1892; And absolution in the Luth. symbols, S. Aug. 30, Sept. 13, 1861; And absolution, Southern Dist., 9, 1876; Announcement for, S. 364, 1875; 67, 1870; 316, 1880; K. 113, 122, 1894; 50, 1898; 356, 1904; East. Dist., 30, 1874; Eng. Dist., 10, 1877; Theses on, Con. Dist., 10, 1904; The essentials of Texas Dist., 9, 1893; 7, 1895; Our confessional service, S. 131, 1879; Confessional sermons, S. 163, 1878; Z. 63, 192, 1884; 319, 383, 1888; 344, 1904; Confessions, Why we should adhere firmly to them, S. Feb. 14, March 14, 1849; Our, S. 770, 1901; K. 46, 65, 83, 89, 1885; Nicene Creed, 106, 130, 1885; 116, 133, 212,

The Lutheran Pastor

By DR. G. H. GERBERDING

A Valuable addition to any pastor's library. Net, \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

A SPECIAL OFFER

As long as the books in stock will last we will sell Hilprecht—Explorations in Bible Lands During the 19th Century for \$2.50.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

OUTLINE OF A HISTORY OF PROTESTANT MISSIONS

From the Reformation to the present time. By Gustav Warneck. \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

Theological Libraries

Pastors and Teachers and Professors will find it to their advantage to consult the General Catalogue of the Lutheran Book Concern before purchasing what they need for their libraries. It cannot be expected that all the books mentioned should be kept constantly on hand, but the assurance can be given that all orders will be promptly attended to.

Church Records

Every congregation should keep a complete record of all the pastoral acts and other important events occurring in the congregation. To this end *Church Records* are a necessity. The Lutheran Book Concern has them for sale at \$3.75.

FOR ONE-HALF THE ORIGINAL PRICE

This Offer Holds Until April 1, 1907

A Brief Commentary on the Books of the New Testament

By DR. F. W. STELLHORN,

Professor of Theology in Capital University, Columbus, Ohio

A popular treatise on the four Gospels. For study and devotion. Gives the meaning of the text, the history of prominent persons mentioned in the Gospels, the topography, all in a clear and distinct manner. The highest praise has been bestowed upon this Commentary by able and competent critics.

Plain cloth, formerly \$2, now \$1. Half leather, formerly \$2.50, now \$1.25.
Half morocco, formerly \$3, now \$1.50.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

The Standard Edition of Luther's Works in English

Edited by J. N. Lenker, D. D., in connection with leading scholars of all parts of the church. Each volume contains a valuable practical introduction. Beautifully and substantially bound in uniform size and style in silk cloth, with the "LUTHER MONUMENT" embossed in gold on the back of each book, good paper and nicely printed. 8 vo. \$2.25 per volume.

Prof. E. J. Wolf, D. D., LL. D., writes in the New York Observer of November 17: "Luther is in the best sense modern, up-to-date, the prophet of our own times. It is marvelous how he treats the problems of today. The monk who once shook the world needs but the opportunity to shake it again, the opportunity afforded by the English tongue."

Commentary on the First Twenty-two Psalms

Vol. I, 462 pp. Revised, enlarged, parts translated and edited in complete form by J. N. Lenker, D. D., \$2.25

Commentary on Genesis

Vol. 1. The Creation. 448 pp. Revised, enlarged, parts retranslated and edited in complete form by J. N. Lenker, D. D., with an introduction; 383 pp., \$2.25.

The First and Second Epistles of St. Peter and the Epistle of St. Jude

Translated by J. N. Lenker, D. D., with an introduction, 383 pp., \$2.25.

Luther's Church Postils Gospels

Part I. Advent, Christmas and Epiphany sermons, \$2.25

Part II. Epiphany, Lent and Easter sermons, \$2.25.

Part IV. First to Twelfth Sunday after Trinity, \$2.25.

Part V. Thirteenth to Twenty-sixth Sunday after Trinity, \$2.25.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

A Summary of the Christian Faith

By DR. H. E. JACOBS. \$3.00

An attempt is here made to restate the doctrines of the Christian Faith upon the basis of the Lutheran confessions.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

COLUMBUS THEOLOGICAL MAGAZINE

A BI-MONTHLY JOURNAL
DEVOTED TO THE INTER-
ESTS OF THE EVANGEL-
ICAL LUTHERAN CHURCH

Edited by Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.

VOL. XXVIII AUGUST, 1908

No. 4

CONTENTS

	PAGE
THE CHRISTOLOGY OF THE NEW TESTAMENT. By Prof. F. W. Stellhorn, D. D.....	193
COMMUNION UNDER ONE KIND. By Rev. Walter E. Tressel, A. M.	206
THE DOCTRINE OF THE CALL TO THE OFFICE OF THE HOLY MINISTRY, ETC. By Rev. H. J. Schuh, A. M.....	225
DID JOHN THE BAPTIST DOUBT? By Rev. Armin Paul Meyer, A. B,	239
NOTES. By G. H. S.....	247
INDEX TO OHIO SYNOD PERIODICALS. By Rev. A. Beck.....	249

LUTHERAN BOOK CONCERN
55-57-59 EAST MAIN STREET, COLUMBUS, OHIO

The Lutheran Commentary.

By Scholars of the Lutheran Church in the United States under the editorial charge of Dr. H. E. Jacobs. This is a very valuable work and especially adapted to the wants of Pastors and Sunday-school Teachers.

Six Volumes in Full Cloth Binding, \$9.00

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

AN OFFER

Until sold out we will sell Dr. Stelhorn's Commentary on the Acts of the Apostles for \$1.00.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

"The Church of God, which He hath purchased with His Blood." Acts 20. 38.

THE CHRISTIAN CHURCH IN ITS FOUNDATION, ESSENCE, APPEARANCE AND WORK.

By PROF. M. LOY, D. D.

Prompted by the purest motive, the desire to serve his master by being helpful to his fellow-laborers, fully conscious that the unscriptural views on the subject endanger the soul and should be exposed, and confident "that the King will accompany it with His blessing," the author wrote and published this work.

"This work is notable for its comprehensive and yet simple analysis of its subject, and for its earnest devotion to the practical topics and problems that spring out of the Church life at every point."—*Lutheran Church Review*.

"The work is carefully prepared and well written."—*Lutheran Observer*.

The book contains 364 pages and sells for \$1.00.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

MODEL SERMONS SERMONS ON THE GOSPELS FOR THE CHURCH YEAR

These sermons are first scriptural then logical; noted for their simplicity in style and depth of thought, in full harmony with the confessions of the Lutheran Church. Preachers need these sermons as models, teachers will want them to use in the public service in the absence of the pastor, parents will find them to be just what they need in the home service on Sunday, and any Christian, young or old, will find in them the Manna which came down from heaven by which his soul is nourished unto eternal life.

Price, plain cloth, \$1.75; half leather, \$2.25; half morocco, \$3.25.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

COLUMBUS
THEOLOGICAL MAGAZINE.

Vol. XXVIII.

AUGUST, 1908.

No. 4.

THE CHRISTOLGY OF THE NEW TESTAMENT.

BY PROF. F. W. STELLHORN, D. D., COLUMBUS, OHIO.

A summary of Lectures delivered at Rye Beach, published at the request of the Association.

II.

If Jesus of Nazareth is the Messiah promised in the Old Testament He must, as to His person, not only be a true man, the seed of the woman in a general and in a special sense, a member of the tribe of Judah and a descendant of King David, born at Bethlehem and raised at Nazareth, which as we have seen in our first article of this second series, is really the case, but He must also be more than a mere man.

A. HE MUST BE TRUE GOD.

a. That this is *contained in the prophecies of the Old Testament*, is clearly shown by those passages that we have considered at length in our first series. We simply mention them here, referring the reader to that series. Already the first and fundamental prophecy contained in Gen. 3, 15 implies this; for a mere man could never accomplish what is promised there. And it is clearly expressed 2, Sam. 7, 1 sqq., especially verses 13 and 16; Psalm 2, especially verses 7 sqq.; 45, especially verses 6 sq.; 72, especially verses 8 sqq. and 17; 110; Isa. 9, 6 sqq.

And the books of the New Testament prove that *it finds its fulfillment in Jesus of Nazareth*. In our days of modern criticism and unbelief it is often said that the

Apostles John and Paul, indeed represent Him in this light, the former idealizing and apotheosizing Him and His words and deeds and the latter constructing his own religious system in accordance with his own personal views and speculations; but that especially the three first Gospels, which must be regarded as more historical and reliable as to actual facts and occurrences, do not give the same impression of Him. We shall therefore, though in no wise admitting the correctness of this position, first consider what John and Paul say concerning the person of Christ, and then proceed to look at the corresponding statements of the Synoptists. We shall see that the latter as well as the former clearly and decidedly represent Jesus as not a mere, though an ever so enlightened and holy, man, but as true God. Of course we do not intend to cite every passage that can be regarded as having a bearing on this subject, but only some of the most important ones.

When we look into the writings of *John*, we find that he directly calls Jesus God or ascribes to Him what is a characteristic attribute of God. This is the case in the very beginning of his Gospel, 1, 1-18. Here that person that according to verses 14 sqq. become flesh, that is man, whose glory the Apostles beheld, Christ Jesus, is called *the Word*. Just as words, or speech, usually and normally reveal the thoughts and plans of man, and as God in the Old Testament already has revealed His will through words spoken by Himself or by inspired prophets, so in the New Testament, the time of the fulfillment of all that was promised in the Old Testament, Christ Jesus has come as the *personal revelation* of God and His will. Thus we read also Heb. 1, 1-2: "God, having of old time spoken unto the fathers in prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in a Son." His preparatory revelation for the salvation of fallen man God gave through prophets, in whom He was and whom He inspired; but they were mere men, and the revelation could only be a preparatory one. The final and perfect revelation could only be made through

one who stood to God in the relation of a Son, because it had to consist not only in words and signs and symbols but in acts and deeds that brought about the redemption promised by words and signs and symbols. Man's salvation could be accomplished only by one who in his very person and in his whole life and activity was a revelation and manifestation of the saving will of God, that is, by God Himself. And this was Christ Jesus, the promised Messiah that appeared in Jesus of Nazareth. And of Him, this Word, John says, that He *was in the beginning*; when time and everything that moves in time and is limited and circumscribed by time, came into existence by the creative activity of God, then this Word already *was*, hence has no beginning, is eternal. And this Word *was with God*, stood in intimate communion and continual intercourse with God the Father, who, as that person of the Trinity by whom the Son is begotten and from whom the Holy Ghost proceeds and in this regard the source of the Deity, here as elsewhere in the New Testament (e. g. 2 Cor. 13, 14) is called God in this special sense. And, to cap the climax, summing up what the two preceding statements already involve, the Apostle states that *the Word was God*, partook of the very nature and essence of God. More strongly the divinity of Christ could not be expressed than in this threefold statement of John, this grand gradation and climax. And in conformity with this His Divine nature John then represents Him as the One through Whom everything that has a beginning and exists outside of God has come into existence (v. 3); as the source of life and its necessary adjunct, light, and of both in the most eminent sense of the terms, not only natural but also spiritual and eternal (vv. 4 sq.); as one possessing and manifesting the glory and majesty that is the natural attribute of the only begotten of the Father (v. 14); yea, as *the only begotten God* (v. 18)*.

* There seems to be no doubt that this is the true reading of v. 18. Zahn, in his Commentary on the Gospel of John, after a careful and thorough examination of the external and internal

Another clear passage in John's Gospel is 5, 18 sqq. Here we read that the Jews sought the more to kill Jesus "because He not only brake the Sabbath, but also called God *His own Father*, making Himself *equal with God*." And what does Jesus do with regard to this? Does He perhaps say the Jews misunderstood Him, and that when He called Himself the Son of God He did not mean to say that He was of the same essence with the Father and therefore God in the same sense as He? By no means. On the contrary He shows them that the divine works and honor that characterize the Father also belong to Him since He is in the most intimate union and communion with the Father, in other words, is the essential Son of God, equal with the Father in power and majesty. The same truth is found 10, 27-30. Here Jesus states that no one can snatch His sheep out of His hands, just as no one is able to snatch them out of the hand of the Father, and this because *He and the Father are one*, that is, are of the same essence and nature, are both God. In the same chapter, verses 33 sqq., we read that the Jews declared

testimony, sums up in the following emphatic way: "It should no more be considered doubtful that John did not write *ὁ μονογενῆς υἱός*, but *μονογεῆς θεός* (without the article *ὁ*). Just as in 1, 34; 6, 69 an unexpected (auffaellige) so here an even unheard-of New Testament designation of Christ has been displaced gradually, but still entirely successfully only since the fifth century, by an usual formula (3, 16. 18; 1. John 4, 9)." Also *Nestle*, one of the best known and most accurate editors of the Greek Text of the New Testament, has adopted the reading defended by *Zahn*. Aside from the testimony of many ancient authorities the internal testimony is altogether in favor of this reading. In the first place, it altogether agrees with the tenor and contents of the grand and sublime prolog of John's Gospel. In the second place, no plausible reason can be mentioned why a copyist should have changed the well-known expression "only begotten *Son*" to an expression nowhere else found in the New Testament, whilst the opposite procedure can very well be understood; and it is a well-founded rule of textual criticism that, other things being equal, that reading is to be considered genuine whose introduction into the text can not be accounted for.

that they intended to stone Jesus because He *made Himself God*, that is, claimed to be God in the strict sense of the term, and hence in their opinion, since they regarded Him as a mere man, committed blasphemy. And here again Jesus does not reply that they misunderstood Him, but on the contrary declares that He is the Son of God in a much higher sense than the human magistrates and rulers, who as the representatives and ministers of God in governing the state are in the Old Testament honored by this appellation, since He stands in the closest relation to His Father, preëxisting before He was sent into the world as the Savior of mankind, doing the very works of His Father, works that are characteristic of God, yea, being inseparably united with the Father in essence and nature. The same claim is made by Jesus when in His high-priestly prayer He says (John 17, 5): "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was." For this implies both eternity and divine glory and hence divinity itself. When Thomas, after Jesus in His condescending love had proved to him His resurrection, addressed Him "My Lord and my God!" He did not chide him for giving Him a title and an honor that was not due Him, as Paul and Barnabas did under somewhat similar circumstances (Acts 14, 11 sqq.), but He acknowledged the correctness of his sentiment and expression, only rebuking him for not having come sooner to the faith that found utterance in this confession (John 20, 28 sq.). And in the following verses of the same chapter John states the object of writing his Gospel to have been to cause his readers to believe "that Jesus is the Christ, *the Son of God.*" In his first epistle (5, 20) he proclaims of this Son of God that He is "*the true God* and eternal life" (comp. John 14, 6), in other words, that He is God in the strictest sense of the term.— But John does not only apply to Jesus divine names and titles, but he also ascribes to Him divine power and activity. We have found this already in some of the passages considered so far. We add a few others. When

Christ, to justify His miraculous healing on a Sabbath, said to the Jews (John 5, 17): "My Father worketh even until now, and I work," He puts Himself on a level with God, whose unceasing activity is not subject to any commandment of rest given to man. John 6, 39-54 He vindicates to Himself the power and authority to raise the dead and bestow eternal life; and in the case of Lazarus, the brother of Mary and Martha, He proved His right as to the former by calling him forth from the grave although he had been dead already four days (11, 43). John tells us also that Jesus performed His first miracle, at the marriage feast at Cana, in order to manifest His own glory and majesty, hence as a proof of being God.

Thus there is no doubt that in the writings of John, the favorite disciple of Jesus, Christ is represented as being not only a true man but also true God. The same holds good with regard to the epistles of Paul. The principal passages showing this are the following: Rom. 1, 3, 4, Paul speaks of the Son of God, "who was born of the seed of David according to the flesh, who was declared to be *the Son of God* with power according to the spirit of holiness, by the resurrection from the dead." Here we have the distinction in Christ between the *flesh*, that is, the human nature, which of course includes as an essential part the human spirit or soul, and the *spirit of holiness*, that is, His divine nature which in its very essence is spiritual and at the same time is absolutely holy. As to the former, He is a descendant of David and hence fulfills the promises of the Old Testament predicting that the Messiah would have this character; and as to the latter, God by raising Him from the dead has proclaimed Him His majestic Son.* Rom. 9, 5 we find another passage where Paul

* "Son of God with power," or, "in power," belongs together. Christ was always the Son of God, and that means, of course, the almighty, majestic Son of God; but in his state of humiliation he did not appear as such. His resurrection was the solemn declaration and proclamation of God that he really was what also in his humiliation he had claimed to be, the essential, almighty

calls Jesus God, and this in a very emphatic way. Having in the preceding words mentioned some of the blessings and the prerogatives of the Jewish people, he then caps the climax by saying: "And of whom is Christ as concerning the flesh, who is *over all, God blessed forever. Amen.*"* Col. 2, 9 Paul says of Christ: In him dwelleth *all the fullness of the Godhead* bodily," that is, in a human body. All that which makes God what He is, is personally united with Christ's human nature; He is not only a true man, but also true God. Tit. 2, 13, Paul speaks of "the glory of the great God and our Savior Jesus Christ." The translation can just as well be: "Of the glory of our great God and Saviour Jesus Christ." In this case Paul would call Christ directly "the great God," and according to the passages which we have already considered this could not all be looked upon as something extraordinary or unexpected. We do not see any valid exegetical or dogmatical reason why this translation should be deemed objectionable or not well founded. The fact

Son of God. "Resurrection from the dead": literally, "resurrection of (the) dead." According to 1. Cor. 15, 20 Christ, "raised from the dead," is "the first fruits of them that are asleep," and Rev. 1, 5 he is called "the firstborn of the dead," that is, the first one that was called from the realm and condition of the dead back into life. His resurrection proves the possibility and reality of the resurrection of the body in general and is the guarantee of a happy and blissful resurrection of his believers in particular (comp. 1. Cor. 15, 12 sqq.). In this sense his resurrection includes the resurrection of the dead in general.

* That this is the correct translation of the original text there can be no doubt to anyone who examines it without any dogmatical prejudice. The highest prerogative of Israel is only set forth in its full light when besides the human nature of Christ denoted by "the flesh" also His other nature, the divine, is mentioned. And that there is another side, or nature, to Christ besides the human is here indicated as clearly as possible by mentioning at all His "flesh," or His human nature. What sense would there be in this if He had no other nature than the human? Compare for a further elucidation of this passage my Brief Explanation of the Epistle of St. Paul to the Romans in this Magazine, vol. XIX (1899), No. 6, p. 295.

that there is only one article before the two predicates even makes this translation the more natural one. But we concede the possibility of the other translation according to which Paul speaks of the glory of the great God and of our Savior Jesus Christ, and still regard this passage as belonging here as a proof of the deity of Christ. For in this rendering the glory whose appearing is looked for is said to be the glory as well of our Savior Jesus Christ as of the great God; with regard to this glory or majesty Christ is placed on a level with the great God; and whoever stands on a level with God as to His glory and majesty, surely is His equal also in other respects, in other words, he is true God.

So there can be no question as to Paul's attitude and teaching as to the divinity of Christ. He affirms it as emphatically as possible. But what do we find when we examine the *Synoptical Gospels*? Do they agree with John and Paul, or not? Let us see. What is the impression and picture of Christ that we obtain from a careful study of the three first Gospels?

In the first place, *Jesus never puts himself on a level with other men*, even the most prominent and holy, though He calls himself the Son of Man, nay, just because He can and does call Himself so, namely, in the sense of Gen. 3, 15, and Dan. 7, 13: He is a true man, but not simply and merely a man. He calls God His Father and also the Father of men, especially pious men; but He never calls Him "*our* Father," not even when he speaks to His disciples. Compare for example Matt. 5, 45: "That ye may be sons of *your* Father which is in heaven." V. 48: "Ye therefore shall be perfect as *your* Heavenly Father is perfect." 6, 1: "Else ye have no reward with *your* Father, who is in heaven." V. 8: "*Your* Father knoweth what things ye have need of." And this clearly agrees with John 20, 17, where Christ by Mary Magdalene sends to His disciples, whom He indeed here as elsewhere calls His brethren, the message: "I ascend unto *my* Father and *your* Father, and *my* God and *your* God," indicating by this expression that,

although those that believe in Him in a certain sense are His brethren as children of God, there still is a great difference between Him and them, a difference not only in degree but in kind, since He is the essential Son of God whilst they are children of God only by adoption.—Another important difference between Jesus and men in general, as gathered from the Synoptists, is that whilst He constantly dwells upon the sinfulness of man and his supreme need of forgiveness of sins, *He never speaks of sin as defiling Himself* and in all His prayers *never asks for forgiveness of sin*. He never as much as intimates that He had any defects or failings like other men. This can not be disputed on the basis of Mark 10, 18 and Luke 18, 19. Here we are told that, when a certain ruler called Jesus “good teacher,” Jesus replied: “Why callest thou me good? None is good save one, even God.” Here Jesus evidently speaks from the standpoint of His questioner who supposed Him to be a mere man, though superior to others. In the same way, namely from the standpoint of His hearers, Jesus often speaks according to the Gospel of John. For example He says, John 5, 19: “Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father doing: for what things soever He seeth, these the Son also doeth in like manner;” and verse 30: “I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of Him that sent me.” Since the Jews regarded Him as a mere man He at least wants to emphasize His intimate communion with God, a communion, indeed, so intimate and close that it could not exist between God and a mere creature. So also in the case of that ruler Jesus speaks from his standpoint. Because of his self-righteousness he stood in the greatest need of being made conscious of the fact that in the strictest sense no one is good but God. And he was not yet in a condition to be instructed concerning the divinity of Christ. Hence Christ could answer only as He did.

Furthermore, in performing His many and manifold

miracles Jesus, according to the Synoptic Gospels, always acts as one who Himself possesses the power and authority to perform them, as one who only needs to will in order to do the miraculous deed. Matt. 8, 2.3 the leper says: "Lord, *if Thou wilt*, Thou canst make me clean." And Jesus acknowledged the correctness of this supposition: "He stretched forth His hand, and touched him, saying, *I will*: be thou made clean. *And straightway his leprosy was cleansed.*" In verses 5 sqq. of the same chapter the centurion of Capernaum states his conviction that Christ needed only to express His will in order to heal his grievously tormented servant, and that Jesus could just as easily command the sickness to depart as he, the centurion, could make his soldiers and servants do his behests. And Jesus accepted this tribute to His superhuman dignity and authority, and praised the great faith of this heathen officer. In verses 23 sqq. of this chapter we find a vivid description how Jesus in a raging storm calmly "arose, and rebuked the winds and the sea, and there was a great calm," thus proving His complete authority also over the elements. And in verses 28 sqq. we behold His absolute power over the unclean spirits in the country of the Gadarenes. In the next chapter, 9, sqq., He proves His divine authority to forgive sins by raising a man sick of the palsy from his bed of pain by a single word. Mark 5, 34. He in the same way heals the woman who had an issue of blood twelve years, and calls the daughter of Jairus out of the fangs of death. In the very same manner He returns the dead young man at Nain to his widowed mother (Luke 7, 14). In the record of the Synoptists, then, Jesus claims and exercises the same divine power over death itself that is ascribed to Him by John. And now compare with this attitude of Christ when performing these miracles the attitude of those holy men, holy men but still mere men, who wrought similar signs and wonders. Moses is the first of them mentioned in the Bible. Whenever he performed a miracle, God had first expressly given him the authority and power, e. g., Ex. 4, 1 sqq.; 7, 8 sqq. ;

14, 15 sqq. Evidently he, though the mediator of the Old Testament covenant and greater than any human prophet (Deut. 34, 10 sqq.), could not perform miracles at will, had in himself no power to perform them. And when we look at two later prophets, the only ones of whom it is recorded that they raised a person from the dead, Elijah (1 Kings 17, 17 sqq.), and Elisha (2 Kings 4, 32 sqq.), and compare their attitude and manner in performing the miracles with that of Jesus, what a difference do we find! Take, for example, the case of the former, no doubt the greater of the two, who also was granted the honor together with Moses to appear as the representative of the Old Testament revelation at the transfiguration of Christ (Matt. 17, 3). How apparent it is that the working of the miracle was not simply dependent on his will and was not produced by any power inherent in him. "And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed. And he cried unto Jahveh and said, O Jahveh my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto Jahveh, and said, O Jahveh, my God, I pray thee, let this child's soul come into him again. And Jahveh hearkened unto the voice of Elijah; and the soul of the child came into him again, and he revived." Still more elaborate was the procedure employed by Elisha when he called back into life the son of the Shunamite woman. And the same difference we see between the miracles of Christ and those of His apostles: the latter were simply instruments in performing the wonders, and they confessed and showed that. When Peter healed the man lame from his mother's womb, he said: "*In the name of Jesus Christ of Nazareth, walk.* And he took him by the hand and raised him up: and immediately his feet and his ankle bones received strength. And leaping up, he stood, and began to walk." (Acts 3, 1 sqq.) And when all the people ran together, greatly wondering.

Peter emphatically declined any honor as if he and John, in whose name also he acted and spoke, by their own power or godliness had made the lame man walk; on the contrary he declared that Jesus, who had revealed Himself as the Christ and whom God had proclaimed as such by His resurrection, had granted them by their faith in Him the power to perform this wonderful deed (vv. 11 sqq.). The same declaration he made on the following day before the High Council (4, 5 sqq.). When Peter later on raised Tabitha from death, he put all the assembled widows forth from the room where the body lay, "*and kneeled down, and prayed*; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive." (Acts 9, 40 sq.) We certainly cannot fail to notice on the one hand the majestic authority and power of Christ and on the other the humble demeanor and mere instrumentality of even the leader and spokesman of His original apostles. And the same difference we find between Christ and Paul, as to the quantity and quality of his work the greatest of His apostles. When young Eutychus had in his sleep fallen down from the third story and was taken up dead, "*Paul went down, and fell on him, and embracing him, said, Make ye no ado, for his life is in him.*" (Acts 20, 9 sqq.)

In this way, then, the Synoptic Gospels represent Christ as performing His miracles, in a way that is entirely different from that of the holy men of the Old and New Testaments, proving thereby that He is not a mere man, but possesses divine power. The Evangelist that in one instance seems to place Him on a level with those holy men by telling us that He prayed when raising Lazarus (John 11, 4 sqq.), is not one of the Synoptists, but John, of whom it cannot be denied that he represents Christ as being the Son of God in the strictest sense and hence Himself true God. The divinity of Christ by virtue of which He could and did work miracles in His own power and

authority, does not at all preclude that in His state of humiliation He also prayed to His Heavenly Father for assistance and power. That is no more in conflict with His divine nature than the fact that He prayed at all and under any circumstances, of which fact the Gospels from Matthew to John offer so many examples (comp. Heb. 5, 7). This is only an example of the wonderful and mysterious mingling of extreme humiliation and divine majesty that we find in Christ's life upon earth in general, of which two elements sometimes the one and at another time the other becomes more prominent. That it is different in His state of exaltation, is apparent from His declaration recorded Matt. 28, 18 sqq: "All authority hath been given unto me in heaven and on earth * * * And lo, I am with you always, even unto the end of the world." The promise also contained in these words is given in detail, Mark 16, 17 sq.: "And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." Even if the last half of Mark 16, namely from v. 9 on, should not be an original part of this Gospel, but a later inspired addition,* it cannot

* *Zahn*, in his classical *Einleitung in das Neue Testament*, declares: "It must be regarded as one of the most certain results of criticism that the words, 'For they were afraid' in 16, 8 are the last ones of the book that have been written by the author." He supposes that because of the abrupt ending of the Gospel in v. 8, caused perhaps by the sudden death or some to us unknown occurrence in the life of Mark, the verses 9-20 were added already in the first half of the second century in order to give a proper conclusion to the book, whilst a much shorter conclusion dates from the fourth or perhaps the third century. Of later commentators it is especially *Keil*, in his excellent Commentary on the Gospel of John, who at a considerable length defends the genuineness of vs. 9-20. It is difficult to reach any definite conclusion with regard to this point, though *Zahn* would seem to have the better part of the argument. It is evidently more difficult to account for the omission of vs. 9-20 in the two oldest Greek manuscripts and some other ancient authorities than to give a reason for the additions in later copies.

but be considered as being in harmony with the promise of Christ and with the fulfillment of this promise at the time of the apostles and, as the writings of the church fathers show, even later on, that is, during the time of the founding of the Church.

(To be Continued.)

COMMUNION UNDER ONE KIND.

BY REV. WALTER E. TRESSEL, A. M., FREEMONT, OHIO.

(*Communio Sub Una Specie.*)

6. Romanists attach considerable importance to the scriptural expression, "breaking of bread"; and claim that this phrase, as employed, for example, in Luke 24, 30; Acts 2, 42; Acts 20, 7, furnishes confirmation of their eucharistic teaching and practice. Let Cardinal Gibbons, speaking for his co-religionists, argue the case.

"The Faith of our Fathers" (p. 346): "St. Luke tells us that the converts of Jerusalem 'were persevering in the doctrine of the apostles, and in the communication of bread (as the Eucharist was sometimes familiarly called), and in prayer.*' Again he speaks of the Christian disciples assembled at Troas on the Lord's day, 'to break bread.*' We are led to conclude from these passages that the apostles sometimes distributed the communion in the form of bread alone, as no reference is made to the cup."

We beg to submit that the aforementioned passages do not lead us to the same conclusion that has been reached by Roman Catholics.

First of all, however, we must needs express our interest in and curiosity about the version given by the cardinal of Acts 2, 42: "the *communication* of bread." Reliable and authoritative editions of the Greek text offer no ground for such a rendering. St. Luke's declaration is:

* Acts 2, 42.

† Acts 20, 7.

ἤσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. The Revised Version translates: "And they continued steadfastly in the apostles' teaching and fellowship (margin—in fellowship), in the breaking of bread and the prayers." The text does not warrant such a juxtaposing of the expressions "fellowship" and "breaking of bread" as is presented to us by the Roman apologist (or polemicist?). He officiates here at a forced marriage. There exists here a divorce of words, and the cardinal should not attempt to bring together what the Holy Spirit did not intend should be conjoined. What God hath put asunder, let not man join together. It is, of course, not difficult to discover why the cardinal speaks of a "communication of bread": he has followed the Vulgate, which in turn follows the Latin version Codex Bezae. The "*in communicatione fractionis panis*" is, without doubt, the source of this rendering. But good Greek texts give no slightest sanction to the foregoing expression. Refuge might be taken by the Roman controversialist in the figure of hendiadys; but even that would not justify the translation with which we meet in "The Faith of our Fathers." At best the hendiadys would make *κοινωνία* and *κλάσις τοῦ ἄρτου* expressive of one and the same thought: "Communication of bread," however, would, even so, receive no support.

Our position regarding Rome's half-eucharist is not affected, one way or the other, by the rendering just considered; but it does seem desirable that one who makes so much ado regarding what he chooses to call Protestant "perversion" of the Scriptures should be reminded that the charge, wholly unfounded at any rate, comes with poor grace from one who is so frequently the victim of vitiated readings. We have here, also, an example of the obsolete methods and the antiquated weapons which some Romanists employ in defense of their system. We are quite well aware of the fact that Rome has, in its service, men of no mean ability, and that some of these are, in a measure, up-to-date in their methods; but it still remains true that some of them

use methods and arguments which belong to the theological scrap-pile. Cardinal Gibbons, with all his skill as a sophist, is seemingly bound by the traditions of the elders: instead of making independent and thorough examination of the so-called faith of the fathers, he has blindly walked in the crooked path which so many have trod before him. Some of the sunlight of truth on this dark and intricate road would be desirable.

As regards the "breaking of bread," mentioned in Acts 2, 42 and 20, 7, many Protestant commentators are convinced that the expression should be understood as referring to the Lord's Supper. "To *break bread*," says Dr. Stelhorn (Commentary on The Acts, p. 296), "in the first place simply means what the expression says, taken in its literal and usual sense, viz, to do what in Oriental countries usually is done in order to divide and distribute the thin, hard, cake-like loaves of bread. (Comp. Matt. XIV., 19; XV., 36; XXVI., 26; Acts XXVII., 35.) Then, however, since it also had been done by Christ in instituting His supper, the expression, in a technical sense, came to denote the celebration of this Supper. The context, of course, in every instance must show which one of these two significations obtains at the respective place." Dr. Plummer (Hastings' Dictionary of the Bible, vol. III., p. 144) admits that some doubt exists as to the meaning of *κλάσις τοῦ ἄρτου*, but goes on to say: "In Acts 2, 42, the context favors the eucharistic interpretation." The same writer, in the same article, further says: "Both the eucharist and the common meal are perhaps indicated in Acts 20, 7.11. The mention of the first day of the week points to religious observance: and *γευσάμενος* seems to refer to the common meal after the *κλάσις τὸν ἄρτον* in the eucharistic rite."

So far as the passage in Luke 24, 30, is concerned, there is good reason for believing that the expression, "broke bread", refers only to the ordinary meal. "The meal at Emmaus most probably was not a eucharistic celebration" (says Hastings' Bible Dictionary). "The context and the imperfect *ἔπεδίδου* are against it. Nowhere

is the imperfect used of the distribution of the eucharist (Matt, 26, 26; Mark 14, 22; Luke 22, 19; I Cor. 11, 23); whereas it is used of the distribution of ordinary food, e. g. at the feeding of the 5000 (Mark 6, 41; Luke 9, 16) and of the 4000 (Mark 8, 6; Matt. 15, 36)." The International Critical Commentary takes the same view: "That this was a celebration of the eucharist (Theophylact), and a eucharist *sub una specie*, is an improbable hypothesis."

However, whilst we deny a sacramental reference in Luke 24, 30, we are willing to admit such a reference in Acts 2, 42 and 20, 7. But what, then, has Rome gained? Can it safely and infallibly be concluded from the phrase, "breaking bread", that bread was the only form of food or refreshment present on the table and offered to the guests? Does the host, when inviting a friend to break bread with him, intend to forewarn the prospective guest that the menu will be limited to a loaf or two of bread? Does sitting at meat with one imply that beef-steak or mutton-chops will be the only form of food enjoyed? In English, at least, the mention of but one article of food does not excite visions of a barren table or a lack of variety in the bill of fare. The Century Dictionary defines "to break bread:" "To take a meal, share one's hospitality." The same authority, in defining meat, says: "The taking of food or a meal; the act of eating meat, in the original sense of the word: as, grace before *meat*." To the same effect is the Standard Dictionary. To break bread means "to take a meal; enjoy hospitality; as, I have never broken bread with them." Meat: "The act of taking a meal; partaking of food or meat." Then I Samuel 20, 5 is quoted: "Behold tomorrow * * * I should not fail to sit with the king at *meat*." Of course, English usage will not determine Greek usage. An appeal to the "Greek-English Lexicon of the New Testament", edited by Thayer, furnishes the following result: *ἄρτος* first of all means bread—food composed of flour mixed with water and baked"; but it also means "food of any kind." Hastings' Dictionary

of the Bible (article "Bread"): "A word used in the Bible in several senses." One of the senses given by this work on the Bible is: "food in general." In "Dictionary of Christ and the Gospels" (Art. "Bread") we find it stated: "Bread represents generally the food of man." "A Dictionary of the Bible" (by John D. Davis, Ph. D., D. D., LL. D., professor of Oriental and O. T. Literature in the Theological Seminary, Princeton,) confirms the view already expressed: "In some places the word (viz. 'bread') is applied to all kinds of food (Luke 11, 3). "*When the Lord taught His disciples how to pray, He bade them use, among others, this petition: 'Give us this day our daily bread' (*ἄρτον*) (Matt. 6, 11; Cf. Luke 11,3). Bread in this passage doubtless includes other forms of nourishment besides mere bread (cf. Luther's explanation of the fourth petition: "Everything that belongs to the support and wants of the body." Th. Zahn, in his commentary on Matthew, remarks *ad locum*: "Das erste, worum so zu bitten Jesus seine Jünger ermächtigt, ist das Brot, wodurch sie ihr leibliches Leben erhalten. Die in der alten Kirche sehr stark hervortretende Neigung, diese Bitte allegorisch auf irgend ein Nahrungsmittel für das geistliche Leben umzudeuten, braucht heute kaum noch bekämpft zu werden. Als hauptsächlichstes Nahrungsmittel dient dem Hebräer das Brot zum kurzen Ausdruck für alle übrigen; und das Brot eines Menschen ist das ihm zukommende, zu seiner Nahrung erforderliche und ausreichende." In this connection consider also Mark 3, 20: "And the multitude cometh together again, so that they could not so much as eat bread" (*ἄρτον φαγεῖν*). Weiss remarks: "He was not even able to partake with the disciples of His frugal meal." Cf. John 13, 18 ("he that eateth my bread"); 2 Thess. 3, 8, 12 ("neither did we eat any man's bread for nought; "we command and exhort * * * that with quietness they work, and eat their own bread"). The

* The Jewish Encyclopaedia says: Bread is often used in the Bible for food in general, as in Gen. 3, 19: "In the sweat of thy fact shalt thou eat bread."

papistic notion that "breaking bread" means the presence of bread only is untenable. The argument on the basis of this expression is exceedingly shallow, and evidences the pitiful weakness of the cause which Rome with so much of self-assurance and arrogance espouses. Olshausen, on Acts 2, 42, undoubtedly gives the right view: "The Catholic church employs this expression for the purpose of proving from Scripture the administration of the Lord's Supper 'sub una specie' in the days of the apostles. * * * Of course, however, this name has been given to the whole act only a potion."

No excuse will be offered for again calling the reader's attention to Chemnitz' refutation of this point in Rome's argument. This eminent theologian's *Examen Councilii Tridentini* is a noble defense of the truth, a masterly vindication of the scriptural position of the Lutheran Church, an overwhelming rebuttal of the errors promulgated by the Roman church. Chemnitz' monumental work will not become antiquated, however much knowledge advances and methods change. Truth never grows old. (It may interest the reader to know that the Catholic Encyclopaedia, now in course of publication, devotes a little more than a column to Bucer, but does not so much as mention Chemnitz.) This distinguished theologian writes: "*Non ignoro autem, veteres quosdam fractionem illam panis, Act. 2, intelligere de celebratione Eucharistiae. Quam interpretationem non rejicio, maxime quia Actorum 20 una Sabbathi, cum Paulus concionaturus esset, dicitur Ecclesia convenisse ad frangendum panem, quod Beda ex Augustino interpretatur de celebratione mysteriorum. Sed ne hoc quidem modo, illa fractio panis patrociniabitur Pontifical mutilationi, id quod tribus firmissimis argumentis probabo. I. Nullus ex omnibus veteribus fractionem illam panis, ita interpretatus est, quod Apostoli unam tantum Eucharisticae speciem, altera praetermissa vel abrogata, fidelibus in Ecclesia dispensarint: multo minus hoc dogma inde extruxerunt, verba institutionis de calice, non pertinere ad laicos, sed illis vel posse vel debere usum. Dominici calicis prorsus interdicti,*

prohiberi et eripi. Certus sum, ex tota vera antiquitate, tale nihil proferri. Status igitur quaestionis non proprie hic est: An veteres quidam fractionem panis, Actorrum 2 de celebratione Eucharistiae intellexerint: sed, an docuerint Apostolos unam tantum partem Eucharistiae laicis prae-buisse, abrogata et erepta altera. Et quidem, an inde extruxerint dogma Pontificionum, de mutilanda institutione. II. (The second argument will be given further on in this discussion.) III. Fractio illa panis non tantum caeteris Apostolis, sed ipsi etiam Paulo tribuitur, Actorrum 20. Paulum vero celebrationem, dispensationem et usum Coenae Dominicae tradidisse sub utraque specie, non Corinthiis tantum sed omnibus qui invocant nomen Domini, in omni loco, manifeste ipse testatur, I. Corinthiorum II. Sed Lucas historicus nominat fractionem panis, phrasi Herbraeis usitatissima: quo convivium, coenam aut refec-tionem, quae cibo et potu constat descripturus, simpliciter nominat fractionem, aut manducationem panis. Insaniret autem, qui legens in historiis (manducare panem) con-tendere vellet, homines illos sine potu vixisse. Nec vero ex sola phrasi de synecdoche disputamus. Sed hanc synecdochen, et quidem in hoc sensu Apostolis usitatam fuisse, Paulus manifeste ostendit. Nam I Cor. II ubi expresse tradit usum utriusque speciei, Tramen ita loquitur: Non licet Dominicam Coenam manducare. Item, Quando con-cenitis ad manducandum. Ibidem dicit, Non dijudicatis corpus Domini, ubi tamen in eadem periodo bis copu-lative conjungit edere et bibere.” *

In urging Acts 2, 42 and kindred passages in defense of the cup-elimination so far as the laity are concerned, Rome proves too much, and therefore proves nothing. Let us suppose, for argument's sake, that Rome's exposition of the passages in question is correct. The phrase, "break-ing of bread", must exclude the wine. What, then, becomes of the Roman contention that the consecrating priest must receive the wine? Rome admits that wine must be present, and must be consecrated, and she insists that the conse-crating priest must partake thereof. The (Roman) Cath-

olic Encyclopaedia declares (Volume II. p. 749, column b, article "Bread"): "In the Christian liturgy bread is used principally as one of the elements of the Eucharistic sacrifice. Our Divine Lord consecrated bread and wine at the Last Supper, and commanded His disciples to do the same in commemoration of Him."*. According to the papists' own admission not only must bread be consecrated, but wine also. Consequently, when St. Luke speaks of the "breaking of bread", wherever that phrase is referred to the Lord's Supper the wine must be admitted to have been present: for only so, according to Rome's own presentation of the case, could there be a eucharistic celebration in accord with the Lord's institution. If wine was present, then the papistic argument on the basis of the texts mentioned is worthless. If wine is to be excluded where the "breaking of bread" describes the eucharistic service, then the apostolic church stands convicted, on Rome's own showing, of violating and mutilating Christ's ordinance, for "our Divine Lord consecrated bread and wine at the Last Supper, and commanded His disciples to do the same in commemoration of Him." If these passages are not interpreted of the Lord's Supper, then their citation here is again unavailing and useless. Let us hear Chernnitz on this point. (We here quote reason number II. omitted before): "*Pontificiorum axioma est, sacrilegium esse, si sacerdos celebrans consecret non utramque speciem, sed panem tantum. Si igitur Actor, 2 quia tantum panis exprimitur, ideo simpliciter excludendum est poculum Domini, sequetur Apostolos Coenam Dominicam panis tantum modo, non etiam calicis consecratione celebrasse. Quod Pontificii admittere non possunt. Si igitur dixerint, sicut aliter dicere non possunt, ex institutione per synecdochen supplendum esse de consecratione alterius etiam speciei, licet nominatim non experimatur: jam manifeste admittunt synecdochen, et concedunt brevem illam*

* As only three volumes of this fifteen volume encyclopaedia have appeared, we are unable to quote what it has to say especially under the subject "Wine."

historiae notationem intelligendum et interpretandum esse juxta descriptionem institutionis Coenae Dominicae. Nec patebit ipsis hoc effugium, si dicere voluerint, Lucam non describere, quid Apostoli vel consecrarint, vel ipsi sumpserint: sed tantum, quid populo dispensarint. Nam Act. 20 Paulus Apostolus scribitur fregisse panem, et ipse gustasse. Nec juxta sua axiomata dicere possunt: Paulum ibi unam tantum speciem sumpsisse: fuit enim tunc corificiens (sicut Pontificii loquuntur) quia fregit panem. Nolint igitur velint, coguntur in illis locis concedere et admittere synecdochen, quae non aliunde quam ex verbis institutionis, supplenda est. Recte igitur et nos dicimus, Apostolos in fractione illa panis, dispensasse Eucharistiam, non praeter vel contra, sed juxta institutionem Christi, qui et panem et poculum praebuit. Instructio enim Apostolica est, Docete eos servare, quae ego praecepi vobis."

What a pity that Rome does not obey the Word of God! When once started on the road of error, what evasions, perversions and distortions of Scripture are resorted to by those who preach false doctrine. May God mercifully preserve from error the Church of the Reformation.

7. Martin Luther is cited as an ardent advocate of the communion in one kind. Cardinal Gibbons is by no means the first Romanist to claim the great reformer in support of the mutilated sacrament as used by those under papal sway. Let him speak for his colleagues, both ancient and modern. In the oft-quoted "Faith of our Fathers" (p. 344), he writes thus: "Luther himself, even after his revolt, was so clearly convinced of this truth, that he was an uncompromising advocate of communion under one kind. 'If any council,' he says, 'should decree or permit both species we would by no means acquiesce; but, in spite of the Council and its statute, we would use one form, or neither, and never both.'" The American dignitary, in a foot-note, names the exact work from which this sweeping declaration of the Saxon reformer is taken, or is supposed to be taken—"De formula Missae." Hear the welkin.

ring with the hoarse shouts of the Roman constituency! Lo, Luther himself, an *uncompromising advocate of communion under one kind!* Did you read that? Isn't that a stunner, a poser? And our beloved and learned cardinal names the very book! That'll silence the "spleeny Lutherans!" That will hold them!

If, indeed, our dear Luther ever wrote such a thing, he is under condemnation of Scripture as well as are the Romanists. The Lutheran Church has not one set of balances for Luther, and another for the papistic party. Besides, we do not swear by Luther. The 16th century hero doubtless made mistakes, especially in the earlier part of his career. And if the declaration credited to Luther by his Roman opponents was really made by him, the Lutheran Church is not so blindly devoted to his memory as to take the rags of such false doctrine and treasure them in some shrine as valuable relics. Rome has had considerable experience of that sort. She still exhibits to the faithful the moth-eaten rags of a more or less remote antiquity, and the ignorant, misled masses gather devoutly around the glass cases which enshrine these filthy, worthless treasures (?).

Let us investigate Luther's record on the subject of the half-communion. It may be that, after all, we shall not find it necessary to class him with Cardinal Gibbons and his co-religionists in this matter. Before considering the particular quotation on which the cardinal rests his case, it may be as well to take account of some other statements of the reformer relating to both kinds in the Lord's Supper.

In the year 1535 Luther expressed himself plainly in regard to the Roman bread-communion. "*Etliche Sprüche wider das konzilium Obstantiense, wollt sagen Konstantiense*" was the title under which, in that year, he presented theses sharply criticising the Council of Constance for its resolution decreeing the one-kind communion. He would baptize this council with its right name, "*Obstantia*," for the council had acted contrary to Christ's will and to the custom of the church, and had even condemned as heresy

the command of Christ. The attempt of the papists to justify their procedure on the ground that under the form of bread the whole Christ is received meets with this rejoinder from the reformer: under one form there is received the half and corrupted command of Christ, under both forms the command in its entirety is received and observed. Luther grows sarcastic: if he were a papist, he would let the laity smell only of the bread; for, according to the opponents' doctrine, bread is no longer present, only its form or accidents, such as color, taste, odor, etc.; accordingly, where the odor is, there the whole Christ must be.* It would not appear from the foregoing vigorous statements, that Luther was an "uncompromising advocate" of communion under one kind, as Cardinal Gibbons has claimed; at least not in the year 1535. And even if Luther had written earlier in his career what the eminent Roman author claims he wrote, historical accuracy and justice would require that the later position of the reformer be recorded. However, the statement credited to the Wittenberger by Roman polemicists is from an earlier date than 1535. Let us gradually work our way backward. Shall we, perhaps, discover that some time in his life the rugged reformer did use the language ascribed to him?

We note another utterance made by the German reformer. The year is 1528, seven years earlier than the aforementioned statement; and the occasion, the bishop of Meissen's mandate protesting against the reform in the celebration of the eucharist. Luther, in his reply, denies the right of the church to inaugurate changes contrary to God's Word, and declares that the church which acts thus presumptuously and arrogantly is Satan's bride. He discusses the supposed danger of spilling the Savior's blood, and regards such an argument a puerility — as though more dishonor were done the Lord by spilling a drop of His blood than by violating and changing His ordinance. But

* The writer is indebted for much of the material used in this section to Kostlin's "Martin Luther: His Life and Writings" (2 vols., Berlin, 1889).

then this utterance dates from the year 1528. Perhaps at some earlier date Dr. Luther did prove himself an "uncompromising advocate" of the communion in one kind. Let us see. However, let the reader bear in mind that in 1535 and 1528 Luther earnestly championed the cause of communion in both kinds.

On the 23rd of April, 1527, the Lutheran pastor, Winkler, of Halle, was foully murdered. He had been cited to Aschaffenburg to answer for his action in introducing into his parish the communion in both kinds. Archbishop Albrecht, of Mayence, was suspected of having instigated the cruel deed which robbed the congregation at Halle of its pastor. Late in September or early in October Luther wrote his "*Tröstung an die Christen zu Halle über ihres Predigers Tod.*" Luther found comfort in the fact that Winkler had died in a good cause, especially because he had borne witness for the scriptural celebration of the Lord's Supper. The reformer devoted a portion of his letter to a justification of the communion under both species. Thus it appears that in the year 1527, ten years after the beginning of the Reformation, Dr Luther was by no means an "uncompromising advocate" of the one-kind communion; rather, he was a sturdy advocate of a celebration conformed to Christ's institution and command, a communion of both kinds. Our Roman opponents have not recorded this fact. But would not historical accuracy and justice demand an acknowledgment of Luther's later position, even though at an earlier date he had defended the papistic practice? However, we are not yet done with this matter.

It is worthy of note that the Great Saxon elector, Frederick the Wise, on his death-bed (May 5, 1525) received the sacrament in both kinds. But even prior to the death of this prince Luther had already defended and recommended the communion in both kinds. From a letter written by Luther to Spalatin, under date of April 4, 1524, we discover that the reformer of Germany was at that time by no means an "uncompromising advocate" of communion in one kind: if communicants' consciences no longer

permitted their receiving the sacrament under one species, and their faith was still too weak, out of fear of men, for them to partake of the cup, it might be better for them, temporarily, to abstain from the use of the Lord's Supper.

The year 1522 witnessed Luther's return to Wittenberg, after his sojourn at the Wartburg. It was a critical time, as the student of history will recall. Confusion and disorder reigned in the city of Wittenberg: Luther courageous as ever, and exhibiting the finest characteristic of leadership, on eight succeeding days ascended his pulpit, delivering each day a sermon which was a model of wisdom and a masterpiece of eloquence. In the course of these memorable "eight sermons" the restorer of peace and order discussed the Lord's Supper and its proper observance. Christ's institution *demand*s, the reformer declared, the reception of the Supper under both forms. Luther advised against *forcing* communicants, against their own convictions, to partake of the cup. On the other hand, those who had come to the right view should no longer, through Roman tyranny, be robbed of the cup. He expressed pleasure at having heard, while he was at the Wartburg, that some had begun to partake of the eucharist in both kinds. All this Luther said in the year 1522. And Cardinal Gibbons quotes from the "Formula Missal," and the "Formula Missal" dates from the year 1523. Luther must have experienced a great internal revolution, both mental and spiritual, between 1522 and 1523 — providing that he said, in 1523, what the cardinal and others affirm that he said in that year. We begin to suspect that the eminent prelate is laboring under some grievous error. Perhaps we are sadly mistaken ourselves, and owe Cardinal Gibbons an apology. We shall see. It does seem strange, though, that in the year 1523 Luther should fall into disagreement with himself, suffer a temporary relapse into Roman error, and become an "uncompromising advocate" of communion in one kind, when both before and after that year he so sturdily and powerfully proclaimed the Truth as contained in Holy

Scripture and taught and confessed by the pure church of all ages.

One of Luther's mightiest essays was the "*De Captivate Babylonica Ecclesiae*," sent forth with the ringing message in 1520. He holds it to be an impious and tyrannous act to deny the cup to the laity. He maintains that the priests are not lords, but servants, and one in duty bound to administer in both kinds to those who ask for it. He declares that it lies not in the power of any angel, much less of pope and council, to refuse the cup. Luther uses quite freely, in this connection the words tyrant and tyranny, in his strong denunciation of Roman arrogance. So far back as 1520, then, our father Luther was anything but an "uncompromising advocate" of communion in one kind. A man can, however, change his mind over night; and so it could happen that Martin Luther in 1520 and 1522 taught one thing concerning the eucharistic practice, whilst in 1523 he taught another, and 1524 changed once more to his earlier teaching. Such a series of somersaults, of acrobatic feats, on the reformer's part, does not seem in the least probable. Romanists do not put forward any claim that Luther was so inconstant and inconsistent; they do say, however, that in 1523 he uncompromisingly, in strongest and most positive terms, championed bread-communion. And if he did that, he certainly was inconsistent with both his earlier and also his later teaching.

Late in the year 1519 a sermon on the Sacrament of the holy true body of Christ made its appearance. In this sermon Luther declares himself in favor of a communion under both forms; all the guests at the Lord's table, not alone the priests, should partake of both elements; the Church, at a councilier meeting, should decree the restoration of the cup.

In view of the evidence which has been presented, can there be the slightest doubt as to our reformer's views respecting Rome's communion practice? He in no uncertain language condemns that practice; he declares for a

communion in both kinds. Even should he have surrendered for a time, in the year 1523, this Scriptural position, nevertheless — conceding that such a lapse occurred — returned to the correct and Scriptural position. But we do not in fact concede that Luther during the interval referred to changed his mind and turned into a warm champion of Roman ways.

One thing, however, the present writer desires to note briefly before considering the quotation (?) of which the Romanists make so much account. With becoming modesty the writer begs to express dissent with the views and practices of those who, in the days of the Reformation, allowed both modes of celebration — under one species and under two species — to obtain side by side. Luther, as is well known, did not desire to force things in aught that pertained to eucharistic celebration; he urged and exercised patience. In so far as a compulsory introduction, contrary to the convictions and the desires of the church, was concerned, his program of patient instruction and education was right. Still, in the writer's opinion, Christ instituted the Holy Sacrament in both kinds, and designed and commanded it so to be observed. Any deviation from Christ's word and command must be considered, so the writer believes, a mutilation of the sacred feast. In justice to our beloved Luther it must be admitted that it is a wonder of God's grace in operating in him that he made so few mistakes.

We proceed to a consideration of the quotation from Luther out of which Romanists have made capital. According to the Baltimore cardinal Luther said: "If any Council should decree or permit both species, we would by no means acquiesce; but, in spite of the Council and its statute, we would use one form, or neither, and never both." The document from which these words are cited is mentioned in a foot-note: "De formula Missal." No doubt the Roman author refers to "*Formula Missae et communionis pro ecclesia Vuittenembergensis.*" This important work appeared in the year 1523. The passage in ques-

tion will be found in the Erlangen edition of Luther's works, "*Opera Latina varii Argumenti*," Vol. 7, p. 15 (Walch 10, 2769). There we read as follows: *Si quocasu concilium id statueret aut permetteret, tunc minime omnium nos velle utraque specie potiri, imo tunc primum in despectum tam Concilii quam statuti sui vellemeus aut alterutra tantum aut neutra, et nequaquam utraque potiri.*" The sentence can be rendered thus: "If perchance a council should ordain or allow it (viz., communion in both kinds), then least of all would we have (or use) both kinds, indeed then especially despite of council and its decree we would use one form or none, and by no means both." Is it not evident that the Wittenberger here committed himself to the Roman view? A thousand times, *No!* Taking the sentence by itself, without any reference to its connection, we should not feel obliged, strong as is the statement which it contains, to accept Rome's interpretation. For so much emphasis is laid here on the *council* and on *conciliar* decrees, indicating that a contrast is being made between the council and something else, that the student of Luther's writings would feel, and rightly so, that a *council* was not for the reformer the court of last resort, but rather God's Word. When, however, we investigate further, we discover that Rome has perpetrated an outrage on Luther's name and fame; that the sentence quoted is bodily torn out of its connection; that an opinion the very opposite of the one he sets forth is imposed on Luther. The paragraph immediately preceding the one which contains the sentence before quoted reads thus: "*Id nunc reliquum est, an utramque speciem, ut vocant, populo ministrari oporteat? Hic sic dico, postquam Evangelium nunc biennio toto apud nos inculcatum est, satis semul indultum et donatum est infirmitati, deinceps agendum est juxta illud Pauli. Qui ignorat, ignoret, nec enim refert, si neutram speciem accipient denuro, qui Evangelium tanto tempore non cognoverunt, ne forte perpetua infirmitatis toleranti, pertinaciam alat et adversus Evangelium praescribat. Quare simpliciter juxta institutum Christi utraque species et petatur, et minis-*"

tretur. Qui hoc noluerint, sinantur sibi, et nihil ministretur ipsis. Nam haec Missae formam iis praemonstramus, quibus Evangelium annunciatum et aliqua parte cognitum est. Qui vero nondum audierunt nec cognoscere patuerunt, iis nondum quiddam hujus rei consuli potest." Luther is of opinion, here very clearly set forth, that, since for a period of two years the truth of the gospel has been inculcated, concession has sufficiently been made to weakness and now the Apostle Paul's word should be followed in this matter. Let Christ's institution be adhered to, let both species be asked for, let both species be administered. Those who exhibit unwillingness to accept and observe the Sacrament as instituted by Christ should be given nothing. This counsel is, of course, for those who have enjoyed the blessings of the gospel in larger and richer measure. Immediately following these sentences comes the paragraph containing the sentence to which Romanists have applied their peculiar methods of misinterpretation. "*Nec quemquam id morari debet, quod Concilium jactant, in quo id rursum licere sancitur. Nos Christi jus habemus, et Concilia nec morari nee audire volumus, in his, quae manifeste sunt Evangelii. Quin amplius dicimus; Si quo casu,*" etc. (Here occurs the sentence under discussion). Some persons might raise the objection that the Romanists boast of their council, and that the introduction of both forms should wait on a conciliar decree. Luther takes exception to such a view. Where we have Christ's command an authority, we will not tarry for councils nor hear them, in those things so clearly exhibited in the gospel. Then, to show how much value he attributes to a council as over against God's Word, Luther, in characteristic fashion, declares that so far as the council and its decree are concerned, he would, in event of the council's statute commanding both kinds, use either one species or none at all. He bids defiance to mere councils. He does not say that he will not use both kinds in the Lord's Supper; he has just stated very plainly that an administration in both kinds is the right and proper form of celebration; but he insists that he

will obey God rather than men, he finds His authority anterior and superior to conciliar resolutions. If councils set forth in their decrees the truth and the doctrine of the gospel, well and good; if not, then all the councils in Christendom shall not influence him against Christ's word. The intelligent reader will hardly need anything beyond the bare quotations from Luther's own works to exhibit the utter unrighteousness of the statement made by Cardinal Gibbons and others of his religion. Nevertheless, a few lines from "*Für Luther: Wider Rom,*" an apologetic work Prof. Wilhelm Walther (Rostock), bearing on this point, may be given place here. We read (p. 89 f.): "Luther scheut sich daher auch nicht, bestimmt zu untersagen, dass man etwas mit dem Worte Gottes Übereinstimmendes, das man bisher trotzdem *nicht* getan hat, nunmehr tue, wenn und allein *darum*, weil die Kirche es vorschreibt. Um gegen solchen Missverstand des ganzen Christentums durch die Tat feierlich zu protestieren, soll man in solchem Falle lieber das Richtige einstweilen noch unterlassen—falls die Unterlassung nicht gradezu eine Sünde ist—um so zu bezeugen, dass man es nicht um des Gebots der Kirche willen tue. So hatte die Römische Kirche den Laien bei dem Abendmahle den Empfang des Kelches untersagt. Wenn auch Luther stets erklärt hatte, dass es an sich nicht Sünde sei, das Abendmahl unter Einer Gestalt zu empfangen, und dass keiner gegen sein eigenes Gewissen den Kelch empfangen dürfe, so hatte er doch auch mit allen ihm zu Gebote stehenden Mitteln gegen jenes Verbot des Laienkelches gekämpft. Manche aber meinten, erst dann das Abendmahl unter beiderlei Gestalt feiern zu dürfen, wenn ein Konzil diese Neuerung geböte. Das aber ist nach Luther's Überzeugung eine vollständige Verkehrung des Christentums. Darum schreibt er: "Wir haben Christi Wort und Befehl wollen derhalben weder auf Konzilien harren noch sie hören in den Sachen, die öffentlich im Evangelium gegründet und ausgedrückt sind. Ja, wir sagen weiter: Wenn sich der Fall begäbe, dass ein Konzil solches setze und zuliesse, wollten wir dann nicht beider Gestalt brauchen? Ja, wir wollten dann erst zur

Verachtung des Konzils und seines Gebots nur einer oder gar keiner, und mit nichten beider, brauchen, und alle die verfluchen, so aus *Gewalt* desselben Konzils and seines Befehls beiderlei Gestalt brauchen würden.' ”

The unfounded claim that Dr. Luther proclaimed communion one kind is of ancient origin and long standing. Bellarmine, “a distinguished Jesuit theologian, writer, and cardinal” (so the Roman Cath. Encyc. describes him), who died September 17, 1621, made the charge, and John Gerhard (died 1637) amply refuted it. Gerhard properly remarks: “*sed legatur integer contextus.*” * He then quotes the preceding paragraph, as well as the sentence which has here been under discussion. He then concludes with these words: “*Loquitur ergo Lutherus hypothesi adversariorum, si communio sub utraque specie esset res adiaphora, a concilio autem obruderetur ut simpliciter necessaria, tunc malle se ex libertate christiana una vel neutra uti, quam talem adsolutam potestatem obedientia sua concilio tribuere. Loquitur comparate: si quo concilii auctoritatem praeferret institutioni Christi, praestaret unam aut nullam speciem accipere, quam in tali obedientia sacrilega et apostasia fidei accipere.*”

It would seem as though an argument which had so effectively been disposed of three hundred years ago should no longer be put forward. It is charitable to suppose that those who still do injustice to Luther by naming him as an “uncompromising advocate” of half-communion are grossly ignorant, and have no desire to pervert the truth of history. But such ignorance is *inexcusable*! Let those who have so unrepresented the great reformer make an honest investigation, let them go to the sources and not depend on the statements of ignorant or intentionally dishonest authors, and when the investigation is ended, let them make, and if they are honest they will make, honorable reparation for the injustice and the injury done a great man.

* *Loci Theologica*, Vol. X (Cotta ed.), p. 88.

(To be continued.)

THE DOCTRINE OF THE CALL TO THE OFFICE OF
THE HOLY MINISTRY IN ITS PRACTICAL AP-
PLICATION IN THE CHANGE OF PARISHES.

BY REV. H. J. SCHUH, A. M., ALLEGHENY, PA.

(Translated by Rev. O. S. Oglesby, A. M.)

(Continued.)

III. IN JUDGING OF THESE CIRCUMSTANCES, A PASTOR
SHOULD ESPECIALLY REGARD THE FOLLOWING:

(a) *In these things no man dare act from fleshly considerations, but the honor of God and the welfare of the Church must ever be kept in view.*

This is, indeed, a self-evident principle. No one, whether pastor or lay member, should ever in such matters, act from fleshly considerations. "They that are Christ's have crucified the flesh with the affections and lusts." But the acknowledgment and the application of this principle are two distinct things. It is a known fact that with both, pastors and congregations, the flesh only too often makes its influence known in the change of parishes. It asserts itself entirely too much in the affairs of the divine call. But in the judgment of the circumstances which justify a change of parishes, the decision should be based upon entirely different things than our personal likes and dislikes. The question should not be, What do I wish? What is it that would please us, But, What is the Will of God? What best serves the interests of the church? And by the "church" is not meant any single congregation, but the entire "communion of saints."

The particular (individual) must yield to the general or common. Neither pastor nor congregation has any right, in case of a call, to act according to his or its (the congregation's) own judgment, but they must regard and treat the matter in such a way that they can claim for the resolution to which they finally come, as the first Christian congrega-

tion in Jerusalem could claim for theirs, "It seemed good to the Holy Ghost and to us." Acts. 15, 28. Inasmuch as God gives us no special revelation for particular cases, one must form his judgment of such cases by the circumstances, and when, by the circumstances, he has come to the conviction that such is God's Will, he must do as Paul said, not to debate with flesh and blood, but promptly and joyfully subject his own will to the will of God. "Thy will be done." This should, so to say, be the keynote in every congregational meeting in which the call is considered.

DISCUSSION.

The opinion is very prevalent in our congregations that when a pastor desires to depart, they should not restrain him; for to do so would be to act from personal considerations, and to stand in the way of his advancement. On that account in our congregations, the view should more and more prevail that inasmuch as the relation between pastor and congregation is divine, no personal or fleshly consideration should have force in determining a change of parishes. Whether a change of parishes is pleasing or not pleasing to God must be determined by other circumstances. True, we have no immediate revelation from God to guide us in this, but for this we have sound, Christian common sense which we must use in such cases. By the circumstances, we must know the will of God. Not the pastor's will, nor yet the will of the congregation, but the will of God which is to be known by all the circumstances, is to be authoritative in determining a change of parishes. In respect to the call, we, indeed, need no special revelation of God. In this matter we can use our reason, enlightened and guided by the Word of God, but in doing so, we must not neglect to petition God in earnest and believing prayer for true wisdom and guidance.

It was further remarked: In all actions with reference to the call there are two parties, viz., the pastor and the congregation. Not only can the pastor act from fleshly motives, but the congregation may also be governed by

motives of the same character. Yea, her own interests often have greater weight than the honor of God and the welfare of the Church at large. If the pastor is not learned or has no remarkable gift of speech, they often wish to be free of him, and drive him to resign. Is not that to act in a fleshly manner? Though a pastor may have no special gift of speech and no especially attractive powers, we still certainly believe that the Lord has placed him in his parish, and that the Lord will send his servant away when it pleases Him to do so. The congregation can not and dare not arbitrarily, or from selfish purposes, send him away; therefore, they must carefully guard against lightly dissolving that union which God has established between pastor and congregation. Such inconsiderate dissolution of the divine union often results in the ruin of both parties.

Further: It is often said that neither God nor the congregation decides with reference to the change of parishes, but the synod, and that the judgment of the synod, must, above all, be received and obeyed. But it is not true that the synod decides this or that pastor shall leave here, or go there, but the synod through its officers, simply gives its advice, or makes proposals to the congregation. But the right and duty to act independently, as also the responsibility therefor, ever remains with the congregation, and she should mark this well, as it applies not only to this point, but also to all parts of this essay. Here it was also asked: In case a congregation loves its pastor, and is not willing to part with him, yet another congregation desires to have him for its pastor, is it already decided that because the congregation loves him, and is not willing to have him go, he must remain? To this the answer was given: that it is not always to be considered decisive for the pastor, for it is possible that on the side of the congregation, a fleshly consideration prevails. Often the congregation does not know, yea, does not even suspect that a fleshly consideration is controlling it when it, from some such motive, persists in retaining its pastor. Neither does it always decide it for the pastor that he must go to the other congregation because it

wants him. It is equally liable to be actuated only by a fleshly consideration of its own interests. It frequently occurs that a congregation sends one call after another to the pastor whom it desires to have. Is that also to act in a fleshly manner? True, it is said that the third call decides, but that is not a true saying. The third or the fourth call has no more force than the first. The circumstances decide. In such cases, the flesh may also have its say, and the repeated calls of a congregation often exercise an undue pressure upon the pastor thus called. It also frequently occurs that the congregation calling a pastor, sends a committee to the congregation whose pastor it has called, to influence it to give up its pastor. This often appears as an undue influence, and is often rightly regarded with suspicion. But in difficult cases, it is advisable that a committee be sent, inasmuch as in this way, the congregation can state the circumstances more plainly than by letters.

b. No one should act in such an important matter without earnest prayer for a right knowledge of the divine will, and strength and joyfulness of heart to do this will.

Let us not forget that we are all encumbered by human weaknesses. We are easily blinded by prejudice, yea, with the best intentions it is still possible that we are influenced by the flesh. Therefore, great prudence is necessary. St. James 1, 5. "If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not; and it shall be given him." The wisdom which enables one rightly to decide in the affairs of the call is a gift of God. But it is God's will that His children petition Him for His gifts. Above all other times, should the time in which a pastor is called upon to decide with reference to a call, be to him a time of prayer. For himself alone, and before he lays the matter before his fellow man, he should lay it before God. From above he must receive that quiet and collected mind which enables him to lay the matter before his congregation without prejudice. Even so should every member of the congregation attend a congregational meeting in which such

an important matter as a change of parishes is considered, only after he has communed with his heavenly Father in his own closet. The majority of mistakes made in this matter arise from the fact that those to whom the expression of the decision is committed do not concern themselves to know the divine will, nor ask for the right knowledge of that upon which they decide. Here also apply the words: "Ye have not because ye ask not." Jas. 4, 2. Moreover, when the divine will is known, it should be followed, and that, too, not with murmuring and sighing, but with a joyful spirit. But such joyfulness, especially when the flesh argues the opposite is a gift of God for which He would have His children pray. "Ask and it shall be given you," is the promise of Him who is Himself our Advocate with the Father.

DISCUSSION.

We know, from God's Word that God Himself places His servants, and that too, through the instrumentality of the congregation. I must, therefore, maintain that God has put me in my parish. How long must I remain? As long as it pleases God. If I have been in a place a year and receive a call to another field, shall I regard that as a call from God? Ah! that is the vital question. Shall I recognize that as God's will which calls me to go? Certainly I shall not despise the advise of my brethern, but that alone does not suffice. For this nothing shall suffice but prayer and supplication to God. The Lord, my God must give me the joyfulness with which I can say: *I must and I will*. Yea, joyfulness to follow God's will in the matter of the call must be given from above in answer to prayer. Then only do I not oppress my conscience when I can say *yes* or *no* with joyfulness.

It was further remarked upon this subject: No one shall act against his conscience. Certainly the pastor, who in matters of the call, is likely to have thoughts of a fleshly character, should think of such weighty matters only according to the spirit, and should adhere to spiritual thoughts, but not he alone. Those also who send him the

call should be guided by the spirit in their thoughts and actions. The congregation should not neglect to pray for the right heavenly illumination and wisdom with reference to the call. Many times there are those who act thoughtlessly with reference to the call, not only on the part of the congregation, in which the one called is already serving, saying whether he shall go or stay, without seeking in prayer to know the will of God, but also the congregation extending the call often acts thoughtlessly and without prayer. They think and ask: "What kind of a man do we want?" And their choice often falls upon a pastor who occupies a difficult place. Often times the removal of such a pastor is the cause of greater injury than his remaining would be. On this account the congregation should not neglect prayer in their deliberations and neither should they act without due consideration for the convictions of the pastor. Seldom do the congregations consider into what distress of conscience the pastor comes when a call reaches him. Here it was asked: — Can I accept a call when I have no real pleasure in it? When I do not have real joy in it, am I still in doubt about it? And to follow the call in doubts, is not that sinful, inasmuch as each one must be certain as to his affairs? Often one does not come to joyfulness through prayer. What then shall a pastor do? To this it was answered: — Here we are not to think of the fleshly, but of the spiritual joy; the former is not necessary, but the latter is necessary. When I have come to know God's will clearly, I must do it, and if the flesh is not happy in my doing His will, as it generally is not, I must simply "crucify the flesh" and not permit it to rule. If one prays still and continues in prayer, and doubts not, God will soon grant us to know His will and graciously grant us the divine joyfulness either to go or to remain.

c) *In such an important matter, none should act upon his own judgment, but the decision should be made only after he has obtained the judgment of experienced Christians, particularly of the officers of synod.* As we have already said, all hasty and thoughtless actions with reference to the

call is sin. This is most especially the case when a pastor, without troubling himself to ascertain the judgment of his congregation, simply casts the office at their feet and declares: — “*I go.*” If the Christians of his congregation were the instruments through which he learned the will of God with reference to his call, why shall they not also be the instruments through which he learns the will of God with reference to his removal? Shall not those who, as believers, are still the temple of the Holy Ghost, have a word to say? Is it any wonder that the congregations become doubtful of the doctrine of the divinity of the call, when they see how pastors are ready upon their own judgment, to accept a call which offers a greater salary, or a more pleasant life; or to use a possible call only for the purpose of gaining something in the way of support which he could not otherwise gain? For one to decide upon the acceptance or rejection of a call without even asking the congregation, reveals a broad trace of spiritual pride. Another question is: Whether a pastor shall lay every call that comes to him before his congregation? To this we answer frankly: *No.* It is possible for a call to be so clearly disorderly (not divine) that to lay it before the congregation is only an unnecessary disturbance. Yea, when the pastor is convinced that the call is nothing else than a temptation of Satan, to get him out of the way on account of his testimony to the truth, he is not at liberty to place it before the congregation, lest he offer the hypocritical and openly ungodly opportunity to carry out their evil designs. But even in such cases it is dangerous to act alone. If the pastor can not bring the matter before the congregation, perhaps he can present it to the church council; but if that is impossible he can ask judgment of a few experienced Christians. Above all things are the officers of synod and neighboring pastors of experience, and who are conversant with the relations, not to be passed by or left unconsulted. But how often does the president of synod first learn of the acceptance of a call when everything is fixed and ready, and he is asked for an honorable dismissal to another district, or to

arrange for his installation in his new parish. This gives the president the place in the synod which the fifth wheel occupies in the wagon. In the supplying of congregations with pastors, the president of synod should invariably be taken into counsel. He is a man of rich experience who is chosen for this office; he also has the best opportunities by visitations to learn to know congregations and by attending conferences to learn to know their pastors. He is, therefore, in the best situation to propose the most suitable men. With the proposal of candidates, many are very hasty, and one is often tempted to remind them of the proverb: "That which is not your business, keep your fingers off of."

DISCUSSION.

Here, we speak of the sincerity of the heart accurately to know God's will. In dealing with the call, it is the part of honesty to counsel with experienced brethern, especially the officers of synod, and though their decision can not be a decision for us, our own decision being paramount to theirs, yet for the sake of Christian love and order, we should not despise their advice. One should not make such a decision hastily. For pastors or congregations to decide upon a call, without taking time to obtain the advice of the officers of synod, to say the least, has the appearance of evil, and testifies to a disregard for the divine call. Nothing is more important than the union between pastor and congregation, and this union must not be lightly dissolved. Also how often do men sin in dealing with this union? Is it not a fleshly act when a faithful pastor is craftily driven away or forced to resign, that the way may be opened for the coming of another, perhaps of a good friend? Many wish to leave their parishes because they think another place is easier work and better pay. In such cases the pastors err grievously. There will be difficulties wherever God wants us to be, and wherever we labor earnestly, faithfully and honestly. "The earth is the Lord's." He will soon put us in the right place. We should regard the relation between pastor and congregation as very sacred, and we should testify to

our candor and reference for God's order by seeking the council of the officers of synod when considering the call. It is asked: — How shall we answer those who ask: — Will you come to us? Or will you accept the call? Or are you inclined to follow a possible call? It was answered: No one can give a definite answer to these questions. Who can decide whether I will follow such a call or not? That is God's affair, not mine. One should answer such questions about as follows: I will give the answer when I have the call, or better still, That abides with God.

It was further remarked: — It is always wrong when one asks: — Are you inclined to accept a call? On the other hand, it is always a wrong for the pastor to give assurances in such cases. Does not that indicate a contempt for the call to the place in which the pastor labors? How does such a one know that it is God's will for him to permit himself to be called? It is, therefore, better, if such questions be not asked. But it should not be inferred from this that a pastor dare not ask for another call. If, after earnest prayer, he sees and knows that there are opposing conditions in his congregation which can not be adjusted, and which hinders his usefulness in his congregation, shall he not ask the officers of synod for another place? In that case it is, indeed his duty to tell the officers of the synod that he desires another place in which to serve. It can only be asked of him that he means it honestly, that he acts in the love of God, and not without prayer. In case of questions of this kind being proposed, namely, Are you disposed to accept a call if extended?, it is not impossible, or improper for the pastor to correspond with the president of synod with reference to it. If such a question is addressed to him and he sees circumstances in his congregation which hinders him from laboring successfully, why should he not correspond with the president of synod, and seek his advice.

That is not a despising of the divine call. Neither is it always the flesh which wishes for a change of parishes. When one is convinced that a change of parishes is necessary, why shall not the pastor inform the president of

the state of affairs existing in his parish. With us, at least, it is the custom and principle that the president be informed of the acceptance of a call. Shall not then the reception of a call, or of a question respecting a call be announced to the president? That the call is accepted without the advice of the president being asked, and then its acceptance simply announced to the president is a fault, and one which is only too often found among us. As we should ask the president of synod to be presented as a candidate for a call, so should we ask him concerning the acceptance of a call extended to us. The pastors themselves can not expect that the presidential office will be rightly respected if they disdain his advice. Often the president knows nothing of a call until he receives the announcement of it, coupled with a petition for a dismissal or for installation.

It is not absolutely necessary that one ask the advice of the officers of synod, but one should not transgress order. The institution of synod and the election of officers, is, indeed, a human order, but which is, nevertheless, useful and salutary, and we should, in brotherly love, observe this order so long as it can be done without sin, and therefore, ask advice of the synodical president. One should think of it as follows:— Even though the case be a very clear one, yet we should ask the advice of the officers of synod. Why do we elect such officers and burden them with specific duties, namely to care for the church and then neglect to obtain their advice with reference to the call? Yet by this it is not said that we must, at all times, act according to their advice, but whether we can follow it or not, we must determine for ourselves. We cannot prove by God's Word that there must be synods, and synodical officers, and that we are in duty bound to obey them. But that it is a salutary and churchly order is evident, and in love, we should ask the counsel of such officers, concerning the affairs of the call, and all other matters which pertain to the welfare of the church at large.

d) *So long as there are well grounded doubts whether the change is according to God's will or not, it should not take place.*

The matter under consideration is by far too important to be acted upon in doubt. In cases of doubt, the call which the pastor already holds takes the preference to the one he receives. So long as it is not clear and plain that the call which he already holds shall give way to the new call received, he must abide by the former. In the Christian life the rule especially holds: — “Do all things without murmurings and disputings.” Phil. 2, 14. He who accepts a new call in doubts can easily fall under the judgment of the apostle which he rendered in another case pronounced against another matter. “He that doubteth is damned if he eat.” Rom. 14-23. The pastoral office is attended with such great difficulties and is subject to such severe temptations that the incumbent must ever have solid ground under his feet. Woe to the pastor who in such hours of anguish, can not say, — I know most certainly that God has placed me in this field, has entrusted to me this office. Woe to him who must say, — To me apply the words of the prophet, “I sent not these prophets, yet they ran.” Jer. 23, 21. He who would retain the comfort of a good conscience must guard against acting in doubt. Let him hold to that which is certain in preference to accepting that which is uncertain. Let him comfort himself with the thought that if it is God's will that he should accept the call, he will also give him the light which will enable him clearly to know it.

DISCUSSION.

It is a great injustice, if, for example, by the officers of synod or others, an unwarrantable influence is brought to bear upon the one called, and he is in a measure, compelled to accept the call. One may make it clear to him what he should do, and stop there. To go further is to work great mischief. To out-talk one and to convince one are quite different things. A pastor should then only

change parishes when he himself is convinced that it is God's will, for the act in doubt is both dangerous and sinful. But it is well said that here we speak of well-grounded doubts. The flesh often delights to doubt when one does not know it to be of the flesh, therefore, in this matter, all the circumstances must be carefully considered and meditated upon with earnest prayer until no doubt remains. But if a case be of such a character that after *all* a real scruple remains, as to what course should be pursued, one should not act until such scruple be removed.

e) *In every case the final decision lies with the pastor called.*

This lies in the nature of the case. The pastor is, after all, the person called. The question lies upon his own conscience whether he shall accept the call or not, and in matters of conscience, no one can decide except he whose conscience is concerned. A responsibility which lies upon me, I can not throw upon another. The pastor may seek advice and may ask the judgment of others and take the same into due consideration, yea, he *should* do this, and it looks very much like presumption if he does not do so, but he must, after all is said and done, decide it for himself. It is fundamentally wrong for one to say: — "I leave the decision entirely with my congregation," meaning thereby, that he has no responsibility in the matter. It is on this account that congregations so often act as if they were almighty lords in the affairs of the call. If we wish to retain the pastor, no one can take him from us, so long as we wish him to stay, he must remain, but when we no longer wish to keep him, he must go. I can imagine a case in which a pastor may accept a call even against the will of his congregation, namely, when he is convinced of the divinity of the call, and it is also apparent to him that the opposition of his congregation is mere stubbornness and selfishness. No, the pastor can never lay his conscience in the hands of his congregation. He can never *unconditionally* leave the decision of a call to his congregation. Much rather is the opposite pos-

sible. The congregation can say to its pastor:—“We do not recognize this new call to be divine, but above all things we will not pass judgment upon its divinity, but if you, in your conscience, are convinced that it is divine, then in God’s name, follow the voice of your conscience. You have the responsibility, and we will not burden your conscience. On every occasion a pastor must not only be ready to stay, but also be ready to go, and likewise his congregation should be ready to retain him, or to dismiss him, as the will of God may be, for in the kingdom of our King unconditional obedience is to be expected. The kingdom of Christ is an absolute monarchy and yet it is a *free republic*.”

DISCUSSION.

It can easily be that the decision of the congregation and that of the pastor may be the direct opposite of each other. How then? Many of our congregations are under the impression that when the congregation has decided that ends the matter, and that it must remain so decided. If then the pastor finally decides, and must decide, why ask the congregation at all? To this it was answered:—The pastor asks his congregation, not only because it is his duty to do so, but also because through the congregation he comes to a knowledge and decision of God’s will as to whether he shall stay or go. The author of the thesis then remarked:—Nevertheless, the final decision remains with the pastor. I have purposely expressed it so positively just because so many act improperly in this matter, and leave it entirely to the congregation to decide. If the congregation says, “Go,” then must and shall one go; if it says “Stay,” then he must stay. The idea that the pastor has no need to ask the congregation is equally erroneous. A pastor should not act upon his own authority, or in a fleshly manner. He must ask his congregation, but after he has done all that duty and love require him to do in this direction, he shall and must at last decide and act. Here it was asked:—Is it not going too far to say:—“In all cases?” Does not this conflict with our doctrine of the church and office? Let

us be prudent before we accept this sentence so absolutely. Perhaps the expression can be modified. It was again suggested that it was possible for the decision of the pastor and of the congregation being in opposition. It is easy to think of a case in which the pastor, after consulting with the officers of synod, and some of the brethren, and members of the congregation, to come to a conclusion in his own mind, and then finally ask the congregation; and if the congregation should give the opposite decision, how would the matter stand?

To this it was answered:—The pastor shall not first decide and then come before the congregation. He must first obtain all advice concerning it, which evidently implies that he consults with the congregation upon the subject, and after he has done this, it then devolves upon him to decide, yea, he must decide. He has the responsibility to bear personally. He cannot cast this responsibility from his own shoulders upon the officers of synod, or of the congregation. A father can not free himself from the natural responsibility of the education of his children, even though he had a hundred school teachers to educate them; for although he could avail himself of the help of teachers, the responsibility of their education still remains upon his own conscience. It is the same in this case. The pastor must think:—The Lord has said to me, here you shall come, and, therefore, I am in duty bound to stay here and do my duty until I am convinced that God wills to have me elsewhere.

Again it was asked:—If the congregation will not consent to a pastor leaving, shall that alone be sufficient reason for the pastor to stay? That depends upon circumstances. If this refusal depends upon a mere fleshly regard for the pastor, he shall not yield to it. But there may be other reasons. The congregation may not be able to see that the call is truly divine. Then again must the pastor decide. But under all circumstances, it must be carefully observed that nothing shall be done without prayer. Therefore a pastor prays:—“Thy will be done.” How does he come to the knowledge of God’s will in these matters?

Through the congregation and prayer and meditation. Therefore, the general experience so far has been that a decision is arrived at in the congregational meeting. Can a pastor send a call back when it is accompanied by a written communication addressed to the congregation? This was answered negatively on the ground that a pastor has no right to keep back what belongs to the congregation.

DID JOHN THE BAPTIST DOUBT?

REV. ARMIN PAUL MEYER, A. B., GOLDEN, ILL.

The eleventh chapter of Matthew has furnished probably as much discussion in the Christian Church as any other chapter of Holy Writ, especially the verses 2-10, the Gospel lesson for the third Sunday in Advent. There is hardly a patristic writing on the Gospel of Matthew which does not contain reference and in many cases long discussion on those verses. Such great theologians as Chrysostom, Justin, Origen, Ambrosius, Jerome, Gregory the Great, Augustine and many others sought to solve the perplexing question as to whether John the Baptist, when he sent the deputation to the Master preaching in the cities and provinces of Judea and Galilee, was afflicted with doubts as to Christ's Messiahship or not, "Art Thou He that cometh or look we for another?" Indeed the whole Church of those early centuries of the Christian era was disturbed. We read that from the extreme regions of Gaul a certain Algasia sent Apodemius to Bethlehem with a communication in which were found many difficult theological questions of various nature to be explained by the renowned Jerome. Among them was this one concerning John the Baptist. Nor are modern exegetes, commentators and theologians agreed, for we find great differences of opinion among such men as Luther, Calvin, Bengel, Luthardt, Harms, Lightfoot, etc.

The difference of opinion, as already stated, is, did John doubt or not? One side maintains that John did not

doubt. Why then this deputation to Jesus of Nazareth? They say to strengthen the wavering faith of *the disciples* of John in Jesus' Messiahship. The opponents of this view assert that the deputation was sent by John to secure for himself that certainty which his faith, at this period of his life sorely tried, so greatly needed and that the answer of Christ which He gave to the deputation, was meant for John.

Let us look at each of these opinions, carefully weighing the arguments which are advanced in support of each theory, and see if we cannot come to a right conclusion in this perplexing question.

It would be well, however, to present the situation of the Baptist before we proceed with our discussion. This situation being used by both sides to support their theories, we must know it so as to understand the force of their arguments.

We must remember that John was in prison at the time that he had sent Jesus of Nazareth two of his disciples to ask the question, he having been confined there at the instigation and command of Herod Antipas, the Tetrarch of Galilee. This Herod had taken in marriage Herodias, the wife of his brother Philip, and John had dared to tell him: "It is not lawful for thee to have her." The result was that Herod was incensed and had John imprisoned in the fortress Machaerus in the province of Peraea, situated a few miles east of the River Jordan and the Dead Sea. While lingering in this dungeon, John heard of the works of Christ and sent his deputation to the Master, "Art Thou He that cometh or look we for another?"

And now to the question, Did John doubt when imprisoned in that black fortress? Those who maintain he did not, maintain it with the greatest emphasis and conviction. Their line of argument is somewhat along these lines:— John himself was firm, firm as the rock upon which the fortress stood, as to his position and his own mission as forerunner of the coming Messiah, thus recognizing the loftiness and highness of the office of the Christ. For when the Pharisees asked him why he performed the right of

baptism, he answered: — “I baptize with water; but there standeth One among you, Whom ye know not; He it is, Who coming after me is preferred before Me Whose shoes’ latchet I am not worthy to unloose.” (Cf. John 1, 19-28.) Again, when John saw Jesus coming unto him, he said: — “Behold the Lamb of God, which taketh away the sin of the world. . . . And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, upon Whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God.” (Cf. John 1:29-34.) Repeatedly John pointed out to his disciples the Master, designating Him in their presence as the Lamb of God. (John 1:35,36.) Yea, so convincing was his testimony concerning Christ that two of His disciples, believing what he said, followed Jesus, Andrew and John the Apostle, (John 1:37) and they even in their zeal prevailed upon Simon Peter, Andrew’s brother, to follow the Lord and brought him to Jesus. (John 1:38-42.) Certainly they would not have taken such an important step, if the testimony of the Baptist concerning the Christ had not been so earnest, convincing and sincere. Again, when some of John’s disciples and the Jews were disputing as to the purification, particularly that through the baptism of John and of Christ (John 3:25,26), John again bore forth in most excellent words a testimony for the Master, when he said: — “Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him. . . . He must increase, I must decrease.” (Cf. John 3, 28-36.)

But not only John’s testimony may be used to show his firmness of faith, but the Messiah Himself bears witness to that firmness. For after He had sent the two disciples back to John, He asked the multitudes if they had come out from Jerusalem to hear and to see a reed shaken with the wind, or one clothed in soft raiment, or a prophet.

Christ did not consider John as one who was tossed about by every movement of the people or who changed his position so as ever to be in harmony with the masses, but as one who was not swayed by popular opinion, but remained sturdy as an oak in the path of a violent storm. And this testimony of Christ in behalf of John was given immediately after Jesus had sent the disciples back to the Baptist, hence after John had sent to the Master with the question, "Art Thou He that cometh or look we for another?"

This is the line of argument used by those who assert that John did not waver in faith, not even one iota, but that he stood firm in spite of all temptations, even during the severe trial in prison of courage and of faith.

It would be well for us to let some of them speak for themselves, if for no other reason than to see how perplexing this problem of John's question has been in the history of the Church. We could cite quite a number, but three, each one, perhaps, a representative of his own age and period, would be sufficient.

The golden-tongued Chrysostom says:—"He (John) who knew Him (the Messiah) before He performed His signs and wonders, who learnt it of the Spirit, who heard it of the Father, who announced it to all men, should now send to learn of Him, whether He be the One or not? Now if you do not know, that it is He to a certainty, how can you believe, that He is credible, if He speaks of unknown matters. For he who testifies to others must himself first be found reliable. Did you not see the Spirit in the form of a dove? Did you not hear the voice? Did you not restrain Him and say:—'I have need to be baptized of Thee, and cometh Thou to me?' Did you not say to your disciples:—'He must increase, but I must decrease?' Did you not teach the multitudes that He would baptize them with the Holy Spirit and with fire; He is the Lamb of God," etc? Did you not proclaim all these things before He did signs and wonders? And now that He has manifested Himself unto all men and everywhere His renown spreads, that dead are resurrected, demons driven out and the proof is given

through such wonders, you send to ask Him? What has happened? Are all those words deception? And who in his right senses would say those things? I speak not of that John, who leaped for joy in his mother's womb, who proclaimed Him unto the inhabitants of the wilderness, who lived an angelic life. And even if he were only one of many and belonged to the very outcasts, yet after so many evidences would he not have doubted. From this it is clear that he did not send as a doubter, nor did he ask in ignorance." And Chrysostom, taking up then the view that he Baptist should have sent this deputation because of faint-heartedness and because of an intense yearning for freedom from imprisonment, refutes the view with the argument that aside from the fact that Herod had not imprisoned John because of his testimony for the Master and that hence this denial of the Lord would not have helped him, that such weakness was contrary to the very nature and character of the Baptist.

To quote Luther:—"There is no doubt about it but that John had the question asked for the sake of his disciples. . . . And he sends them, that they might themselves learn not solely through his own testimony, but also by means of Christ's teaching and works, that He was the person of Whom he had spoken." This shows clearly that Luther believed and taught that John did not for his own sake send the disciples.

Let us yet quote the modern man of God, L. Harms, not because of his great learning, but because he in his own peculiar yet interesting way, presents best what quite a number of theologians of the present time believe:—"What? That man, who stood as an adamantine wall and as a rock, that man, who because of his courageous testimony, which he gave before Herod, now lay languishing in the dungeon and whom the dungeon could not force to take back even a single word which he uttered against Herod, that man should be as a weather-cock which the wind sways to and fro? And that man who *with his own eyes* had seen the Spirit of God descend upon Jesus, who *with his own*

ears had heard the voice of God, which said: — ‘This is My beloved Son, in Whom I am well pleased,’ that one should become irresolute and doubt that which his own eyes had seen and his own ears had heard? That is absolutely impossible. I know full well that John was a sinful man just as we are; I know well, that he lay exposed to the temptations of the devil; I know too full well, that even the strongest faith at times can become weak, for we all carry our treasure in earthen vessels. But not to believe that which one has seen with his eyes and heard with his ears, not even the crafty devil can accomplish that or one would have to be a mad fool.”

Thus we have given three who are firm in their assertion that John the Baptist did not waver nor doubt. With them we find Origen, Euthymius, Augustine, Melancthon, Calvin, Beza, Bengel and many others.

But if John the Baptist himself did not doubt, what then do they give as his object and purpose of sending his disciples to the Master with that question: — “Art Thou He that cometh or look we for another?” This Jerome in his answer to Algasia through Apodemius (to which we referred above) well shows: — “*Ut sibi quacrens illis diceret, et capite truncandus illum doceret esse sectandum, quem interrogatione sua magistrum omnium fatebatur. Neque enim poterat ignorare, quem ignorantibus ante monstrabat et de quo dixerat: Joh 3, 29, et 30; 1, 27, Deumque patrem intonantem audierat. Matt. 3, 17.* (In order that he [John] by inquiring might teach them [the disciples] and about to face death by decapitation, might point out to them the One Who was to be followed, Whom by his own questioning he confessed to be the Master of all. Nor was he able to be ignorant of Him, Whom he had before pointed out to those who knew Him not [ignorantibus] and of Whom he had said John 3:29 [He that hath the bride is the bridegroom, etc.] and John 3:30 [He must increase, but I must decrease] and John 1:27 [He it is, Who coming after me is preferred before me, Whose shoes’ latchet I am not worthy to unloose.] and (of Whom) he

had heard God the Father speaking as of a mighty thunder." The reason then for John sending his disciples to Christ was that they, the disciples, might be strengthened in faith. Luther says:—"There is no doubt about it but that John had the question asked for the sake of his disciples; for they did not yet look upon Christ as the One for Whom He was to be considered; they awaited one who strutted about as a learned chief priest or a mighty king. When then Jesus manifested Himself, John conceived the thought to direct the disciples from himself and lead them to Christ, that they might not after his death found a sect and become Johannites, but all cling to Christ and become Christians. And he sends them that they might themselves learn not solely through his own testimony but also by means of Christ's teaching and works, that He was the person of Whom he had spoken. As if he wished to say: 'You hear of His works such as I have never performed, no, nor anyone before Him. Go now for yourselves and ask Him, whether He be the One or not, leave off from your gross carnal illusion, as if He would ride with kingly equipage.' Still John is lenient with them, he bears with them in their weak faith until they become strong, does not reject them because they do not put implicit confidence in his words."

But why are the disciples weak? They did not, perhaps, have the zeal of their Master, for "the disciple is not above his Master, everyone that is perfect shall be as his Master," (Luke 6:40), and being only disciples, they did not have the understanding that their master John had in regard to Christ's Messiahship. They conceived of the Messiah as an earthly king, Who with His divine almighty power would sweep all before Him. He would set up a glorious kingdom, unrivalled by all the kingdoms of the then known world, and would rule with wisdom and with power. In this kingdom John as His forerunner would receive an exalted position and they as his disciples, would certainly obtain positions of distinction and honor. But now the Christ's appearance was so lowly and His fore-

runner, His herald, was imprisoned! Nor were there prospects that the gloomy fortress would release its prey. For the Nazarene apparently seemed little concerned at the fate of His loyal, devoted servant, His ambassador! Was not that sufficient and just cause for offense? Hence they doubted, they wavered, they grew weak in faith. They doubted Christ's Messiahship and hence also John's mission to prepare the way for that Messiah. What was John to do? Was he to continue to exhort them? All previous efforts had failed. He concluded to send them directly to the Messiah. Christ was to show them that He was the expected One, the promised Messiah. Hence His answer of wonders and miracles.

Chrysostom among other Church fathers adds another reason:—"The disciples of John were provoked against the Lord and evidently became jealous of Him. This is made clear from what they tell their Master, 'He that was with thee beyond Jordan, to Whom thou beareth witness, behold, the same baptizeth and all men come to Him,'" (John 3:26.) And again a dispute arose between the Jews and the disciples of John, and they came to Him and asked:—"Why do we and the Pharisees fast oft, but Thy disciples fast not?" (Matt. 9:14.) For they did not yet know who Christ was, but looked upon Jesus as a mere man, but John far more than mere man, and hence could not endure to see Jesus increase from day to day and John, as he himself had said, decrease. This prevented their going, inasmuch as jealousy walled up their way. As long as John was with them he exhorted them continually and taught them; even then he could not convince them. What does he do now? He does not send all but two, of whom he well knew that they were more easily convinced than the others, in order that the question might be trustworthily put, in order that they might learn through the works, what the difference was between Jesus and himself. He says: 'Go and ask:—"Art Thou He that cometh or look we for another?" 'But Christ recognized the intention of John and did not say:—"I am He;"—but permitted them to learn it

through His deeds. Thus He gave them actual proof and they could not deny it."

This then is the line of argument of those who maintain that John the Baptist was ever firm; that he was never visited by dark hours in his life, and, what is more, never gave way to them; but that, for the purpose of strengthening the weak faith of his disciples he sent two of them to the Messiah. We must confess that with such an array of leaned Church fathers as Chrysostom, Origen, Justin, Augustine, Luther, Melanchthon, Luthardt, Bengel, Lightfoot, etc., upholding this side of the question with such a strong line of argumentation, that it would seem to be the greatest folly to uphold the other theory, namely that John did really waver, not so much in faith as in the outward manifestation of the object of that faith, the outward manifestation of Christ. That this theory can be upheld with consistency it will next be our endeavor to show.

(To be concluded.)

NOTE.

G. H. S.

VACATION BIBLE SERVICES.

The need of Bible instruction for the children is being felt everywhere by thinking Christians. The National Vacation Bible School committee, organized during the past year to conduct daily Bible schools for the children during July and August, inaugurated its work this season by opening a three days' training school in the Maverick Church, East Boston, for the college students who are to conduct the eight Daily Vacation Bible Schools of Boston, Providence and Albany. The Boston movement has been brought about by the co-operation of three Boston City Mission Societies, the Vassar College Christian Association, Auburn Theological Seminary, and the National Committee. The Boston superintendent of Vacation Bible Schools is the Rev. Charles

H. Rominger. On Monday, July 6, the National Director began a similar course of training for three days in the Holland Memorial Church, Philadelphia, for the student staffs of the eighteen Vacation Bible Schools to be conducted there this summer, four of them under individual auspices. The movement in Philadelphia is under the joint auspices of the Church Federation Committee, the Presbyterian Evangelistic Committee and the National Vacation Bible School Committee. One of the Philadelphia schools is equipped by Crozier Theological Seminary, and four students have been added to the staff by friends of Bryn Mawr College, Princeton University and the University of Pennsylvania. The schools opened on Thursday, July 9. On July 9, Dr. Robert G. Boville, the national director, will open the work of training for the student staffs of the five Daily Vacation Bible Schools of Chicago in the Erie Chapel. After three days of training these schools will open on July 13. All these schools are under the auspices of the Church Federation Committee of Chicago and the National Committee, which has appointed Miss L. Ethel Switzer, of Northwestern University, as superintendent. In New York City, under the auspices of the Federation of Churches and the Baptist City Mission, there will be at least twelve schools. In two of the neediest districts where schools could not otherwise have been provided, the lower East Side and the San Juan Hill district, two schools have been located by the National Committee. In several towns in the West, schools will be opened as the result of correspondence, and in Paterson a school is being planned by one of the churches. Letters arrive daily at the National Committee headquarters, 82 Bible House, New York City, from points in the Middle and Far West, showing that churches and Christian bodies are awakening to the importance of this form of summer ministry to the children. In Albany great interest is shown by the whole community in the action of the Emmanuel Baptist Church in taking the lead in opening its doors for a school.

INDEX TO OHIO SYNOD PERIODICALS, MINUTES, ETC.

BY REV. A. BECK, SAGINAW, MICH.

Confession—Continued.

1907; The difference of the Christian in the light of the Scriptures, Review, Z. 316, 1899.

Commandments, S. I. July 27, 1855; III. Aug. 24, 1855; VIII. 185, 1877; I. 6, 14, 1885; II. 22, 30, 38, 46, 1885; III. 54, 62, 1885; IV. 70, 78, 86, 94, 1885; V. 102, 110, 118, 134, 142, 1885; VI. 150, 158, 166, 174, 1885; VII. 182, 190, 198, 206, 326, 334, 342, Nov. 7, 358, 366, 1885; VIII. 374, 382, 390, 1885; IX. 6, 1886; I. 73, 1887; II. 81, 1887; III. 89, 98, 1887; IV. 106, 1887; V. 113, 1887; VI. 121, 1887; VII. 249, 1887; VIII. 401, 1887; Conclusion of the, 313, 1890; I. 67, 1892; II. 74, 1892; III. 83, 1892; IV. 90, 1892; V. 99, 1892; VI. 107, 1892; I. 181, 1899; The difference between the IX. and X. 385, 1889; 178, 1900; Poems on, S. I. 355, 1903; II. 372, 1903; IV. 466, 1903; V. 484, 1903; VI. 500, 1903; VIII. 542, 1903; IX. 548, 1903; X. 579, 1903; Conclusion of, 628, 1903; K. VIII. 326, 1877; IV. 361, 1881; I. 210, 218, 1891; II. 225, 234, 250, 266, 274, 282, 290, 298, 1891; III. 306, 314, 322, 330, 338, 354, 1891; IV. 98, 106, 114, 122, 130, 1892; V. 154, 162, 170, 177, 1892; VI. 185, 193, 201, 209, 217, 1892; VII. 241, 249, 257, 265, 1892; VIII. 289, 297, 305, 313, 321, 329, 337, 1892; IX. 169, 177, 185, 1893; X. 209, 225, 1893; Our social life in the light of the ten, East Dist. 25, 1906; Luther's Parables, K. I. 259, 1901; II. 275, 1901; IV. 290, 1901; V. 307, 1901; VI. 324, 1901; Of the law in general, 340, 356, 1901; IV. 19, 1907; V. 35, 1907; Of the law in general, 36, 1907; Luther's table talk on, K. I. 196, 212, 1903; II. 212, 1903; III. 228, 244, 1903; IV. 83, 121, 137, 244, 260, 1903; V. and VI. 276, 292, 323, 1903; VII. and VIII. 323 and 324; IX. and X. 340, 371, 1903; I. 185, 1904; II. 200, 1904;

III. 217, 1904; IV. 233, 1904; V. 248, 1904; VI. 280, 1904; VII. 297, 1904; VIII. 312, 1904; IX. 329, 1904; X. 344, 1904; Z. The relation between the, IX. and X. 149, 1894; I. 262, 1899; II. 321, 1899; III. 1, 1900; IV. 70, 1900; V. 142, 1900; VI. 152, 1900; VII. 193, 1900; VIII. 257, 1900; IX. and X. 321, 1900; Conclusion of, 1, 1901; Use of, 5, 1901; III. Review, 122, 1896. See also under "law."

Conversion, S. 228, 1885; 225, 1888; 297, 1891; 35, 1870; 241, 1882; 130, 146, 1901; K. 292, 1885; 273, 1891; 20, 25, 1897; As described by a Missourian, K. 648, 1907; M. 363, 1882; 28, 1885; Z. 10, 78, 1901; 129, 193, 357, 321, 1906; The Norwegian Synod on, 356, 1902; 299, 1907; S. Dr. Walther's error on, 338, 1881; the will of man in, 273, 1894; K. The mystery in, 20, 1885; How is a man converted? 272, 1881; The position of Old Missouri on, 65, 1893; What can a man do in his, 305, 313, 321, 329, 1893; After death, 313, 322, 330, 337, 345, 353, 362, 377, 386, 393, 401, 1896; The teachings of the Formula of Concord on, 468, 1906; As taught by Missouri, Wash. Dist., 13, 1904; 13, 1905; 13, 1906; M. The will in, 193, 257, 1885; Not coercion, 170, 1892; Transitive and intransitive, 335, 1898, 289, 1900; Z. The new doctrine of Missouri on, 337, 1882; Colloquium at Lacross, Wis., on, 88, 1887; Wherein Ohio differs from Missouri on, 71, 1904; Philippi on, 346, 1893; Chemnitzon, 1, 1894; 30, 1887; Missourian straw, 73, 1905; West. Dist., 17, 1880; Does it in every sense depend on God's grace alone, 19, 1895; 17, 1896; North Dist., 14, 1882; 16, 1883; Concord Dist., 7, 1883; Z. What does the Synod Conf. teach on? 80, 1905; Why is one converted and another not under similar conditions, 279, 1906; Theses on, S. 334, 1895; 257, 1897; 265, 81, 1897; K. 70, 1880; 202, 1895; 336, 1895; Eng. Dist., 14, 1893; Concord Dist., 10, 1895; Man's

attitude in, S. 41, 1885; 209, 1895; K. 48, 56, 72, 1889; Conversion, attitude, K. 72, 1907; Do we teach a third condition by the term "attitude," 59, 66, 79, 1894; 708, 1902; 131, 163, 1903; 369, 652, 1906; Kansas and Nebraska Dist., 9, 1894; 8, 1896; 34, 1897; Z. Man's passive attitude in, 106, 1882; 129, 1888; 109, 1894; 99, 1899; Does the Ohio Synod hold to the position of **Latermann** on the attitude question, 129, 1905; Reviews on, 30, 1887; Order of in the plan of salvation, 319, 1882; 325, 1887; 109, 1894.

Concord, The Formula of, S. Jan. 1, 1865; Third centennial jubilee of, 57, 1877; The sum and substance of, 138, 1853; 161, 169, 185, 1877; Jubilee of, 164 and 5, 1877; Jubilee address, 145, 1877; Jubilee sermon, 225, 1880; 180, 1880; Eng. Dist., 18, 1892; M. Historical sketch of, 349, 1892; Z. In the light of reason and history, 296, 1882; The permanent value of 312, 1899; The Book of, S. 337, 1888; K. 252, 260, 1877; A miracle of God's grace, 265, 1877; 106, 1880; The Lutheran Observer and the Book of Concord; S. 707, 1907; Reviews; Z. The ending worth of the Formula of, 312, 1899; Apology of the Formula of, 305, 1903.

Conferences, The Intersynodical; K. At Michigan City, 243, 1893; 66, 1907; Missouri on, 281, 1893; Observations with reference to the intersynodical of the past five years, S. 371, 1907; At Browntown; Minn., 77, 1898; At Watertown, Wis., 387, 1903; At Milwaukee, 634, 1903; S. 593, 1903; Chicago, S. 34, 1904; Detroit, K. 266, 1904; S. 242, 1904; Ft. Wayne, K. 520, 648, 760, 1905; S. 568, 1905; At Ft. Wayne, K. 652, 716, 728, 749, 1906; S. 764, 1906; Toledo, K. 66, 136, 1907; S. 50, 122, 1907; Z. At Ft. Wayne, 296, 339, 1905; 74, 145, 1906; 35, 1907; At Toledo, 165, 1907; In Germany, 301, 1907; Pastoral at Synods, K. 122, 130, 1900.

Conference The Synodical, The organization of, S. 20,

1871; Its constitution, 6, 1872; A memorial, why it could not join one of the Lutheran bodies already existing, 73, 81, 89, 97, 1872; Its first meeting, 116, 1872; The first general of Lutherans, Review, Z. 252, 1899.

Controversies, Their necessity about doctrine, S. 43, 51, 59, 70, 78, 91, 113, 138, 1869; 241, 249, 1879; M. Who is the judge in, 293, 1883; Contention for the true faith, 129, 257, 1901; K. 132, 1900.

Consubstantiation, S. April 9, 1851; 299, 1873; 41, 1878; 154, 1885.

Conscience, S. 108, 1870; 204, 396, 1898; M. 344, 1888; S. The fallibility of, March 26, 1851; Liberty of, 92, 1876; 228, 1877; The domain of, 124, 1872; And the church, 204, 1898; No substitute for the Bible. 108, 1870; M. Inquiries concerning the, 1, 65, 129, 193, 273, 321, 1892; 1, 1893; Z. Individual and congregational rights, 1, 1891; Review, Worldly amusements before the bar of, 249, 1899.

Coburg, Luther at the, S. Nov. 14, 1856; K. 326, 1865; 257, 281, 289, 1898.

Council, The General, defining its position; S. 172, 1870; The 40th anniversary of, K. 712, 1907; And the Joint Synod, S. 356, 1898; 600, 1907; 648, 1907.

Covetousness, The sin and curse of, S. 105, 1872; 169, 1900; K. 98, 1908; 276, 1898.

Crome, Dr. S. 209, 1873.

Constantine, S. 345, 1888; 345, 1885; And the cross in the sky; K. 246, 250, 263, 290, 1884; 180, 1904; The peace of the church under, M. 238, 1904; Z. 142; 1893; The division of his kingdom, 215, 220, 283, 1906; 161, 1907; His concern about the church, 283; 1906; And the churches, 161, 1907.

Constance, The council of, S. 385, 1875; M. 205, 1900.

Communism, S. 132, 218, 1878; Reviews, Z. that of Zoar, O., 318, 1900; 62, 1901.

- Chrysostom*, S. 147, 1881; 241, 1896; 37, 1886; K. 353, 361, 369, 1886.
- Corinthians*, Introductory notes on, S. 161, 1881.
- Corinth*, The church at K. 401, 1898.
- Colossians*, Introductory notes on, S. 193, 1881; Commentary on, Z. 365, 1905.
- Cross*, The seven sayings of Christ on Poems, S. 73, 105, 1900; K. 89, 1899; Meditations on, 74, 82, 89, 97, 105, 113, 122, 1897; Z. 148, 208, 1898; Poems on hearing it, S. 233, 1887; 239, 1879; At the foot of, S. 197, 1906; That of Christ, Poem, K. 356, 1905; That of a Christian Poem, K. 604, 1905; A poem in the form of a, K. 337, 1901.
- Corpse*, The sacredness of, S. 234, 1887.
- Cronenwett*, Rev. G. S. 53, 1888; 250, 1893; 2, 1900; K. 227, 249, 1888.
- Cologne*, S. 25, 1899.
- Corpus Christi*, The festival of, S. 211, 1899.
- Choir*, S. 92, 1873; 25, 1893.
- Counts*, A family of, S. 194, 1876.
- Crypto-Calvinism*, S. 1, 1879.
- Colleges*, The smaller ones, S. 632, 191, 517, 1902.
- Cornerstone Laying*, Sermon, S. Dec. 18, 1850; M. 365, 1907.
- Concilium*, Luther on the definition of one, K. 202, 1877.
- Chlodwig*, K. 86, 1885.
- Columbus*, Christopher, K. 342, 345, 347, 350, 355, 358, 363, 1892.
- Comfort*, Words for the troubled, K. 153, 161, 1893; Where shall I get it? Poem, K. 257, 1902.
- Cloister*, The life of the, K. 330, 338, 1895.
- Corwin*, Anton, K. 467, 483, 1902.
- Conservatism*, M. 129, 193, 1899.
- Contraditions*, Some apparent in the Bible, M. 330, 1902; 1, 79, 129, 219, 1903.
- Co-education*, Z. 23, 85, 1892.
- Chronology*, That of the New Test., M. 188, 1899; That of the Old Test., M. 114, 1900.

- Congo*, K. 341, 1901; 581, 726, 742, 758, 773, 790, 806, 1902; S. 838, 1904.
- Commentary*, The Lutheran, Reviews on, Z. Vol. I. 248, 1895; Vol. II. 308, 1895; Vol. III. 125, 1896; Vol. IV. 50, 1897; Vol. V. 319, 1896; VI. 52, 1897; Vol. VII. 224, 1897; Vol. VIII. 370, 1897; Vol. IX. 125, 1896; Vol. X. 245, 1897; Vol. XI. 309, 1897; Vol. XII. 183, 1898; on I. and II. Timothy, 366, 1906; 109, 1902; on Titus, 109, 1902, 366, 1906; on Isaiah, 371, 1890; 180, 1906; on Jeremiah, 108, 1906; on Galatians, 304, 1907; 117, 1898; 176, 1905; on Genesis, 318, 1907; 351, 1888; 108, 1906; 321, 1888; on Colossians, 365, 1905; on Philippians, 365, 1905; on Ephesians, 379, 1892; 368, 1903; 365, 1905; on Romans, 185, 1895; on Acts, 108, 1902; 305, 1904; on Revelations, 108, 1902; 110, 1902; on St. Peter, 300, 1904; on Jude, 300, 1904; on the Catholic Ep., 108, 1902; on the Pastoral Ep., 181, 1899; on the New Testament, 363, 1903; on the first 22 Psalms, 361, 1903.
- Congregational Meetings*. S. 33, 41, 1870; Address on, 209, 1879; 309, 1879; 380, 1877; 188, 204, 1890; K., Dialogue on, 170, 178, 1878; 201, 1892.
- Congregational Principle*. How can the Lutheran be best carried out? North, Dist. 53, 1905.
- Congregational Rights* and the individual conscience; Z. 1, 1891.
- Congregationalists*, K. 393, 408, 1903.
- Congregation, Constitutions* of North Dist. 21, 1893; Eng. Dist., 1895; S. 145, 1870; K. 418, 424, 1907; Rights and duties of the members of, 456, 1907; Kansas and Neb. Dist. 27, 1904; Duty of the members of S. 2, 10, 1885; The life of one in St. Petersburg, Z. 126, 1901; Opposition, Syn. Conf. 36, 1874; The right form of one independent of the state, S. 1, 9, 17, 25, 33, 41, 49, 59, 65, 73, 81, 89, 97, 107, 113, 121, 129, 137, 153, 161, 169, 177,

1870; It must judge doctrine, S. 19, 1870; Who can be admitted to membership in, S. 90, 1870; 41, 49, 1872; 178, 1897; 823, 1906; Its duty to take care of its poor, S. 130, 1870; The support of, S. 145, 1870; see giving; What are the marks of a well established one, S. 217, 224, 233, 241, 249, 1877; Why should one join synod, S. 284, 1889; What a member owes his, S. 682, 1902; How is a Lutheran established, K. 35, 43, 1860; A picture of the first Christian, K. 33, 1876; What a history of one should contain, K. 23, 1889; How to kill one, K. 159, 1897; S. 377, 1877; 80, 1897; Its internal growth, K. 40, 56, 72, 1902; What can one rightfully ask of its pastor, K. 65, 82, 130, 147, 162, 1906; What does one owe its pastor, K. 195, 211, 242, 259, 291, 1906; A properly constituted one, East, Dist. 16, 1905; Why must a Christian belong to one, S. 228, 1874; West. Dist. 19, 1906, East. Dist. 17, 1890; Texas Dist. 23, 1907; S. Oct. 15, 1858; Standing aloof from, S. 74, 1886; 20, 28, 36, 44, 68, 1889; 337, 1898; The duty to join a, S. 49, 57, 1889; 84, 1895; K. 170, 1866; 790, 1907; Constitution of Congregation see "Congregation."

Church. Strangers in, K. 473, 1907; Will a Christian join, see Congregation; Pointed sentences on, by Luther, S. Jan. 11, Feb. 12, March 17, April 4, 1856; Doctrine of, by Dr. Walther, April 1, 15, 29, May 13, 1857; Augustine on, 91, 115, 131, 147, 163, 1875; Cyprian on, Z. 224, 1903; Singing, S. April 4, 1856; Church divisions see "Divisions," "Luther;" Polity, its fundamental principles, S. 6, 1867.

Polity. The solution of a few local problems in, Z. 353, 1883; Tract on the, S. 164, 1867; The invisible, S. 82, 1869; Is it visible? 35, 41, 50, 59, 1875; The invisible, 220, 1877; 716, 732, 1906; visible and invisible, K. 232, 1904; In their prac-

tical aspects, 100, 108, 1899; The true visible, Con. Dist., 9, 1883; 6, 1884; 9, 1885; 8, 1886; 9, 1887; Church, the true visible, see "Lutheran Church;" The invisible in its relation to the visible, Wis. Dist., 35, 1899; 11, 1900; 18, 1901; The, according to the Iowa Synod. Wis. Dist., 30, 1895; The, and its relation to the State, S. 2, 1870; and state, 10, 1872; functions of, 130, 137, 145, 1889; And the state in the time of the Reformation, Z. 289, 334, 1895; The ways in building one, S. 146, 154, 43, 1871; 178, 1870; The spirit and purpose in building one, 25, 1872; On the tree, S. 33, 1872; 241, 1907; Government, S. 305, 312, 321, 385, 336, 1874; 250, 1885; The essence of, Z. 252, 1890; Churches and sects, What does the Bible teach concerning? S. 65, 73, 82, 91, 97, 105, 1876; 292, 1877; Can the ungodly belong to, S. 180, 1877; Membership, are its essentials and that of salvation the same? 140, 148, 1879; Going, commands for, 291, 1898; Examples in, 329, 1898; K. 131, 1907; Its needs, 220, 1898; Its social life, 50, 1900; Z. 239, 1889; Its hinderances, S. 2, 1900; Its curse, 9, 1891; How to keep the young men in the, 145, 153, 161, 169, 177, 1893; See also Y. O.; Our divine right as a, 161, 1876; Sleepers in, 316, 1876; And Churches, 292, 1877; That of the Augsburg Conf., 289, 1882; Finances, The Lord's way in, 28, 1896; What can she not expect here, K. 42, 51, 59, 74, 95, 98, 106, 130, 138, 1860; The, 118, 122, 125, 130, 1860; 258, 270, 1861; Z. 187, 1883; Militant, K. 321, 1861; The, is greater than her servants, 322, 1861; Must we remain in the one in which we were born? 169, 1866; Our thoughts and conduct in, 262, 1867; As composed of bad and good, Luther on, 210, 1877; How shall the crucifix and the picture of Christ be regarded in, 290, 1877; Service; That of the first Christians, 82, 1882; Eti-

The Lutheran Pastor

By DR. G. H. GERBERDING

A Valuable addition to any pastor's library. Net, \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

A SPECIAL OFFER

As long as the books in stock will last we will sell Hilprecht—Explorations in Bible Lands During the 19th Century for \$2.50.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

OUTLINE OF A HISTORY OF PROTESTANT MISSIONS

From the Reformation to the present time. By Gustav Warneck. \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

Theological Libraries

Pastors and Teachers and Professors will find it to their advantage to consult the General Catalogue of the Lutheran Book Concern before purchasing what they need for their libraries. It cannot be expected that all the books mentioned should be kept constantly on hand, but the assurance can be given that all orders will be promptly attended to.

Church Records

Every congregation should keep a complete record of all the pastoral acts and other important events occurring in the congregation. To this end *Church Records* are a necessity. The Lutheran Book Concern has them for sale at \$3.75.

FOR ONE-HALF THE ORIGINAL PRICE

This Offer Holds Until April 1, 1907

A Brief Commentary on the Books of the New Testament

By DR. F. W. STELLHORN,

Professor of Theology in Capital University, Columbus, Ohio

A popular treatise on the four Gospels. For study and devotion. Gives the meaning of the text, the history of prominent persons mentioned in the Gospels, the topography, all in a clear and distinct manner. The highest praise has been bestowed upon this Commentary by able and competent critics.

Plain cloth, formerly \$2, now \$1. Half leather, formerly \$2.50, now \$1.25.
Half morocco, formerly \$3, now \$1.50.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

The Standard Edition of Luther's Works in English

Edited by J. N. Lenker, D. D., in connection with leading scholars of all parts of the church. Each volume contains a valuable practical introduction. Beautifully and substantially bound in uniform size and style in silk cloth, with the "LUTHER MONUMENT" embossed in gold on the back of each book, good paper and nicely printed. 8 vo. \$2.25 per volume.

Prof. E. J. Wolf, D. D., LL. D., writes in the New York Observer of November 17: "Luther is in the best sense modern, up-to-date, the prophet of our own times. It is marvelous how he treats the problems of today. The monk who once shook the world needs but the opportunity to shake it again, the opportunity afforded by the English tongue."

Commentary on the First Twenty-two Psalms

Vol. I, 462 pp. Revised, enlarged, parts translated and edited in complete form by J. N. Lenker, D. D., \$2.25.

Commentary on Genesis

Vol. 1. The Creation. 448 pp. Revised, enlarged, parts retranslated and edited in complete form by J. N. Lenker, D. D., with an introduction, 383 pp., \$2.25.

The First and Second Epistles of St. Peter and the Epistle of St. Jude

Translated by J. N. Lenker, D. D., with an introduction, 383 pp., \$2.25.

Luther's Church Postils Gospels

Part I. Advent, Christmas and Epiphany sermons, \$2.25

Part II. Epiphany, Lent and Easter sermons, \$2.25.

Part IV. First to Twelfth Sunday after Trinity, \$2.25.

Part V. Thirteenth to Twenty-sixth Sunday after Trinity, \$2.25.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

A Summary of the Christian Faith

By DR. H. E. JACOBS. \$3.00

An attempt is here made to restate the doctrines of the Christian Faith upon the basis of the Lutheran confessions.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

COLUMBUS THEOLOGICAL MAGAZINE

A BI-MONTHLY JOURNAL
DEVOTED TO THE INTER-
ESTS OF THE EVANGEL-
ICAL LUTHERAN CHURCH

Edited by Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.

VOL. XXVIII OCTOBER, 1908 No. 5

CONTENTS

	PAGE
THE CHRISTOLOGY OF THE NEW TESTAMENT. By Prof. F. W. Stellhorn, D. D.....	257
THE SERMON ON THE MOUNT. By Rev. H. J. Schuh, A. M....	265
FUNERAL SERMON. By Rev. S. Schillinger, A. M.....	301
NOTES. By G. H. S.....	309
INDEX TO OHIO SYNOD PERIODICALS. By Rev. A. Beck.....	313

LUTHERAN BOOK CONCERN
55-57-59 EAST MAIN STREET, COLUMBUS, OHIO

The Lutheran Commentary.

By Scholars of the Lutheran Church in the United States under the editorial charge of Dr. H. E. Jacobs. This is a very valuable work and especially adapted to the wants of Pastors and Sunday-school Teachers.

Six Volumes in Full Cloth Binding, \$9.00

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

AN OFFER

Until sold out we will sell Dr. Stelhorn's Commentary on the Acts of the Apostles for \$1.00.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

"The Church of God, which He hath purchased with His Blood." Acts 20. 38.

THE CHRISTIAN CHURCH IN ITS FOUNDATION, ESSENCE, APPEARANCE AND WORK.

By PROF. M. LOY, D. D.

Prompted by the purest motive, the desire to serve his master by being helpful to his fellow-laborers, fully conscious that the unscriptural views on the subject endanger the soul and should be exposed, and confident "that the King will accompany it with His blessing," the author wrote and published this work.

"This work is notable for its comprehensive and yet simple analysis of its subject, and for its earnest devotion to the practical topics and problems that spring out of the Church life at every point."—*Lutheran Church Review*.

"The work is carefully prepared and well written."—*Lutheran Observer*.

The book contains 364 pages and sells for \$1.00.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

MODEL SERMONS SERMONS ON THE GOSPELS FOR THE CHURCH YEAR

These sermons are first scriptural then logical; noted for their simplicity in style and depth of thought, in full harmony with the confessions of the Lutheran Church. Preachers need these sermons as models, teachers will want them to use in the public service in the absence of the pastor, parents will find them to be just what they need in the home service on Sunday, and any Christian, young or old, will find in them the Manna which came down from heaven by which his soul is nourished unto eternal life.

Price, plain cloth, \$1.75; half leather, \$2.25; half morocco, \$3.25.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXVIII.

OCTOBER, 1908.

No. 5.

THE CHRISTOLOGY OF THE NEW TESTAMENT.

BY PROF. F. W. STELLHORN, D. D., COLUMBUS, OHIO.

A Summary of Lectures delivered at Rye Beach, published at the request of the Association.

III.

Also in the first three Gospels, not only in the writings of John and Paul, *Jesus makes eternal life dependent on man's relation to him*, to his person as well as to his teaching. Thus Matt. 9, 1-7 he tells the scribes, who in their hearts accused him of blasphemy because he had assured the man sick with palsy of the forgiveness of his sins, "Know that the Son of man hath authority on earth to forgive sins," and proves his right to assert this claim by healing the sick man by simply saying, "Arise, and take up thy bed, and go into thy house." Forgiving sins certainly is the same thing as bestowing salvation; and the authority for doing this Jesus claims as the Son of man, the promised Redeemer of the human race, who at the same time is God Almighty at whose mere bidding sickness must depart. The same Evangelist records the solemn declaration of Christ (10, 32 sq): "Every one who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." This, again, is equivalent to saying that man's relation to him, to his person no less than to his doctrine, is the basis and prerequisite of salvation. And the same important truth is expressed in verses 37-40, where Christ says: "He that loveth father or mother more than me is not worthy of me;

and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." The same holds good with regard to 11, 27-30, where Christ says: "All things have been delivered unto me of my father: and no one knoweth the Son, save the Father. Neither doth any one know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Surely, when we compare such passages found in Matthew, and similar ones are found in Mark and Luke, with the statements considered in the Gospel of John, we cannot but say that there is no essential difference between the former and the latter as to their presentation of the person and the teachings of Christ.

In the Synoptists also *Christ declares himself the Lord of the Law* by stating that he is the authoritative expounder of the Law over against the explanation given in the synagogues. This we find stated by him, Matt. 5, 21 sqq., especially with regard to the fifth, the sixth, and the second commandments. To the shallow and superficial interpretation of the scribes and Pharisees, he opposes his authority: "But I say unto you." Matt. 12, 8, he declares: "The Son of man is lord of the Sabbath," and consequently he claims the authority of determining how the Sabbath, the foremost of the ceremonial ordinations given to the people of Israel, is to be regarded and to be observed; and his disciples are without sin and guilt in this respect when they follow his example and directions. Mark 2, 28, we find the same statement based on this that Christ has come to save man and has the right to determine what is of spiritual and eternal benefit to them.

Likewise in the Synoptic Gospels *Christ claims a position and dignity superior to that of the angels*, just as, for example, the Epistle to the Hebrews (1, 4 sqq.) makes this claim for him. Mark 13, 32, he says concerning his second coming and the day of judgment: "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." Here we have evidently a gradation or climax: men, angels, the Son, none of these has a knowledge of the date of the last day, not only no man, but not even the holy angels, yea, not even the Son, namely as to his human nature during the time of his humiliation. If Christ were a mere man, even one of the foremost, or even the highest, in intelligence and holiness, that gradation would seem ridiculous. And he calls himself Son, namely of God, in order to express his superiority over the angels. It certainly is a mystery how the day of judgment could be unknown to the God-man, even as to his human nature, especially when we read, Matt. 9, 4, that he knew the thoughts of men, and John 2, 25 that "he needed not that any one should bear witness concerning man; for he himself knew what was in man." It is, however, proof that even in the state of humiliation divine attributes could so to say flow over from Christ's divine nature into his human nature at any time, according to his will and the requirements of the circumstances, though as a rule during that state this flowing over did not take place because this is the very nature of that state. To know the thoughts of men with whom he had to deal was necessary for Christ's work here on earth; to know the date of the last day was not needed for that work. As the Holy Scriptures know of no being that is between the angels and God, Christ's being superior to the angels proves him to be God. *

We have now seen, from the Synoptic Gospels as well as from the writings of John and Paul, that Christ is true man and true God. If this is the case, he must be, and truly is,

C. THE GOD-MAN, GOD AND MAN IN ONE PERSON.

a. *This was promised in the Old Testament.*

This we have shown in our articles on the Old Testament Christology in considering the prophecies contained in Gen. 3, 15; 2 Sam. 7, 1 sqq. (especially verses 13 and 16); Isa. 9, 6 sqq.; Dan. 7, 13 sqq. We find in the Old Testament prophecies concerning the Messiah two currents. In the one the promised Redeemer is represented as God himself, in the other as a man, the descendant of Eve, Abraham, and David. In itself, aside from any other considerations, this seeming discrepancy could be harmonized in this way, that the meaning was that God himself would save mankind through and by a mere man, as he brought the people of Israel into the promised land through and by Joshua, the son of Nun, and brought them back into this land out of the Babylonian captivity through and by Jeshua, the high-priest, these two types of Christ as to their name and office. But this would not be doing full justice to the passages mentioned above. There the two currents flow together. The promised Redeemer is described as being both God and man, so that we already there see that God himself is the Redeemer, and this God is man at the same time. In the New Testament this is entirely clear; for

b. *That promise is fulfilled in the New Testament.*

We cite here only the principal passages of the New Testament that show that in the man Jesus God himself has come upon this earth to redeem the human race.

There can be no doubt that *John* described him in such a way. *John* 1, 14 we read: "And *the Word became flesh*, and dwelt among us; and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth." The Word, concerning whom it is stated in verse 1, not only that he *was* in the beginning, hence has no beginning but is eternal in the strictest sense of the term, and that he was with God, in constant and intimate communion and in-

tercourse with him, but also that he was God, had divine essence and nature, this Word, God himself, at the time determined by God's wisdom and love, became flesh, a true man, a being that by having flesh or a body consisting of flesh is distinguished from the other rational beings, namely God and angels; and although then being a true man he retained the glory and majesty characterizing the essential Son of God and manifested it by his miraculous deeds. John 1, 45-51, we are told that Jesus of Nazareth was by Nathanael addressed as the Son of God, and that Jesus accepted this as a manifestation of true faith that would be sustained and increased by continuous and evident manifestations of the most intimate communion between him and God. John 10, 27-30, Christ says: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one." This last sentence, "I and the Father are one," must in this connection mean, that they are one in *power*, not only in will or love; for Christ proves that nobody can snatch his sheep out of his hands by this that he is one, of the same essence and nature, with the Father, whose power is such that nobody can snatch anything out of his hands. If Christ's power was not the same as the Father's his whole argumentation would fall to the ground. Thus then he who according to verses 17 sq. lays down his life for his sheep, hence is a true man, is of equal power with the Father, is true God. In the conclusion of his Gospel (20, 31), John tells us that he has written it that "Ye may believe that Jesus is the Christ, the Son of God." And in his first epistle (5, 20) he declares: "We know that the Son of God is come and hath given us an understanding that we know him that is true, even in his Son Jesus Christ. This is the true God and eternal life." Jesus, the Son of Mary of Nazareth, a true man, is at the same time the essential Son of God and hence the true God and

as such the source and giver of eternal life. And in the beginning of his Apocalypse (1, 4-7) John places this Jesus Christ, who shed his blood for us, together with the Holy Spirit, on a level with the Father, and ascribes to him divine glory and dominion, by saying: "Grace to you and peace, from him who is and who was and who is to come; and from the seven spirits that are before his throne; and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto God and his father; to him be the glory and the dominion for ever and ever. Amen. Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him, and all the tribes of the earth shall mourn over him. Even so. Amen."

In the same way *Paul* describes Christ as the God-man. He does so in the passages already considered before, viz.: Rom. 1, 3 sq.; 9, 5; Col. 2, 9. The same is the case in 1 Tim. 3, 16: "Without controversy great is the mystery of godliness; He who was manifested in the *flesh*, was justified in the *spirit*, seen of angels, preached among the nations, believed on in the world, received up in glory." The American Revision correctly states in a marginal note that "the word *God*, in place of *He who*, rests on no sufficient ancient evidence." But the text as rendered above clearly presupposes the preexistence of Christ, and just as "flesh" designates his human nature so "spirit" his divine nature (comp. Rom. 1, 3 sq.; 9, 5). But especially does Paul treat of Christ as the God-man in Phil. 2, 5-11: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name;

that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Here it is said that Jesus Christ existed in the essential form of God, that is, was God in essence and nature, and therefore possessed the equality with God, but did not count this a thing to be grasped as a booty and that therefore could and should be used as a means of self-glorification, as Roman emperors and generals would do after a victory over their enemies; that he rather, for the sake of becoming our substitute and Savior, emptied himself, that is, as a rule laid aside the use of the divine majesty and power that in consequence of the personal union belonged to him also as to his human nature, and became a man like unto ourselves, a servant instead of a master, yea, humbled himself so far as to die the death of a criminal on the cross; and that on account of this his extreme humiliation he, according to his human nature, was exalted in an extraordinary way, being given the name and the dignity of the Lord over every creature. So then, Jesus Christ was, and is, God and man in one person, the God-man.

But not only John and Paul represent him as such; but also the *Synoptists*. This is already evident from the name "Son of man" that with them just as well as with John is a frequent self-designation of Jesus. Going back to Dan. 7, 13 and Gen. 3, 15, this expression designates him as a true man, but as a man in an extraordinary sense of this term, not only a true man but more than a man, who for the salvation of the human race has become a man in order to be the representative and head of this human race. Thus this expression, though in the first place referring to the human nature of Christ, at the same time points to his divine nature, or represents him as the God-man. But especially those passages of the three first Gospels belong here where divine attributes, works, and glory are ascribed to this Son of man, as, for example, Matt. 9, 1 sqq. and 12, 8, passages that we have already considered. Also Matt.

28, 18 sqq. should be considered in this connection. Here Jesus himself says: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world." The one that speaks here is Jesus Christ, standing before his disciples in his glorified human form and nature. He says that to him has been given all authority in heaven and on earth. All authority in heaven and on earth is certainly divine authority. If it has been given him, he cannot have had it before it was given him, at least not in the same sense in which he had it after it was given him; and this is true only of the continual use of this divine authority on the part of his human nature. He puts himself, as also the Holy Ghost, on a level with the Father, who certainly is God in the strictest sense of the term, ordaining that all the nations in and by baptism are to be brought into the closest and most intimate union and communion with the Father and the Son and the Holy Ghost in the way in which these have revealed themselves to us. And finally he ascribes to himself the divine attribute of omnipresence. That surely characterized him as the God-man.

In concluding this instalment of our series we will append a brief extract from the *Glaubenslehre* of the late Dr. *Philippi*, the theologian of the last century that, in a modern form and over against modern errors, reproduced the dogmatics of our Lutheran Fathers in the most accurate form. He says (iv, 2, p. 415): "Thus the Son of man, so to say, conceals the Son of God in the background. When Jesus calls himself Son of man, this indicates the gracious condescension in which the Son of God has assumed our flesh and blood, has entered into human nature. He who in humility stands before us as the Son of man, yet is the true Son of God, and will in the future prove himself such when he will appear as the Son of man in majesty and glory. And this very thing Matt. 26, 63 sq. expressly

states. We have here at the same time a reference to the well-known passage of Daniel which in general is the basis of the designation, Son of man. There the Son of man appears in glory, which shows that he is the Son of God, the man personally united with God (*der durchgottete Mensch*). But this is the same one that during his walk on earth stands before us in humility. Therefore, in all the passages in which already in our first Gospel Jesus calls himself the Son of man he thereby points either to his humility at that time or to his future glory. The Son of man has not where to lay his head (Matt. 8, 20); eats and drinks (11, 19); whosoever shall speak a word against him, it shall be forgiven him (12, 32); he shall be three days and three nights in the heart of the earth (12, 40); who do men say that he is? (16, 13); he must suffer (17, 12); shall be delivered up into the hands of men (17, 22); the chief priests shall condemn him to death (20, 18); he came to minister and give his life (20, 28); he shall be crucified (26, 2) and is betrayed into the hands of sinners (26, 45). And still this Son of man has authority on earth to forgive sins (9, 6); is a Lord of the Sabbath (12, 8); sows good seed (13, 37); he came to save that which was lost (18, 11); and he will return again in the future in the glory of his Father together with his angels, after having arisen from the dead, will sit on the throne of his glory, come in the clouds of heaven with great power and glory and sit at the right hand of power (10, 23; 13, 41; 16, 27 sq.; 17, 9; 19, 28; 24, 27. 30.39.44; 25, 37; 26, 64)."

(To be continued.)

THE SERMON ON THE MOUNT.

BY REV. H. J. SCHUH, A. M., ALLEGHENY, PA.

I. TEXT: *Matt. 5, 1-2.* LESSON: *ISA. 61, 1-6.*

Introduction — Jesus Christ is the Savior of men. He made atonement for the sins of the world. But he is also the model man. He left us an example that we should fol-

low in his footsteps. He is a pattern for us all in whatever station or condition of life we may be. He was a preacher and therefore a model for all preachers. The Gospels record many of his discourses but none at such length as this Sermon on the Mount. Here is an opportunity to study Jesus as a preacher.

JESUS OF NAZARETH AS A PREACHER.

I. The preacher.

a. Birth and education.

1. Born in poverty.
2. Reared in obscurity.

b. Endowment and call.

1. Endowed as never man was.
2. Receives the Holy Spirit in a miraculous manner and measure at the age of 30.
3. Called by God the Father to his life work at baptism.

c. Personality and appearance.

1. How commanding his personality.
2. How little we know about his appearance.

d. Motives and spirit.

1. He did not follow preaching to make a living or to acquire wealth or glory, but from love to his Father and brethren.
2. His spirit was not that of pride but of humility, not of timidity but of courage, not of doubt but of conviction.

II. The Discourse.

a. Matter.

1. Not worldly wisdom but divinely revealed truth.
2. The great truths which refer to man's temporal and eternal welfare; the being, attributes and will of God; the origin, sinfulness, reconciliation and destiny of man.

b. Manner and style.

1. Not dry philosophical discourses, but talks full of life and power.
2. His language popular yet never trivial.
3. His wonderful use of illustrations from nature and Scripture.

c. Time and place.

1. On the Sabbath and daily as often as he found hearers.
2. In the temple, in the synagogues, on the streets of the city or out in the open field.

III. The audience.

a. Size.

1. He often spoke to thousands.
2. But he did not despise the few, and often spoke to a single soul.

b. Constituency.

1. Men, women and children.
2. The learned scribe and the ignorant peasant.
3. The self-righteous Pharisee and the humble and contrite sinner.

IV. The effect.

a. On those who heard him.

1. Conviction of sin, repentance, faith, conversion, sanctification and eternal salvation.
2. Some remained careless and indifferent, others were stirred to hatred and revenge and perished in their sins.

b. On the whole world.

1. Grace and truth came by Jesus Christ to all the world.
2. The effect of his preaching — though it covered a period of only three years — will be felt to the end of time, yea to all eternity.

2. TEXT: *Math. 5, 3.* LESSON: *Psalm 1.*

Introduction — Christ begins his great sermon with blessings. His mission is to bless. He here shows the secret of true happiness. Only those are truly happy who follow his directions.

“BLESSED ARE THE POOR IN SPIRIT, FOR THEIRS IS THE KINGDOM OF HEAVEN.”

- I. Who are the poor in spirit?
 - a. Jesus does not say: Blessed are the rich.
 1. Men generally associate wealth with blessedness or happiness.
 2. The world even measures worth by wealth.
 - b. Nor does he say: Blessed are the poor in this world's goods.
 1. As though to be rich were to be mean and miserable.
 2. The monk is proud of his poverty.
 3. The socialist and anarchist look upon wealth as a disgrace.
 - c. But he says: Blessed are the poor in spirit; that is the spiritually poor.
 1. They have nothing of their own; all is God's, only entrusted to their keeping and that only for a short time, and they must render an account of their stewardship.
 2. They have no works to boast of before God.
 3. They are beggars before God as was the poor Publican.
 4. Spiritual poverty may exist with or without temporal wealth or poverty.
- II. Why are they called blessed?
 - a. The kingdom of Heaven.
 1. The unseen, spiritual world.
 2. The world exalted above this earth with its material interests.

3. The eternal world which abideth when this visible heaven and earth shall pass have passed away.
 - b. Theirs is this kingdom of heaven.
 1. They are kings and princes in this kingdom.
 2. They shall reign with Christ the Son of God.
 3. They shall reign over all their enemies, sin, Satan, death and Hell.
 4. Theirs "is" not "shall be" this kingdom.
 5. They may not always realize this glorious fact and the world may scoff at this claim but still the kingdom is theirs.
 - c. Examples.
 1. Abel, Noah, Abraham, Moses, David.
 2. Christ himself, the apostles, the martyrs, Luther, the Salzburger.
-

3. TEXT: *Math. 5, 4.* LESSON: *Is. 60, I-II.*

Introduction — The world's folly and Christ's wisdom are at variance. The one contradicts the other. This is plainly seen from our text. The world says: Happy are they that laugh, and the Savior says: Blessed are they that mourn. This may seem strange. And yet a careful examination will prove that the Savior is right and the world is wrong.

WHAT COMFORT DOES THE WORD OF GOD OFFER TO THOSE THAT MOURN?

- I. To those that mourn for sin.
 - a. Mourning over sin.
 1. Why should we mourn over sin?
 2. What sins have we to mourn over?
 Examples of such mourners: David, the poor publican, Peter.
 - b. Comfort.
 1. Sin is atoned for.

2. God is ready to forgive.
 3. God's forgiveness offered through the means of grace.
 4. Having this forgiveness we are God's dear children.
 5. Heaven with all its happiness is ours.
- II. To those who mourn over the ills of life.
- a. Mourning over the ills of life.
 1. By sin this beautiful earth has been changed into a vale of tears.
 2. Fallen man mourns over poverty, sickness, pain, insult, ingratitude, injustice, disappointment and death.
 - b. Comfort.
 1. No ill can befall us except by the will of our dear Father in heaven.
 2. God sets bounds to all our ills.
 3. He overrules them all for our good.
 4. He will at last deliver from every ill and take us into his heavenly kingdom.

4. TEXT: *Math. 5, 5.* LESSON: *Isa. 42, 1-8.*

Introduction — The Gospel runs counter to every inclination and desire of the natural man. The doctrines of Christ turn the world up side down. This we plainly see in the so-called beatitudes. The world sees no blessedness in being poor or sorrowful or meek. To be meek, with the world means to take a back seat and there is little happiness in this. Let us see what the Savior means by this strange word.

"BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT
THE EARTH."

- I. "Blessed are the meek."
 - a. Who are the meek?
 1. Not the careless and indifferent.

2. Not the hypocrites who are cowards abroad and tyrants at home.
 3. But they who would rather suffer wrong than do wrong.
 4. They who know and feel their sins and are humble before God and men.
 - b. How do we become meek?
 1. By studying our lives in the light of God's commandments.
 2. By following the example of the meek and lowly Jesus.
- II. "For they shall inherit the earth."
- a. The earth is theirs.
 1. The children of God thankfully enjoy all the bounties of their heavenly Father in nature. He has placed the whole world at their disposal, and in the simplicity of their hearts they rejoice over the least of his manifold gifts.
 2. The proud and haughty worldling is dissatisfied with even the best that the world offers. He enjoys nothing because he does not know nor love the Giver.
 - b. They shall inherit.
 1. They do not claim it by right.
 2. Much less do they hold it by might.
 3. But they have it as an inheritance—a free gift of God's boundless mercy.
-

5. TEXT: *Math. 5, 6.* LESSON: *Isa. 55, 1-13.*

Introduction—The Savior says: "Seek ye, first the kingdom of God and his righteousness and all these things" (that is all that we need for our bodily welfare in this world), "shall be added unto you." But most of us are much more concerned about our daily bread than we are about our spiritual and eternal welfare. Hence the Savior's

warning. The 4th of the beatitudes which we consider today is in keeping with this warning.

“BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS, FOR THEY SHALL BE FILLED.

I. “Blessed are they which do hunger and thirst after righteousness.”

a. Righteousness.

1. Civil righteousness, to do right in the sight of men.
2. To be righteous in the sight of God, who judges not only our outward life but the thoughts, emotions and desires of the heart.
3. How can sinful man be or become righteous before a just God?

b. Hunger and thirst after this righteousness.

1. Our commonest, and strongest desires are those for food and drink.
2. How they absorb every other impulse as craving appetities. Men become mad with hunger and thirst.
3. How seldom we have such a craving appetite for spiritual food!

II. “For they shall be filled.”

a. Even in this world.

1. God offers the righteousness of Christ in the Gospel.
2. God enables us to appropriate this righteousness by faith.
3. God helps us to live righteously before God and men.

b. But the most perfect fulfillment of this blessed promise awaits us in Heaven.

1. There our desire for perfect communion with God shall be fully satisfied.
2. There our desire to be perfectly free from sin shall be fulfilled.

3. Then shall our happiness be complete; we shall indeed be "filled."

6. TEXT: *Math. 5, 7.* LESSON: *Luke 10, 30-37.*

Introduction — This is an age of so-called benevolent societies. But the greater part of this would-be benevolence is selfishness pure and simple. Real mercy like every other virtue has its root only in the new life which is born of faith in Christ. Mercy that is worthy of the name is a distinctively Christian virtue.

THE EXERCISE OF MERCY.

I. Its essence.

a. Forgiving.

1. Mercy implies guilt.
2. Mercy and its opposite justice.
3. Mercy a matter of the heart and not simply of the mouth.
4. Mercy is to forgive real not imaginary wrongs.

b. Giving.

1. Mercy implies suffering.
2. To have mercy means to pity, to have compassion, to suffer with.
3. Help not only the bodily but also the spiritually poor.

II. Its motive.

a. The merciful have obtained mercy.

1. The mercy of God towards us.
2. This should prompt us to have mercy on our fellow men.

b. The merciful shall obtain mercy.

1. Our mercy toward men does not merit God's mercy to us.
2. But it induces others to be merciful toward us.
3. It is more blessed to give than to receive. There is real blessedness, pleasure in the exercise of mercy.

III. Its model.

- a. Jesus our perfect model.
 1. How He forgave.
 2. How He gave.
 - b. How God's children have imitated this model.
 1. The apostles.
 2. The early church.
 3. Private Christian charity in our day.
 4. The church's institutions of mercy.
-

6. TEXT: *Math. 5, 8.* LESSON: *Psalm 24.*

Introduction — All men naturally have a desire to be happy. But there are all kinds of notions as to what constitutes true happiness, and the way to attain it. Happiness is not so much dependent upon outward circumstances as upon the condition of the heart.

“BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.”

I. Who are the pure in heart?

- a. Not simply the clean.
 1. Cleanliness is next to godliness.
 2. Cleanliness in outward habits. The Romish and sectarian idea of purity of morals.
- b. But the pure in heart.
 1. The heart is the fountain of all our thoughts, desires and actions.
 2. To be pure within as God sees us.
- c. How may the heart be cleansed?
 1. The need of such cleansing.
 2. Our hearts are cleansed by faith in Christ; justification, sanctification.
 3. Avoid impure associates, books, amusements and employment.
 4. Follow the example of Jesus.

II. What blessedness do they enjoy?

a. In this world.

1. They see God in nature.
2. They see God in providence.
3. They see God in revelation.
4. In all these relations they see God as a dear Father.

b. In the world to come.

1. To see God is to be with Him.
 2. To see God is to be perfectly happy.
 3. How anxious a child is to see its father, a bride to see her bridegroom!
-

7. TEXT: *Math 5, 9.* LESSON: *1 Sam. 19, 1-7.*

Introduction — We are hearing much in these days about peace. Peace conferences are being held between the different nations. There is great effort put forth to banish war from among men. Would to God that most of this were not idle talk! The Christian, having made his peace with God, is always ready for peace of the right kind with men.

“BLESSED ARE THE PEACEMAKERS, FOR THEY SHALL BE CALLED THE CHILDREN OF GOD.”

I. Who are the peacemakers?

a. They who keep peace.

1. The value of peace to the individual, family, church and state.
2. The scarcity of it.
3. The nature of true peace; peace with God through Christ, peace with men on the basis of the truth.
4. But no peace with the Devil, the world and our own flesh.

- b. They who make peace.
1. Who pursue peace when it has fled.
 2. Who are true mediators between those who are at enmity.
 3. Christ the only mediator, peacemaker between God and men.
 4. They who have made their peace with God through Him.

II. Why are they blessed?

- a. They are the children of God.
1. God is a God of peace.
 2. God's children have the spirit of their Father.
- b. They shall be called the children of God.
1. God shall openly acknowledge them as such on the day of judgment.
 2. Even the world will see and acknowledge their true character then although here they are considered of no reputation.

8. TEXT: *Math. 5, 10-12.* LESSON: *Psalms 37, 1-18.*

Introduction — We are living in times when the world boasts of its liberality. The wildest fanatics are permitted to air their views and make proselytes without let or hindrance. And still the world hates the truth and persecutes those who proclaim it. It is still true as it was in the days of St. Paul: "All that will live godly in Christ Jesus shall suffer persecution."

"BLESSED ARE THEY WHICH ARE PERSECUTED FOR RIGHTEOUSNESS SAKE, FOR THEIRS IS THE KINGDOM OF HEAVEN."

I. To whom does this apply?

1. Not to all who suffer.

1. Suffering in itself has no merit.

2. Suffering is frequently the just punishment of evil.

b. But only to those who suffer for righteousness sake.

1. Our righteous life is a protest against the wickedness of the world.
2. We can not allow the wickedness of the world to go unrebuked.
3. "For righteousness sake" and "For my sake" are one and the same thing.
4. They who cast their lot with Christ must expect to suffer with him.
5. "So persecuted they the prophets," Joseph, Elijah, Daniel, Christ, the apostles, the martyrs, Wickliff, Huss, Luther, our Protestant ancestors in Germany and France.

II. What does it say?

a. "Blessed are ye."

1. The world pities those who are persecuted.
2. Jesus calls them blessed, happy.
3. The righteous have met the bitterest persecutions not only with resignation but with joy, considering it an honor to suffer with Christ.

b. "For theirs is the kingdom of heaven."

1. They are the real elect of God.
2. They have the treasures of this kingdom.
3. They conquer though they die.

c. "Great is your reward in heaven:"

1. God is a just God.
2. If we suffer with Christ we shall also reign with Him.

d. "So persecuted they the prophets."

1. They who suffer for righteousness sake are in the best of company.
2. It is no disgrace but an honor to be rated with such men as the prophets.

9. TEXT: *Math. 5, 13.* LESSON: *Mark 16, 14-20.*

Introduction — Jesus the great model preacher made frequent use of illustrations. These were always well chosen and apt. They were taken from every-day life. They were within the experience and comprehension of his hearers. It is wonderful how much there is in one of these common illustrations. Our text is an example.

“YE ARE THE SALT OF THE EARTH.”

I. What an important duty these words set forth.

a. “Ye.”

1. The apostles.
2. Their successors in office, the ministers of the Gospel.
3. All Christians.

b. “Are the salt.”

1. Salt acts as a preservative.
2. It adds flavor to food.
3. It acts by direct contact.
4. It dissolves and communicates its own nature.

c. “Of the earth.”

1. Not only of the Jewish people, but of every nation under heaven to the end of time.
2. The social, political, commercial, philanthropic, educational and religious affairs of the world are to be permeated by the salt of Christianity.

II. What an awful penalty on its neglect they impose.

a. “If the salt have lost its savor wherewith shall it be salted?”

1. Are the Christians of today the salt of the earth?
2. Are you personally a salt to your surroundings?
3. Who shall save us if we fail to save others?

- b. "It is good for nothing."
 - 1. The world may admire such nominal Christians for their liberality, learning, culture and manners.
 - 2. But in the judgment of the Savior they are good for nothing.
 - c. "But to be cast out and trodden under foot of men."
 - 1. God will surely cast out such lukewarm disciples, as he has often done in the history of the church.
 - 2. Yea the world itself will in the end despise and curse them because they proved faithless to their trust.
-

10. TEXT: *Math. 5, 14-16.* LESSON: *Isa. 50, 1-12.*

Introduction — Our last text presented to us a very forcible figure illustrating the character and duty of the Christian. Today the Savior adds another to this beautiful list of forcible figures illustrating the life and work of God's people. We are not only to be the salt of the earth but also the light of the world.

"YE ARE THE LIGHT OF THE WORLD."

- 1. The world that needs light.
 - a. We are living in an enlightened age and country.
 - 1. Advancement in science and art.
 - 2. Its application to industry, commerce and agriculture.
 - 3. Universal education.
 - 4. Enlightenment finding its way to savage and barbarous people.
 - b. And yet the world needs light.
 - 1. The questions on which it needs light; God, the origin and destiny of the world, the soul, man's relation to God, sin, death, the final judgment and eternity.

2. Even in the most civilized countries there is woeful ignorance on these questions.
3. Superstition and vice thrive in this darkness.

II. The light which the world needs.

a. "Ye are the light of the world."

1. The light; the Gospel is light.
2. Ye; the Apostles and all Christians.
3. Of the world; the whole world.
4. The light; the only light.

b. "A city that is set on a hill cannot be hid."

1. The church is the city of God.
2. The world cannot ignore the church, even if it despise her.
3. The church is set up as the true city of refuge.

c. "Neither do men light a candle and set it under a bushel."

1. The candle when it is lighted gives forth light. That is what candles are for.
2. How are you fulfilling your mission as a lighted candle?

d. "Let your light so shine before men," &c.

1. Make no secret of your faith.
2. Let men see your good works not only hear your good words.
3. That they may glorify not you but your Father in Heaven.

II. TEXT: *Math. 5, 17-20.* LESSON: *Isa. 53.*

Introduction — We are living under the new dispensation. But this does not mean that the Old Testament is of no importance to us. Jesus Christ is the great central figure of the whole Bible. Of him not only the Apostles and Evangelists write but of Him also Moses and the Prophets testify. The new Testament is the fulfillment of the Old, for Christ is the fulfillment of the law and the prophets.

CHRIST THE FULFILLMENT OF THE LAW AND THE PROPHETS.

- I. He came to fulfill the law.
 - a. The law must be fulfilled.
 1. The law demands perfect righteousness. Verse 20.
 2. The law is unchangeable. Verse 18.
 3. Unless the law be fulfilled no man can be saved.
 - b. Christ fulfilled it for us.
 1. He came not to destroy the law or do away with it. Verse 17.
 2. He perfectly fulfilled every requirement of the law.
 3. He did this as the representative of the human race, as the second Adam.
 4. His righteousness is offered to us in the Gospel.
 5. Accepting it by faith we are regarded by God as though we had fulfilled the law.
 6. Being justified by faith we are God's dear children and begin in the power of the Holy Ghost and after the pattern of the Savior to fulfill the law.
- II. He came to fulfill the prophets.
 - a. What the prophets foretold.
 1. Future events in general.
 2. The coming of the Savior of the world in particular.
 - b. How Jesus fulfilled these prophecies.
 1. As to his person.
 2. As to his work.

12. TEXT: *Math. 5, 21-26.* LESSON: *Luk. 10, 30-37*

Introduction — We have heard the Lord Jesus declare that the law should not pass away; that he came not to abrogate but to fulfill it. He teaches us the true spirit and

intent of the law. Let us hear what he has to say to us about the fifth commandment.

THE SAVIOR'S INTERPRETATION OF THE FIFTH COMMANDMENT.

- I. How he explains this commandment.
 - a. "Ye have heard that it was said by them of old time: Thou shalt not kill."
 1. The law of Moses. The high estimate it places on human life.
 2. The interpretation of the Scribes and Pharisees. A mere outward obedience.
 - b. "But I say unto you."
 1. I, the Son of God, the great teacher sent from God, who spoke with authority.
 2. Your neighbor is your "brother."
 3. Abstain from injuring him in thought, word and deed. Verse 22.
 4. Be ready for reconciliation with him. Verses 23-26.
- II. How he illustrates this explanation in his own life.
 - a. He came not to destroy men's lives but to save them.
 1. How often the great and powerful of the earth destroy human life for selfish motives, war and conquest, slavery and oppression.
 2. But Jesus' mission was to seek and to save that which was lost.
 - b. He was not angry without a cause.
 1. He was indeed angry with the wicked.
 2. And yet his just anger was tempered with mercy and compassion.
 - c. He loved his enemies.
 1. How patiently He bore their slanders and persecutions.
 2. How he strove to convince them of their sins and thus to save them.

3. How he prayed for his enemies.
4. How he returned good for evil.
5. How he went about doing good to all and saving life wherever an opportunity was offered.

Conclusion: Jesus fulfilled the fifth commandment both as our substitute and as our example.

13. TEXT: *Math. 5, 27-32.* LESSON: *Gal. 5, 19-24.*

Introduction — There are perhaps no sins that are punished so terribly even in this world as those against the sixth commandment. The curse of almighty God rests upon unchastity unto the third and fourth generation of them that hate him. This evil is gnawing at the very vitals of our nation. And when earnest men such as our worthy President raise their voices in warning against race-suicide and kindred evils, their words are made the occasion for ridicule. To us as Christians, this flood of lasciviousness which threatens to drown public morality and with it domestic happiness and is a menace to the very existence of our nation dare not be a matter of levity. Let us sit at the feet of Jesus and hear what the greatest of all teachers has to say on the subject.

THE SAVIOR'S EXPLANATION OF THE SIXTH COMMANDMENT.

- I. What he says of chastity in general.
 - a. "Ye have heard that it was said by them of old time: thou shalt not commit adultery."
 1. The Pharisees thought only gross adultery a sin.
 2. Our own time and country; the press, the stage, licensed houses of ill fame.
 - b. The Savior's explanation.
 1. "He that looketh upon a woman," &c.
 2. "If thy right eye offend thee," &c.
- II. What he says of marriage in particular.

a. "It hath been said: whosoever shall put away his wife let him give her a writing of divorce-ment."

1. The lax views on divorce among the Jews.
2. How marriage has fallen into disrepute among us. The frightful number of divorces for the most trivial causes.

b. "But I say unto you," &c.

1. Marriage a divine institution.
2. Only one valid ground for divorce.
3. How careful Christians should be in contracting marriage and how scrupulous to avoid everything that may lead to divorce.

14. TEXT: *Math 5, 33-37.* LESSON: *Math. 14, 3-12.*

Introduction — There are some strange contradictions in human nature. Is it not strange to hear the wicked in their oaths call upon the name of God whose very existence they deny? Is it not strange to hear them try to add plausibility to their statements by calling on him as witness whom they have ruled out of the universe by their infidelity? Is it not a fact that the more oaths such people use the less their word is to be trusted? The simple statement of an honest Christian man is worth more than a thousand oaths of a notorious liar. The frequency and levity with the oath is made use of among us is proof that we are fast becoming a nation of liars. The Savior has a word of warning for us on this subject.

THE SOLEMN WARNING OF THE SAVIOR AGAINST THE ABUSE
OF THE OATH.

I. The occasion for it.

a. In Israel.

1. The law of Moses.
2. The interpretation of the scribes.

- b. Among us.
 1. In common conversation. Cursing and swearing a national vice.
 2. In the courts. False as well as careless swearing.
 3. By public officials, when they take the oath of office after having obtained the office by fraud.
 4. In secret societies.

II. The warning itself.

- a. The oath should never be necessary.
 1. If all men were honest there would be no need of oaths.
 2. An honest man's word is worth more than an evil man's oath.
 3. There will be no oaths in heaven.
 4. Every oath presupposes dishonesty and deceit.
- b. Under what circumstances the oath is permissible.
 1. Where the honor of God and the welfare of man demands it.
 2. Jesus himself took an oath before the High Priest.
 3. God swears by himself.
 4. The Apostles call upon God as witness.
- c. How it should be administered and observed.
 1. How it should be administered: as little as possible, by the proper authorities, with becoming solemnity.
 2. How it should be observed.
 3. Examples: baptismal and confirmation vows, marriage vows, the vow of ordination, oaths of office and oaths in court.

15. TEXT: *Math. 5, 28-48.* LESSON: *Rom. 12, 17-21.*

Introduction — Human nature since the fall is not in conformity with the will of God. Many of the command-

ments of God, yea, all of them run counter to the inclinations of the natural man. This is plainly set forth in our text. Compare your own heart with what the Savior here commands us and you must say: This is not to my liking and if I do it, it is not because I follow the promptings of my own heart but because the Spirit of God has made me willing and able to do his will. One of the tests of a man's Christianity is his willingness to love his enemies.

THE CHRISTIAN AND HIS ENEMIES.

I. The Christian has enemies.

a. We must expect to have enemies.

1. There can be no affinity between light and darkness.
2. Christ himself had the bitterest of enemies.
3. All his saints have had them: Abel, Isaac, Jacob, Moses, David, The Apostles, Luther.

b. What we may expect from them.

1. Injury (39).
2. Injustice (40).
3. Imposition (41).
4. Curses (44).
5. Persecution and hatred (44).

II. How he should treat his enemies.

a. Patiently endure their enmity.

1. As Christians we should not resist that is evil.
2. But we leave vengeance to his appointed servants: the civil government.

b. Do them all manner of good.

1. "Give to him that asketh."
2. "Love your enemies, bless them, etc."

c. God's own example.

1. How patiently he endures the wickedness of his enemies.
2. How he gives them sunshine and rain as well as other temporal blessings.

3. If we follow this example our morality will be of a higher order than that of the world. (46-47).
-

16. TEXT: *Math. 5, 48.* LESSON: *I Peter 1, 13-19.*

Introduction — If a man look into a mirror that is true and perfect he will see himself just as he is. Any spot or blemish on his countenance will appear on the image reflected in the mirror. God's law is such a mirror spiritually. It shows us our imperfections. "By the law is the knowledge of sin." Let us listen to the admonition of the Savior with this object in view.

"BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER IN HEAVEN IS PERFECT."

I. What does this mean?

a. "Be ye therefore perfect."

1. The law requires not merely an outward civil righteousness.
2. But perfect holiness.

b. "Even as your Father in heaven is perfect."

1. God wants us to be as he is.
2. He has a right to ask this of us for he so created us.
3. It is not his fault if we are not what we ought to be.
4. He can not change his law because of our inability to keep it.
5. His perfect righteousness can be satisfied with nothing short of perfection.

II. To what should it move us?

a. To repentance.

1. We have fallen short of the requirements of God's law.
2. By our sins we have grieved and offended God, our Father which is in heaven.

- b. To faith.
 - 1. There seems nothing left us but blank despair.
 - 2. The Gospel holds up the righteousness of Christ as our only hope.
 - 3. Let us lay hold of this by faith that we may be accounted perfect before God for his sake.
- c. To new obedience.
 - 1. Perfection is our ultimate goal.
 - 2. Let us grow in holiness day by day.
 - 3. Let the perfect holiness of the life of Christ be the pattern for our lives.

17. TEXT: *Math. 6, 1-4.* LESSON: *2 Cor. 8, 1-15.*

Introduction—All that we have is a gift of God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." James 1, 17. This applies not only to heavenly but also to earthly gifts. God is much more ready to give than we are to receive. But if we are true children of God we must have the spirit of our Father, and that is the spirit of cheerful giving.

GIVING,

- I. That we should give.
 - a. The occasion.
 - 1. The support of the poor.
 - 2. The support of public worship.
 - b. The duty.
 - 1. It follows naturally from the fact that we are members one of another.
 - 2. It is plainly commanded in the Old Testament.
 - 3. The duty of giving is plainly set forth by both Christ and his disciples.
 - c. The privilege.
 - 1. Giving from a mere sense of duty is not properly Christian giving.
 - 2. It is more blessed to give than to receive.

II. What we should give.

- a. Not only
 - 1. Money and
 - 2. Service.
- b. But
 - 1. Sympathy and
 - 2. Kind words, admonition, warning and rebuke.

III. How we should give.

- a. How much.
 - 1. The Old Testament rule.
 - 2. Our New Testament liberty.
- b. The spirit in which we should give.
 - 1. Not from pride.
 - 2. Not from selfishness.
 - 3. But from love
 - 4. Without ostentation.

Conclusion — The reward of such giving will not be wanting.

18. TEXT: *Math. 6, 5-8.* LESSON: *James 5, 13-18.*

Introduction — Prayer has always been regarded as an essential part of religion. Every religion inculcates prayer. But there is much so-called prayer that does not deserve the name. Let Jesus tell us what true prayer is.

THE LORD JESUS' INSTRUCTION CONCERNING PRAYER.

I. Things to be avoided.

- a. Hypocrisy.
 - 1. What is hypocrisy?
 - 2. The folly and abomination of it.
 - 3. How often it appears under the guise of prayer.
- b. Ostentation or vanity.
 - 1. The Pharisees of old.
 - 2. How much public prayer today is of this kind.

- c. Vain repetition.
 - 1. The heathen.
 - 2. The Romanists.
 - 3. The formalist.
 - 4. The fanatic.
- II. Things to be cultivated.
 - a. Privacy.
 - 1. Abstraction from the world.
 - 2. A private conversation with Father.
 - 3. God is everywhere.
 - b. Simplicity.
 - 1. God knows our wants.
 - 2. Let us talk to Him like children to their father.
 - c. Brevity.
 - 1. The great model, the Lord's Prayer is short.
 - 2. The prayer of the Publican, the Savior's prayer on the cross.
 - d. Regularity.
 - 1. Have a set time.
 - 2. Let nothing interfere with it.
 - e. Humility.
 - 1. Your Father knows better than you what is for your good.
 - 2. "Father not mine but thy will be done."

19. TEXT: *Math. 6, 9.* LESSON: *Eph. 3, 14-21.*

Introduction — The Lord's Prayer is a model. It is brief, simple, comprehensive, profound, applicable on all occasions. Its divisions. Let us consider it one sentence at a time.

THE INTRODUCTION TO THE LORD'S PRAYER.

- I. Father.
 - a. He is our true Father.
 - 1. Our Creator.
 - 2. Our Preserver.
 - 3. A merciful Father.

- b. We are his true children.
 - 1. We fear him.
 - 2. We love him.
 - 3. We trust in him.
- c. Let us entreat him as dear children entreat a dear father.
 - 1. With boldness and confidence.
 - 2. We have both his command and promise.

II. "Our."

- a. We are brethren.
 - 1. We all have one father — God, and one mother — the church.
 - 2. We should all have one spirit.
 - 3. We all are Christ's brethren.
 - 4. We are all one family.
- b. We should pray for one another.
 - 1. The plural number used all through the Lord's Prayer.
 - 2. Each needs the prayers of the other.
 - 3. For whom we should especially pray.

III. "Who art in Heaven."

- a. Heaven designates God's majesty.
 - 1. His omnipotence.
 - 2. His omnipresence.
- b. Heaven is our home.
 - 1. The blessed abode of the angels and saints.
 - 2. Where we shall see the Savior face to face.
 - 3. How we long to be at home with our Father!

20. TEXT: *Math. 6, 9.* LESSON: *Psalms 48.*

Introduction — In the Lord's Prayer we begin not with our own affairs but with the things of God, His name, His kingdom, His will. It is proper that we place God first in our thoughts and desires. The honor of God's great name is the first thing which concerns us.

"HALLOWED BE THY NAME."

- I. That the name of God is indeed holy.
 - a. What is a name?
 1. The word by which a person or thing is designated.
 2. A name should be appropriate and characterize the person or thing.
 3. God's name properly designates his being, attributes and will.
 - b. God has made for himself a name.
 1. How men have made names for themselves in sacred and profane history.
 2. God has made a name for himself for power, wisdom, love, mercy and truthfulness.
 - c. He has revealed his name to us.
 1. In nature.
 2. In history.
 3. But above all in the written word.

- II. How it may be hallowed among us.
 - a. In doctrine.
 1. When the word of God is taught in its truth and purity in church, school and literature.
 2. By false doctrine the name of God is profaned; he is misrepresented.
 - b. In life.
 1. When we as the children of God lead a holy life in accordance with his word we bring honor on his name.
 2. But he that lives otherwise than God's word teaches profanes the name of God, brings shame and disgrace upon it.

21. TEXT: *Math. 6, 10.* LESSON: *Psalms 45.*

Introduction — What a sad loss it was when man fell from innocence and happiness into sin and misery! A

kingdom was lost. For 6,000 years it has been God's endeavor to undo the sad results of that calamity and to restore that kingdom. There is nothing that we should be more concerned about than the coming of God's kingdom.

"THY KINGDOM COME."

I. What is the kingdom of God?

a. The kingdom of power.

1. A kingdom presupposes a king.
2. God is King of kings.
3. He rules the universe by his omnipotence.
4. The laws of nature are his way of ruling the world.
5. It is not this kingdom which is here specially meant.

b. The kingdom of grace.

1. God rules not only by power but by grace and love.
2. God established this gracious kingdom in paradise.
3. The church on earth is his kingdom of grace.
4. It is not an outward organization limited by time and place.
5. But a spiritual, invisible ruling of God in the hearts of believers through His spirit.

c. The kingdom of glory.

1. Where sin is eliminated, not only forgiven.
2. Where sorrow, pain and death shall be no more.
3. Where the image of God is perfectly restored in us.

II. How does it come?

a. We must pray for its coming.

1. By nature we are not in the kingdom.
2. God must send the kingdom to us.
3. This he does by giving us the Holy Spirit through the means of grace.

4. He enables us to believe his holy word and lead a godly life here in time and hereafter in eternity.
 5. This should be the subject of our earnest desire and fervent prayers.
- b. We must work for its coming.
1. See to it that the means of grace are administered among us.
 2. Gladly accept the grace of God when it is offered.
 3. Diligently labor that the means of grace may be brought to others.
-

22. TEXT: *Math. 6, 10.* LESSON: *Luke 22, 39-46.*

Introduction — God is our Father. Children are not supposed to have their own will. God being a merciful Father his will is always a good and a gracious will. Cheerfully dear children submit to the will of their father. To the flesh this petition may seem hard but we are not to follow the promptings of the flesh, but rather follow the Spirit and say

“THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.”

- I. What is the will of God?
 - a. As expressed in Scripture.
 1. That we hallow his name and that his kingdom come.
 2. That we repent of our sins, believe on the Savior, lead a godly life and enjoy the blessedness of heaven having been strengthened and preserved in his word and faith unto our end.
 - b. As expressed in providence.
 1. God exercises a special providence over his children.

2. The particulars of this we do not find revealed in Scripture, but he reveals it step by step as he leads us.

II. How should we regard it.

a. We are anxious to have it done.

1. The will of the Devil, the world and our flesh as opposed to the will of God.
2. We pray that God may break and hinder every evil council and will.
3. We ask him to strengthen and preserve us steadfast in his word and faith unto our end.

b. We submit to it cheerfully.

1. It may not suit the flesh.
2. But in childlike submission we accept his will as best without murmuring.

23. TEXT: *Math. 6, 11.* LESSON: *Exodus 16, 11-21.*

Introduction — In the first three petitions we ask for those things which pertain to God. We think of him first when we approach the throne of grace. But the Savior would not have us forget ourselves. We have a double nature, body and soul. Although our spiritual wants are by far the most important our bodies are not to be forgotten. We live on earth and our earthly wants must be supplied. Jesus would have us ask for what we need for the support of this body and life. This he teaches us in the fourth petition.

“GIVE US THIS DAY OUR DAILY BREAD.”

I. “Give.”

a. God gives.

1. Every mouthful of food and every drop of water is God’s creation.
2. He made the whole earth for our use.
3. He gives daily bread even to the wicked.

- b. God gives out of pure grace for Christ's sake.
 - 1. We have deserved no good thing.
 - 2. He gives us daily bread out of fatherly and divine goodness and mercy.
 - 3. The goodness and mercy of God even temporal things are based upon the merits of Christ.

II. "Us — Our."

- a. We are to pray for one another.
 - 1. We are all the children of one family.
 - 2. Not even in our prayers should we be selfish.
 - 3. We should not only pray for but also work for one another's welfare.
- b. Each is to eat his own bread.
 - 1. This is God's order.
 - 2. Idleness is sin.
 - 3. We ask God to bless the labor of our hands.

III. "Bread."

- a. Everything that pertains to the wants of the body.
 - 1. Our personal wants.
 - 2. The comforts of home.
 - 3. The public welfare.
- b. We do not ask for luxuries.
 - 1. Bread the commonest article of food.
 - 2. We do not crave the luxuries but are satisfied with the necessities of life.
 - 3. How thankful we should be for every crumb of bread and how precious it appears when we regard it as God's gift.

IV. "This day — Daily."

- a. We ask only for a day's portion.
 - 1. How small are our actual wants.
 - 2. But when God gives more we must gather up the fragments that nothing be lost.
- b. We trust God for the future.
 - 1. How foolish and sinful it is to worry over the future.

2. Let us do our duty and trust to God for the morrow.

24. TEXT: *Math. 6, 12-15.* LESSON: *Psalms 32.*

Introduction — In the first three petitions we ask for the bestowal of good, in the last four for the warding off of evil. The worst evil we have to contend with is sin. It is the source and root of all other evil. There is no evil we so much need to be rid of as sin.

“FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS.”

I. A confession.

a. Our debts. Sins of omission.

1. God is holy.
2. He has a perfect right to ask holiness of us.
3. This we have not rendered, we are in his debt and can not pay our debts. We are spiritually bankrupt.

b. Our trespasses. Sins of commission.

1. To go beyond, to overstep the prescribed line, to disobey.
2. This we have done in thought, word and deed.

c. Our natural depravity.

1. We are by nature wicked and born sinners.
2. Let us confess ourselves not only guilty of sin but of being sinners.

II. A petition.

a. Sin deserves punishment.

1. God hates and abhors sin and can not but punish it.
2. How he punishes sin here and hereafter.

b. But we ask for pardon.

1. We appeal to God's mercy.
2. We trust in the merits of Christ.
3. Forgiveness offered through the means of grace.

4. The grace of God i. e. forgiveness appropriated by faith.

III. An obligation.

- a. To forgive men their trespasses.
 1. How often our grievances are imaginary.
 2. But where we have been really harmed let us forgive.
 3. Forgive as God forgives.
- b. But if we forgive not
 1. Then we have no forgiveness. For without love we have no faith and where there is no faith there is no forgiveness of sins.
 2. Where there is no forgiveness there can be no hope of salvation.
 3. To pray this petition with an unforgiving disposition is to ask for one's eternal damnation.

25. TEXT: *Math. 6, 13.* LESSON: *Math. 4, 1-11.*

Introduction—In the fifth petition we ask for the forgiveness of sins. When sin is forgiven we are anxious to be kept from sin in the future. There is nothing we so much dread as to fall away from God in temptation. Therefore we flee to him for help.

“LEAD US NOT INTO TEMPTATION.”

- I. What we acknowledge in this petition.
 - a. That we need leading.
 1. We are blind especially in spiritual matters.
 2. The flesh is not willing to be lead but would rather go its own way.
 - b. That God alone is a safe leader.
 1. He knows not only the beginning but the end of all things.
 2. He has marked out a way for each one of his children.

3. He leads through darkness to light, through strife to victory, through labor to rest.
- c. That temptation is dangerous.
 1. The Devil's object in every temptation is to ruin us.
 2. By our own power we never could escape this ruin.
- II. What we ask for.
 - a. Protection against temptation.
 1. That God would not suffer us to be tempted above what we are able to bear.
 2. We can not honestly pray this petition and then run willfully and uselessly into temptation. Let us not tempt God.
 - b. Preservation in temptation.
 1. We can not be without temptation in this world.
 2. But God himself must strengthen and preserve us in the evil hour.
 3. Let us learn from Jesus how to meet temptation.

26. TEXT: *Math. 6, 13.* LESSON: *Psalm 25.*

Introduction — We have in the preceding petition asked for many things. Both soul and body both time and eternity were remembered. But it is impossible for us to enumerate all our wants. Whatever else we may stand in need of we sum it all up in the last petition and say

“BUT DELIVER US FROM EVIL.”

- I. What this petition treats of.
 - a. “Evil.”
 1. Of body.
 2. Soul.
 3. Property.
 4. Honor.
 5. The last evil hour.

- b. The origin of evil.
 1. It is not eternal.
 2. It is not of God's creation.
 3. It is a deep mystery.

II. What it teaches us to ask for.

- a. We are helpless against evil.
 1. What efforts men have put forth during the past 6,000 years to rid the world of evil.
 2. And still it is a vale of tears.
- b. God alone can deliver us from evil.
 1. How he does this in part even during this life.
 2. But the final deliverance will come in the hour of death.

27. TEXT: *Math. 6, 13.* LESSON: *Psalms 148.*

Introduction — God has revealed his great name to us that we should worship him with prayer, praise and thanksgiving. When we come before God we should not only ask for what we need, but thankfully acknowledge what we have already received. Yea we should thank him in advance for what we are sure he is willing and able to give in answer to our prayers. We should also praise and magnify his holy name, speak of and extoll his wonderful attributes. This we do in

THE CONCLUSION OF THE LORD'S PRAYER.

I. The Doxology.

- a. A word of praise.
 1. We began in the first three petitions with "Thy." God's affairs are more important than ours.
 2. Now we come back again to "Thine." He and His kingdom are the beginning and end of all our desires.
 3. We can not close our prayer without a word of praise to the honor of his great name.

b. Its meaning.

1. The kingdom, viz: of power of grace and glory. Thou art King and we thy willing subjects.
2. The power. We have not asked more than thou canst give.
3. The glory. We give all the glory to thee.
3. Forever. Both here and in heaven will we thank and praise thee.

II. The "Amen."

a. What it means.

1. It is a Hebrew word meaning "Yea, yea, it shall be so."
2. It has been adopted into all languages.

b. Who can truly say "Amen?"

1. He that has faith in God's power, wisdom, love and mercy.
2. Is your "Amen" a meaningless word or an expression of faith?

FUNERAL SERMON.*

BY REV. S. SCHILLINGER, A. M., WEST ALEXANDER, OHIO.

"Truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death." 1 Sam. 20; 3.

Sorrowing family, relatives and friends: Does not the awful truth of these words impress itself with great force upon our hearts as we gather around this casket? Without any forewarning, hurled beneath the car, how unexpectedly the icy hand of death snatched away this strong and sturdy man in the prime of life! Like a flash of lightning in an instant searches the pith of a blooming tree, thus without any moments' warning this useful life was snuffed out. Truly there is but a step between us and death.

* Preached for a Christian husband and father killed under a car.

O my friends! Where will we find comfort? Men outside the kingdom of Christ can find neither thoughts nor words in an hour like this. Men, at best, are poor comforters, as were Job's three friends. Where then is comfort? Where is balm for the deep wound occasioned by this said casualty? Neither herb nor plaster can heal this wound; but thanks be to God! we have His Word, which can heal every wound, because it brings the blessed Savior, the Master Physician, the Healer of all diseases, but particularly the disease of sin. The Word of God comforts when man's comfort fails. In this hour of saddest affliction the Word of God particularly points heavenward, directing your hearts to Him who "knows a way everywhere." When men's hearts fail them, and men's wisdom knows no way out of trouble brought by sin, the Savior says: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Therefore, when reflecting upon the sad truth, that there is but a step between us and the grave, we have comfort in the precious words of the Savior. That step does not end with the grave. With the Christian it reaches far beyond into a new life, undisturbed by any woes.

He who has taken away this life can also give it; and we believe that our Father in heaven, for Jesus' sake, has now given our dear brother a life so sweet and perfect, so pleasant and joyous, that we would be doing a great wrong to wish him back again, however much he seemed to be needed in this world. The Lord's ways are wonderful, past finding out, but they always work together for good to them that love Him.

Let us remember this comforting truth whilst we consider:

OUR ONLY COMFORT AMIDST THE UNCERTAINTY OF LIFE.

I. *How true it is that life is very uncertain, and death is often very sudden; and*

II. *Our merciful God does not leave us without comfort in the midst of this uncertainty.*

David realized the uncertainty of man's existence in this world, therefore he said to Jonathan, his faithful friend, "Truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death." These stirring words David spoke when King Saul, from envy, was bent upon destroying his life. He had instructed his son, Jonathan, and all his servants, to kill David. 1 Sam. 19, 1. He thrust his javelin at David and would have pinned him to the wall; he "sent messengers unto David's house to watch him and to slay him in the morning." In spite of the fact that God thwarted all of Saul's wicked plans, he continued pursue David for a long time to kill him. Instead of being a faithful ruler of the people he wickedly squandered their sustenance in keeping up a useless squad to hound or kill an innocent man.

The devil is the Saul who is constantly hounding the righteous, and the myriads of sin and wickedness are his squad in hot pursuit to destroy precious souls. In the estimation of the wicked, body and soul are of little value. We have before us today, we believe, a conscientious useful Christian, whose life was snuffed out by just such a careless, indifferent, wicked squad. Meeting every caution and warning with profane ejaculations, cars were recklessly and violently shoved about until this sad calamity occurred. In almost an instant a faithful wife was rendered a widow, and helpless children fatherless. A great pall has been cast over the family, the congregation and the entire community. All this is due to the fact that sin has come into the world. It has brought death and calamity, suffering and anxiety, sorrow and affliction; and oh, how sudden! Just a few hours before he went to his work in usual health, and how soon he was a corpse! Are not the words of David verified? "Truly, as the Lord liveth, and as thy soul liveth, there is a step between me and death." Why is this? It is because of sin which has come into the world. Sin caused Cain to rise up and so suddenly to slay his brother Abel. Gen. 4, 8. Sin caused Lamech to slay a man to his wounding, and a young man to his hurt. Gen. 4, 23. In

the cases of Cain and Lamech and King Saul, sin was directly the cause and incentive. Every sudden death as well as every other death is due to sin. All sorrow, affliction and suffering, calamity and death are the fulfillment of the curse pronounced upon our first parents, and upon the earth on their account, as soon as they had transgressed. Sin was the cause of the terrible wickedness among the people, that there was not a righteous man left save Noah and his family, and brought on the raging floods which destroyed all the wicked people from the face of the earth. Sin brought fire and brimstone from heaven upon Sodom and Gomorrah until those cities, together with all the plain, were overthrown, and from their ruins the smoke went up as the smoke of a furnace. Gen. 19, 28. It was sin which drove innocent David from the presence of Saul into the forest of Hareth (chap. 22, 5), into the wilderness of Engedi (chap. 24, 1), and into the wilderness of Ziph (chap. 26, 2), being pursued by wicked Saul with an army of three thousand men. Sin so hardened his heart, and the hearts of wicked people that they are insensible to any feeling of gratitude, however kindly they may have been treated. Saul had no more faithful friend than David, yet sin so blinded him that he sought every opportunity to kill David. Sin rendered him insensible to his duty to God and to his fellowmen. He was violating God's law in trying to kill David, and he was consuming the substance of his fellowmen in supporting an army to execute his hellish purpose.

In consequence of the awful calamity sin brought into the world God's children must often suffer sorrow and affliction, pain and anxiety; so that they often feel as David, that there is but a step between them and death. There is no promise in God's Word assuring them that they shall be spared such suffering and persecutions in this world, and it is no evidence, whatever, that they are not God's children. It is a comfort to have the assurance from the Word of God that suffering and affliction are no marks of God's disfavor. Neither is it a criterion of God's favor when people prosper in this world's enterprises, and enjoy temporal tranquility.

Some people prosper indeed temporarily for many years who make no religious pretensions. Let this not deceive us. The rich man of whom we read in the sixteenth chapter of Luke, prospered; he fared sumptuously every day, and yet he did not live in favor with God, for he was not a believer, a child of God. His sufferings came after this life, as Abraham told him when he pleaded that he might send Lazarus to cool his tongue with a drop of water in the midst of those tormenting flames. Abraham replied that in this life he had received his good things. But he did not appreciate them, or he would have used them to the glory of God and to the welfare of his fellowman. He had the opportunity to do both. He had Moses and the Prophets, the law and the gospel; had he heard them he would not have opened his eyes in torment. He had Lazarus, a beggar, before his gate, and could have performed deeds of love, and thereby proved his faith. He did not realize that there was but a step between him and death. He thought he could wear his fine linen and fare sumptuously for a long time yet, but like a candle his life in this world was snuffed out, and it was forever too late. We read of another rich man who did not realize that there was but a step between him and death. His fields brought forth abundantly, he torn down his barns and built greater, stored away his grain and said to his soul: "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasures for himself, and is not rich in God. That is the great mistake of all who seek to become rich in this world, but never stop to reflect that there is but a step between them and death, and do not prepare to meet their God. David prospered also, and became a rich man, but he was a child of God, for when he sinned he repented and believed. Many of his beautiful Psalms are a constant testimony of his repentance. He did not forget, notwithstanding that he was rich, that there was but a step between

him and death. We have a brother before us who prospered in business, but his humble Christian life, his activity in the Lord's vineyard, his daily example convince us that was not forgetful. He was conscious of the truth that there was but a step between him and death.

But let us give Lazarus a little consideration also. Let us not make a mistake by thinking that he was a Christian simply because he was a beggar and a great sufferer. Not all beggars and bodily sufferers are Christians. Some are indeed very wicked. We know, however, that Lazarus was not a wicked man. We know that he was a Christian for he was carried into Abraham's bosom, i. e. into the kingdom of heaven. He was a Christian because he was a believer in Jesus Christ, his blessed Savior. He realized also that there was but a step between him and death, and therefore in the midst of his suffering he kept the eye of his faith steadily fixed upon his Savior. Only the Christian can realize this important truth. The Christian realizes that though he be not immediately pursued by his enemies, as David was, or almost instantly cut off, as this brother was, there is, nevertheless, but a step between him and death, i. e. temporal death. When we compare this entire life, even if it be many years, with eternity, there is but a step between life and death. "In the midst of life we are in death." But this truth does not frighten the Christian. We, who believe in Jesus Christ, who overcame death for us, know

II. *That our merciful God does not leave us without comfort in the midst of uncertainty.*

This comfort centers in the mercy of God already expressed in the promise given to our first parents. Just as soon as sin came into the world the Lord promised a Savior. The seed of the woman should crush the head of the serpent. The Patriarchs trusted in this promise and did not fear death. Sin indeed brought pain and sorrow and death into the world, but the promise has ever stood over against sin and death, destroyed the sting of the one, and captured the booty from the other.

At Cain's birth his mother thought already the promise was going to be fulfilled, for she said: "I have gotten a man from the Lord." This goes to show that although in her eagerness she was misguided, she nevertheless believed the promise of God and trusted in His mercy. God's promise gave our ancestors courage to face death cheerfully though with much sorrow and affliction they journeyed through life. That they did not know how long they were to live in this world, or how soon or suddenly they would be called upon to depart, did not cause them any worry, or influence them to cease from their activity in serving their God in this life. Abraham, at God's command, and without a murmur, left his native country and people and journeyed to a strange land, and sojourned there, trusting that God would take care of him, and when his last hour should come he would not fail to enter into the peace prepared for God's children. "Abraham believed God, and it was counted unto him for righteousness." Gal. 3, 6.

When Jacob fled from the presence of his brother Esau, he realized that there might be but a step between him and death (for Esau had threatened to kill him), the Lord appeared to him the first night of his journey, when with a stone for his pillow, he lay himself down to sleep between the heavens and the earth, and assured him of His sweet promise. This so encouraged Jacob that he took the stone he had used for a pillow and set it up for a pillar unto God, pouring oil thereon, and calling the place Bethel, i. e. the house of God, for there he received the promise of God anew that no harm should overtake him, and that he should be brought back again to the land of his fathers, a beautiful picture of the promise that we also shall return to that perfect image of our heavenly Father in which we were first created. It was the promise of God alone which strengthened and encouraged Jacob to pursue his journey not fearing his enemies, for they should not be able to do anything to him contrary to God's will. We have the same sure promise today, and if we put our trust in it we shall fear no evil.

"Though devils all the world should fill,
 All watching to devour us,
 We tremble not, we fear no ill,
 They cannot overpower us,
 This world's prince may still
 Scowl, fierce as he will,
 He can harm us none,
 For he is judged — undone;
 One little word o'erthrows him."

In due time God fulfilled His promise also by sending His Son into the world, who is our eternal Savior. Christ is the seed of the woman. "He saith not and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3:16. In the sending of Christ, His only Son, into the world, God manifested His mercy, particularly toward us. We know, according to Scripture, that Christ truly came and that He fulfilled all things for us. We know that He fulfilled the law which we could not fulfill. We know that He suffered and died upon the cross for our transgressions, and that through His suffering and death the guilt of our transgressions are taken away. Surely he hath borne our griefs, and carried our sorrows. Yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Is. 53:4, 5. Christ has taken away the sting of death; therefore, we can say with the apostle: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:54-55. Is that not comfort? On the strength of such comfort the Christian is calm amidst the saddest of relations in this life. We know it is sad to have a faithful husband so suddenly snatched away, but here is comfort in the midst of the greatest sadness.

We know, furthermore, that in His mercy, He has not only given us His Son, but He has given us faith also to receive His Son and all that He has done for us. Faith, which is purely a gift of God, cheers, strengthens and comforts us in Christ, our Redeemer; hence the bereaved widow

very appropriately replied, when she was asked by a neighbor how she could bear up under the sad relations: "What is our faith for if it is not to sustain us in the greatest afflictions?" Beautiful, beautiful, is the resignation of the Christian! It centers in the mercy of God manifested in Jesus Christ, apprehended by faith. Faith is that God-given power which embraces Christ and saves. Let the fact, that there is but a step between us and death, stare us in the face, it cannot rout us, for we are in Christ, the Captain of our hosts! We know that He shall safely lead us on to victory.

By the grace and mercy of God we do not allow temporal death to frighten us, for we know that it can do us no harm. When we are in Christ by faith, we are not afraid, though there is but a step between us and death; that step lands us into an eternity of blessedness.

"There is a throne of David,
And there, from care released,
The song of them that triumph,
The shout of them that feast;
'And they who with their Leader
Have conquered in the fight,
Forever and forever
Are clad in robes of white."

May God comfort us all upon this sad occasion with His infallible Word of promise, and to Him, be all the glory now and forever! Amen.

NOTES.

G. H. S.

PROPOSED CO-OPERATION OF THE CATHOLIC AND THE PROTESTANT CHURCHES.

In many circles of both the Catholic and the Protestant churches, especially of Germany, where radical and destructive religious thought assumes a most aggressive form and defiantly attacks the very soul and kernel of Christian-

ity, voices have been heard in recent months pleading for union of forces in combating the anti-Christianity propaganda of the day. No wish is expressed for an organic or even federative connection between the two great communions, not even for an official recognition of the one by the other, but for a vigorous offensive and defensive struggle against the disintegrating elements that threaten positive Christianity and Christian society. It is a noteworthy phenomenon that the most aggressive movement in this direction has been made by the Roman Catholics. Long continued discussions of the subject in Catholic journals and periodicals grew into a formal resolution at the last National Convention of the German Catholics held in Essen, in Westphalia, which gave utterance to the cry: "A co-operation (Zusammenschluss) of all those who believe in Christ and in God of all confessions for the battle against unbelief and destructive tendencies."

In the explanation and defense of this proposition it was maintained that the times are ripe for the positive elements within the Protestant churches to come to an understanding with the Catholic church, since the neology of the day is endangering the fundamental principles of Biblical faith for which both parties stand. Inwardly the conservative and confessional Protestants, it was claimed, are more closely connected with the Catholics than they are with the advanced and destructive sections of F. neo-Protestantism, and for this reason a co-operation between the believing elements in both the churches is not only feasible but also a sore need of the time.

Just in what way this co-operation is to become effective, the Catholic papers and writers do not themselves seem to know; but a beginning is being made in a practical way in the workingmen's union. A large proportion of these in Germany are distinctly Protestant or Catholic in character, and in many or even most parts of the Fatherland, in all matters pertaining to public morality and life, the Christian workingmen's unions of both churches are working hand in hand, although naturally not in elections to the Parlia-

ment, where the political activity of the Centre or Catholic party cannot receive the support of Protestant workingmen.

The Protestant answer to the Catholic question of Essen has recently been given by the *Evangelischer Bund*, in its nineteenth annual convention held in Gaudenz, which accepts the invitation, but with considerable reserve. This association is a body of speculative men, fully one hundred thousand, mostly from the educated circles of Germany, originally organized to combat the political ambitions of the Centre party in the Parliament. In its Gaudenz resolutions it declares emphatically, that it is well and good for Protestants to co-operate most heartily for the good of church and state with those of all churches "who see in Christ their Redeemer," but advises to make haste slowly in dealing with the Catholic church of to-day, as this is apt to abuse such co-operation for the political advancement of their party. The declaration is made, that as long as the Roman Catholic church is so predominantly a political factor and force, it cannot be considered as a bulwark against revolution and destructive tendencies. "A compact with Ultramontaniam will result only in the undoing of the Protestant ally." If the more evangelical type of Catholicism should get the upper hand in the affairs of that church, then a union would be thinkable against revolutionary religious thought. But what must overcome unbelief are the principles of evangelical and Biblical Christianity; and it is the duty of the Protestants to make these the active forces in the life of the church and in its combat with unbelief.

This position of the *Bund* seems to find considerable favor in the Protestant papers, although there are not a few who think the invitation of the Catholic party can be accepted without danger, especially as the simple faith of the mass of the Catholics is better than the official programme and utterances of the leaders. A definite scheme however, has not yet been presented by either party but private individuals have been making efforts in this direction.

ROMISH ERRORS.

The position of the Roman Church on the question of the relation of Church and state is set forth authoritatively in the recent encyclical of Pope Pius X. on Modernism. He mentions the following as one of the "modern" ideas that has been creeping into the Church:

"As faith and science are strangers to each other by reason of the diversity of their objects, Church and state are strangers by reason of the diversity of their ends, that of the Church being spiritual while that of the state is temporal."

Concerning this the Pope says:

"The principles from which these doctrines spring have been solemnly condemned by our predecessor Pius VI. in his constitution 'Auctorem fidei.'"

He further says upon the same point:

"But it is not enough for the Modernist school that the state should be separated from the Church. For as faith is to be subordinated to science, as far as phenomenal elements are concerned, so too in temporal matters the Church must be subjected to the state. They do not say this openly as yet — but they will say it when they wish to be logical on this head."

The principle of the separation of Church and state, solemnly condemned by Pius VI., is also as solemnly condemned by Pius X. There should no longer be any question in the minds of any as to where the Roman Church stands on the question of the separation of Church and state. And Pius VI. and Pius X. can count as their allies, in fact, if not in declaration, those in this country who are seeking so energetically the union of religion and the state. The same principles are involved, and the same results will be achieved.

**INDEX TO OHIO SYNOD PUBLICATIONS,
MINUTES, ETC.**

BY REV. A. BECK, SAGINAW, MICH.

Polity — Continued.

quette, 348, 1884; The difference between the divine and human arrangements in, 254, 1888; Customs, 338, 1892; 228, 236, 252, 1900; Pertaining to building and its furnishings, 10, 18, 1900; The service of, 26, 34, 42, 50, 58, 66, 74, 1900; The mother, what can she learn from the mission, 300, 308, 316, 324, 332, 340, 348, 1900; The mother of arts, 65, 1902; The office of the, 105, 120, 136, 152, 168, 185, 200, 1902; Jt. Synod minutes on 21 and 22, 1859; 10, 1866; Fellowship, Synodical Conf. 5, 1873; 5, 1874; 5, 1875; 6, 1876; 6, 1877; 5, 1879; The Christian in its external appearance, East. Dist., 11, 1899; Work, what and how, Con. Dist., 27, 1883; What is the, M. 65, 1884; Power, who is the subject of, 129, 1884; The authority of the, 20, 1887; Historical ones in the East, 345, 1887; 308, 1892; Council, the, 280, 1888; The communion of saints, 270, 1893; Work, how to do it, 321, 1894; Year, the, 373, 1896; 257, 1899; see Festivals; The history of the Protestant in Germany, 216, 1901; The conception of, according to the Symbolical Books, Z. 164, 1882; 193, 1892; 56, 1895; Who can be received and tolerated, 257, 1892; The history of the oriental, 53, 1903; The, 1, 65, 1907; What is the, Michigan City Theses, 129, 1894; 342, 1895; Theses on the Colloquium between the Buffalo Synod and the Ministerium of N. Y., 126, 1892; The marks of the, S. 89, 1869; 337, 148, 1876; The marks of a well grounded one, S. 217, 1887; Reviews on, Z.; Its social significance for the present, 239, 1889; Church year, seeds out of the Ev. Luth., 250, 1893; The conception of in the Augsburg Conf., 370, 1894; The doctrine of according to the Symbolical Books, 56, 1895; Essence, appearance and

work, 117, 1897; and the social question, 124, 1897; History of the Ev. in Germany, 125, 1897; Sketches out of the life of the early, 187, 1901; 314, 1894; A comparison of the free with the state, 182, 1902; Culture and the state, 51, 1904; The doctrine of, 115, 1904; Old Test., ground work of, 47, 1906; Scriptural principles of the Lutheran, 173, 1904; Report of the United Ev. Luth. of America, 375, 1892; Old Test., ground work of, 47, 1906.

Crucifix. How should it be regarded in Church, K. 290, 1877.

Customs. Church, K. 338, 1892; 228, 236, 252, 1900.

Crusades. The, K. 42, 1887; In Germany, 201, 209, 1869.

Crucigiger, Kasper. K. 227, 1902.

David. S. 14, 1847.

Daniel. S. 73, 1878; The Book of, M. 149, 1890; Authorship of the Book of, 361, 1906; 20, 74, 1907; Z. Review, 121, 1894.

Darwinism, S. 105, 1878; 257, 1900; Z. 38, 1903; 252, 1886.

Dancing. S. 180, 1893; 121, 129, 137, 145, 153, 1896; 140, 148, 1894; 242, 1901; 273, 292, 1905; K. 612, 1863; 50, 65, 73, 90, 1864; 346, 1865; 148, 1872; 162, 169, 182, 185, 1874; 73, 1880; 91, 97, 1885; 215, 1893; 147, 1905; Luther on, 241, 1907; What does the Bible teach on, S. 66, 75, 90, 130, 1883; Defended, S. 138, 1883; Judgment of the Ancients on, S. 146, 1883.

Demons. S. Nov. 6, 20, Dec. 4, 18, 1850; Possession of, 370, 1906.

Decalogue. The division of, S. Sept. 21, Oct. 5, 19, Nov. 2, 16, 1855; 218, 1875; 18, 1883; 98, 1900; 142, 1873; K. 162, 170, 1891; M. 22, 1904; Z. 343, 1884; The use of, S. 42, 1884; K. 42, 1895; Why given, K. 233, 1871; What is it, Z. 257, 1899; The two tables of, K. 90, 1892; Conclusion of, 34, 1895; The proper attitude over against the, K. 122, 1887; Did we change it in our Catechism, K. 530, 537, 1862; Did Luther mutilate it, K. 194,

201, 1867; How is it corrupted in the Catholic church, K. 57, 65, 1880; The origin of in the first three books of Moses, Z. 55, 1898; See also "law" and "commandments."

Deacon, S. Dec. 23, Jan. 20, 1858.

Deaconate, S. 546, 1905; K. 330, 337, 345, 1897; 13, 1905; The work of, S. 227, 1891; The principles of, 130, 1897.

Deaconess, The work of, K. 298, 1888; 4, 1889; 9, 18, 29, 33, 42, 126, 299, 1893; 186, 275, 1894; M. 69, 1901; The order of North. Dist., 20, 1899.

Depravity, Human, S. 156, 1872; 92, 1881; As illustrated by the deterioration of words, M. 261, 1883.

Devil, His origin and personal existence, S. 170, 369, 1873; Power and activity, 369, 1873; Our warfare against, 18, 1874; The, 257, 1885; Z. 331, 1901; S. 28, 44, 52, 1899; Miscellaneous, S. 169, 1866; 68, 1875; 185, 1876; 300, 1897.

Dreams, Luther on, S. 225, 1907.

Denominationalism, Is it right, S. 50, 1881.

Denominations, The different families, M. 171, 1893.

Deuteronomy, Defended against Higher Criticism, Z. 361, 1890; See criticism, H. Its genuineness, 386, 1891; Its genuineness and unity, 389, 1901.

Death, S. 120, 1874; 60, 1879; Rate, 185, 1884; 98, 1905; K. The serious aspects of that of a brother minister, 54, 1860; Has a Christian a right to flee from the dangers of, 278, 1877; Approach of, 253, 1890; Poems on, 201, 1884; 33, 1893; 60, 1891; 289, 1892; On that of a child, 233, 321, 1893; 265, 1894; 393, 1894; 382, 1896; 345, 1895; 33, 1896; 161, 273, 1896; The wisdom of, Z. 309, 1902; How two murderers were prepared for, S. 52, 1907; Poem on, S. 817, 1907.

Dedications, Origin of, K. 374, 1902; Poems, 196, 1904; 576, 1906.

Deborah, K. 165, 1895.

Disciples, The Church of Christ, K. 20, 28, 36, 44, 52, 60, 68, 76, 84, 1900.

Decius, K. 164, 1904.

Delitsch, Dr. F., Death of, Z. 177, 1890.

Deindoerfer, Rev. J., Z. 230, 1907.

Detroit, The Protest of, S. 787, 1903; English work in, 373, 1902.

Denmark, The tendency of the religious life in, Z. 381, 1895.

Discipline, Church, S. 33, 64, 60, 76, 84, 100, 108, 1868; 18, 97, 113, 163, 1870; 49, 72, 123, 1875; 59, 1881; 100, 260, 1887; 365, 378, 387, 394, 1888; 314, 322, 1890; 353, 1892; 257, 264, 273, 286, 305, 353, 1894; 141, 1898; 34, 1899; 323, 1905; K. 186, 1872; 134, 1887; 321, 1888; 250, 258, 1899; 339, 1901; The necessity of, S. March 7, 1856; The mercy of, April 4, 1856; Its restoration of, April 18, 1856; Its expediency, May 16, 1856; The law of love in, 193, 1875; The importance of, 225, 1875; Theses on, 196, 1880; East. Dist., 9, 1871; 31, 1873; 14, 1896; North. Dist., 14, 1891; Eng. Dist., 13, 1887; 15, 1900; Con. Dist., 9, 1880; 10, 1893; Kans. and Neb. Dist., 25, 1901; Wash. Dist., 12, 1903; Texas Dist., 6, 11, 1907; Wis. Dist., 21, 1897; 10, 1898; M. 329, 1888; 188, 1893; 27, 1895; The history of its development since the Reformation, Z. 147, 220, 1899.

Dictionary, Of the Bible, by Davis, Z. 185, 1899; Of faith and customs, according to the Ev. Church, Z. 45, 1906; Of Bible, 46, 1906; Greek, by Dr. Stellanhorn, Z. 237, 1905; Z. 33, 1887.

Districts, First Eng., S. Difficulties in, 133, 140, 149, 165, 1869; Historical sketch of, 65, 73, 82, 90, 98, 107, 114, 122, 129, 139, 1873; 743, 758, 1906; K. 316, 348, 1869; 20, 1876; Which is the real Eng. Dist. now that was organized in 1857, 419, 450, 467, 472, 500, 535, 560, 1906; The Eastern, S. 178, 1890; Jubilee address of the East., S. 209, 1891; Concordia District, K. 181, 1868; History of, 530, 547, 1903; 408, 1905 Con. Dist., 29, 1902; S. 51, 1872; Texas District, K. 154, 1895; Western District Jubilee Poem, K. 282, 1890; 103, 150,

- 186, 1891; Minnesota District, K. 392, 1905; Northern District, Sketch of, N. Dist., 29, 1891; Washington Academy in, K. 499, 1906; Concordia, in Washington, D. C., S. 626, 1907.
- Divisions*, Church, S. 308, 1897; What doctrines justify, 186, 1891; 98, 1892; Sufficient cause for West. Dist. 12, 1891; M. 338, 1902; Z. 314, 1886; See also articles on the "Michigan City Theses;" Z. 1894, 1895, 1896; Who caused them in the Church of the Reformation, S. 193, 1899; K. 65, 73, 81, 89, 1868; See also "Schisms;" Was Luther's inflexibility the cause of the division in the Protestant church, S. 337, 1875.
- Divorce*, S. 808, 1903; 299, 1904; Statistics on, 93, 1889; K. 565, 1907; 306, 1905; North. Dist., 17, 1876; Eng. Dist., 1907; Luther on, M. 178, 1886; The grounds for, 65, 1890; Z. 114, 1884; 257, 1890; 348, 1892; 243, 1905; 57, 1907.
- Dionysius*, S. April 4, Sept. 17, 1856.
- Dismissals*, S. 274, 1873; and withdrawals, M. 210, 1893.
- Diocletian*, Persecutions under, S. 17, 25, 1885; Z. 215, 1906; K. 179, 1904.
- Diseases*, Contagious ones and the pastor, K. 378, 1892.
- Dialogue*, One between a Catholic and a Lutheran, K. 305, 313, 321, 329, 337, 345, 353, 1867.
- Doctrines*, The nature of fundamental, S. Aug. 13, 1851; Distinctive, K. 289, 305, 339, 1907; The value of distinctive, Con. Dist., 12, 1902; Luther on the importance of, K. 153, 1868; The system of Christian, see "Truth;" Distinctive of the general bodies of the Ev. Luth. Church of the U. S., Z. 187, 1893; Distinctive in the Lutheran Church, K. 290, 1907; Of the Holy Scriptures, 290, 1907; The trinity, 305, 1907; Of the will of God, 339, 1907; Original sin, 627, 1907; The person of Christ, 643, 1907; His office and work, 674, 1907; The means of grace, 738, 1907; None but the pure tolerated in our Churches, S. 194, 1878.
- Donatists*, K. 296, 312, 1903.

- Domitian*, Persecutions under, K. 115, 1904.
- Dornbirer*, Rev. J., S. 144, 1891.
- Doescher*, Rev., K. 154, 1885; 564, 609, 1907; 632, 1907.
- Dowie*, K. 84, 100, 1901.
- Dogmatics*, Reviews on, Z. That of the Ev. Luth. Church, 370, 1901; Hand Book of to the Ev., 112, 1902; Outlines of history of, 112, 1906; Christian, 54, 1891; Of the Ev. Luth. Church, 52, 1894; Text book on, 378, 1895; End and aim of, 382, 1896; 49, 1906; 47, 1907; 176, 1907; 305, 1907.
- Dogmatical Studies*, Z. 57, 1892; Theology, 183, 1895.
- Dogmas*, Z. history of, 256, 1894; Do we need new ones, 249, 1892.
- Duty*, S. 210, 1898; 44, 1888.
- Drunkard*, S. 18, 1892; K. 392, 409, 424, 1903.
- Drunkenness* and Luther, K. 248, 264, 280, 1903.
- Duncan William*, K. 790, 806, 822, 1904.
- Duerlt*, *Albrecht*, K. 278, 1875; Z. 381, 1900.
- Druses*, The, M. 177, 1900.
- Earth*, Its future condition and destiny, S. Oct. 22, 1851.
- Earthquakes*, K. 323, 1906.
- Emmaus*, The journey to, Poem, S. 121, 1877.
- Emmanuel*, God with us, S. 393, 1880.
- Evangelists*, Their writings, S. 157, 165, 1889.
- Erlangen*, S. 393, 1899.
- Engagements*, secret, S. 66, 1870; 132, 1876; K. 178, 1868; Their validity, K. 489, 1904; 24, 1906; Z. 193, 1886.
- Easter*, In Jerusalem, S. 258, 1906; Thoughts, S. 193 to 200, 1907; Origin of the festival of, K. 259, 1884; Some early German customs of, K. 113, 121, 129, 137, 145, 1893; The harmony of the gospels on, Z. 25, 1902; Festival, The sects falling in line in the observance of, S. 248, 1907; Sermon, K. 249, 1881; Poems on, 57, 1878; 41, 1880; 249, 1881; 49, 1882; 41, 1883; 249, 1884; 265, 1886; 61, 1889; 97, 105, 1893; 65, 1894; 113, 1895; 106, 121, 129, 1897; 113, 1898; 113, 1900; 209, 1901; 225, 1904.

- Erasmus*, Z. 367, 1891; For his contact with Luther see under "will."
- England*, Will it become Catholic, Z. 326, 1890; The Lutheran movement in during the time of Henry VIII and Edward VII, Z. 35, 1891.
- Eschatology*, Z. 46, 1888.
- Evangelization*, The question of, Z. 378, 1905.
- Election*, See "Predestination."
- Enemies*, The Christian's duty towards his, S. 89, 1878.
- Egede, Hans*, S. 131, 139, 1897; K. 242, 251, 1886.
- Eternity*, S. 278, 1895; K. Poem on, 209, 1900.
- Eden*, Poem on, K. 129, 1882.
- Ephesians*, Introductory notes on, S. 185, 1881; Missionary thoughts in, 36, 49, 1907; English Dist., 34, 1906; Commentaries on, Z. 379, 1892; 368, 1903.
- Eber, Dr. Paul*, S. 2, 1890.
- Eve*, K. 121, 1895.
- Esther*, Z. 338, 1890.
- Evening*, Poems on, K. 281, 1884; 145, 1892; 305, 1895; 145, 1900.
- Experience*, Christian, Z. 188, 1899.
- Elijah*, S. 314, 1885; 251, 265, 1892.
- Epiphany*, S. 9, 1887; 27, 1871; 1, 1873; 17, 1878; 33, 1880; 11, 1886; 11, 1887; 12, 1888; Poems on, K. 9, 1891; 9, 1899.
- Elliot, John*, S. 35, 1897; 217, 1886; 647, 1904.
- Episcopal Church*, S. 257, 1875.
- Eskimos*, S. 329, 337, 1886; 832, 1906.
- Eich, Rev. M. L.*, S. 723, 1904.
- Etiquette*, Church, K. 348, 356, 1884.
- Elizabeth*, K. 217, 1895; Z. 320, 1895.
- Excitation*, The use of in discourse, M. 161, 1887.
- Epistles*, Skeletons on those of the church year, Z. 243, 1884; The pastoral, their fundamental principles, Z. 247, 1896; Translated and explained, Z. 181, 1899; 377, 1899; The Catholic explained, Z. 108, 1902; St. Peter and Jude explained, Z. 300, 1904; The unity of thought in St. Peters, Z. 306, 1905.

- Ethics*, Antique, Z. 109, 1888; 176, 1889; The history of Christian, 94, 1890; 246, 1893; Christian, 53, 1894; Theological compendium of, 189, 1896; 59, 1899.
- Excommunication*, S. 3, 1880; 98, 1870; May, 2, 1856; 19, 1870; Should the act of be publicly announced, 106, 1870; How should the unlawfully excommunicated be dealt with, 161, 1870; Luther, K. 203, 1877; 380, 1886; 388, 1886; 28, 52, 1887; 148, 1887; 138, 1891.
- Errorists*, Fundamental, S. 186, 1875; 36, 1890.
- Error*, That of Missouri, Z. 50, 1898.
- Enoch*, S. 314, 1900.
- Erronouga*, S. 294, 300, 1906; K. 339, 1899; 115, 1900.
- Eloquence*, True, M. 245, 1885.
- Elocution*, That for preachers and public speakers, M. 129, 1900; And following issues; The importance for ministers, 13, 1905.
- Evolution*, M. 225, 1885; Z. 252, 1886.
- Encyclopaedia*, For Protestant church and theology, Z. 49, 1898; 53, 1899; 246, 1899; 51, 370, 1900; 179, 1901; 302, 171, 1902; 360, 1903; 299, 1904; 176, 1905; 302, 1905; 179, 1906; 46, 304, 1907; Scientific, 307, 1897; 247, 1898; Lutheran, 52, 1900.
- Education*, S. 330, 1890; Luther on, May 10, June 7, 21, 1848; 235, 1881; A pioneer in, 755, 1901; In the Lutheran Church, S. Nov. 2, 1853; The educational calling of in America, 169, 1891; 664, 1903; Our work, 297, 1893; M. 366, 1896; The problem of in our synod, 347, 1900; 93, 1903; The importance of the Christian element in, S. 281, 1887; Our educational training, 17, 25, 1900; The educational society of Joint Synod, K. 41, 51, 1860; Object of, 507, 1905; What is a tree, 18, 1906; Lay education, M. 98, 1891; That of the modern college on the right basis, M. 75, 1901; The Christian religion as a factor, 307, 1902; The question of a higher in synod, 27, 1904; The church and higher, Z. 220, 1901.

The Lutheran Pastor

By DR. G. H. GERBERDING

A Valuable addition to any pastor's library. Net, \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

A SPECIAL OFFER

As long as the books in stock will last we will sell Hilprecht—Explorations in Bible Lands During the 19th Century for \$2.50.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

OUTLINE OF A HISTORY OF PROTESTANT MISSIONS

From the Reformation to the present time. By Gustav Warneck. \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

Theological Libraries

Pastors and Teachers and Professors will find it to their advantage to consult the General Catalogue of the Lutheran Book Concern before purchasing what they need for their libraries. It cannot be expected that all the books mentioned should be kept constantly on hand, but the assurance can be given that all orders will be promptly attended to.

Church Records

Every congregation should keep a complete record of all the pastoral acts and other important events occurring in the congregation. To this end *Church Records* are a necessity. The Lutheran Book Concern has them for sale at \$3.75.

FOR ONE-HALF THE ORIGINAL PRICE

This Offer Holds Until April 1, 1907

A Brief Commentary on the Books of the New Testament

By DR. F. W. STELLHORN,

Professor of Theology in Capital University, Columbus, Ohio

A popular treatise on the four Gospels. For study and devotion. Gives the meaning of the text, the history of prominent persons mentioned in the Gospels, the topography, all in a clear and distinct manner. The highest praise has been bestowed upon this Commentary by able and competent critics.

Plain cloth, formerly \$2, now \$1. Half leather, formerly \$2.50, now \$1.25.
Half morocco, formerly \$3, now \$1.50.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

The Standard Edition of Luther's Works in English

Edited by J. N. Lenker, D. D. in connection with leading scholars of all parts of the church. Each volume contains a valuable practical introduction. Beautifully and substantially bound in uniform size and style in silk cloth, with the "LUTHER MONUMENT" embossed in gold on the back of each book, good paper and nicely printed. 8 vo. \$2.25 per volume.

Prof. E. J. Wolf, D. D., LL. D., writes in the New York Observer of November 17: "Luther is in the best sense modern, up-to-date, the prophet of our own times. It is marvelous how he treats the problems of today. The monk who once shook the world needs but the opportunity to shake it again, the opportunity afforded by the English tongue."

Commentary on the First Twenty-two Psalms

Vol. I, 462 pp. Revised, enlarged, parts translated and edited in complete form by J. N. Lenker, D. D., \$2.25.

Commentary on Genesis

Vol. I. The Creation. 448 pp. Revised, enlarged, parts retranslated and edited in complete form by J. N. Lenker, D. D., with an introduction, 383 pp., \$2.25.

The First and Second Epistles of St. Peter and the Epistle of St. Jude

Translated by J. N. Lenker, D. D., with an introduction, 383 pp., \$2.25.

Luther's Church Postils Gospels

- Part I. Advent, Christmas and Epiphany sermons, \$2.25
- Part II. Epiphany, Lent and Easter sermons, \$2.25.
- Part IV. First to Twelfth Sunday after Trinity, \$2.25.
- Part V. Thirteenth to Twenty-sixth Sunday after Trinity, \$2.25.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

A Summary of the Christian Faith

By DR. H. E. JACOBS. \$3.00

An attempt is here made to restate the doctrines of the Christian Faith upon the basis of the Lutheran confessions.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

COLUMBUS THEOLOGICAL MAGAZINE

A BI-MONTHLY JOURNAL
DEVOTED TO THE INTER-
ESTS OF THE EVANGELI-
CAL LUTHERAN CHURCH

Edited by Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.

VOL. XXVIII DECEMBER, 1908

No. 6

CONTENTS

	PAGE
THE CHRISTOLOGY OF THE NEW TESTAMENT. By Prof. F. W. Stellhorn, D. D.....	321
THE SERMON ON THE MOUNT. By Rev. H. J. Schuth, A. M..	331
COMMUNION UNDER ONE KIND. By Rev. Walter E. Tressel, A. M.....	344
THE CHRISTIAN MINISTER; GOD'S AMBASSADOR. By Rev. R. E. Golladay, A. M.....	347
DID JOHN THE BAPTIST DOUBT? By Rev. Armin P. Meyer, A. B.	359
INDEX TO OHIO SYNOD PERIODICALS. By Rev. A. Beck.....	377

LUTHERAN BOOK CONCERN
55-57-59 EAST MAIN STREET, COLUMBUS, OHIO

The Lutheran Commentary.

by Scholars of the Lutheran Church in the United States under the editorial
ze of Dr. H. E. Jacobs. This is a very valuable work and especially adapted to the
use of Pastors and Sunday-school Teachers.

Six Volumes in Full Cloth Binding, \$9.00

HERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

AN OFFER

Until sold out we will sell Dr. Stelhorn's Commentary on the Acts of the Apostles
for \$1.00.

HERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

"The Church of God, which He hath purchased with His Blood." Acts 20. 38.

THE CHRISTIAN CHURCH IN ITS FOUNDATION, ESSENCE, APPEARANCE AND WORK.

By PROF. M. LOY, D. D.

Prompted by the purest motive, the desire to serve his master by being helpful
to fellow-laborers, fully conscious that the unscriptural views on the subject en-
danger the soul and should be exposed, and confident "that the King will accompany it
with His blessing," the author wrote and published this work.

"This work is notable for its comprehensive and yet simple analysis of its subject,
for its earnest devotion to the practical topics and problems that spring out of
Church life at every point."—*Lutheran Church Review*.

"The work is carefully prepared and well written."—*Lutheran Observer*.

The book contains 364 pages and sells for \$1.00.

HERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

MODEL SERMONS SERMONS ON THE GOSPELS FOR THE CHURCH YEAR

These sermons are first scriptural then logical; noted for their simplicity in style
and depth of thought, in full harmony with the confessions of the Lutheran Church.
Teachers need these sermons as models, teachers will want them to use in the public
service in the absence of the pastor, parents will find them to be just what they need
for home service on Sunday, and any Christian, young or old, will find in them
the Manna which came down from heaven by which his soul is nourished unto
eternal life.

Price, plain cloth, \$1.75; half leather, \$2.25; half morocco, \$3.25.

HERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

COLUMBUS

THEOLOGICAL MAGAZINE.

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

EDITED BY PROF. GEO. H. SCHODDE, PH. D., COLUMBUS, OHIO.

VOLUME XXVIII.



COLUMBUS, OHIO:
LUTHERAN BOOK CONCERN OF THE OHIO SYNOD.
1908.

I N D E X .

NUMBER I.

	PAGE
The Christology of the Old Testament. By Prof. F. W. Stellhorn, D. D.....	1
On the Interpretation of 1 Pet. 3, 19-20. By Prof. George H. Schodde, Ph. D.....	12
Communion Under One Kind. By Rev. Walter E. Tressel, A. M.	19
The Scriptures Witness on Its Own Behalf. By Rev. C. B. Gohdes, A. M.....	26
Memorial Sermon. By Rev. S. Schillinger.....	42
Notes. By G. H. S.....	55
Index to Ohio Synod Periodicals, Minutes, Etc. By Rev. A. Beck	57

NUMBER 2.

The Christology of the Old Testament. By Prof. F. W. Stellhorn, D. D.....	65
The Christian's Reasonable Service. By Rev. R. E. Golladay, A. M.	71
The Question of Unity Among American Lutherans. By Rev. J. Sheatsley, A. M.....	79
Communion Under One Kind. By Rev. Walter E. Tressel..	92
The Doctrine of the Call to the Holy Ministry, Etc. By Rev. H. J. Schuh.....	103
Notes and News. By G. H. S.....	113
Index to Ohio Synod Periodicals. By Rev. A. Beck.....	121

NUMBER 3.

The Christology of the New Testament. By Prof. F. W. Stellhorn, D. D.....	129
The Comfort of Holy Baptism. By Prof. M. Loy, D. D....	140
Communion Under One Kind. By Rev. Walter E. Tressel, A. M.	153

	PAGE
The Doctrine of the Call to the Office of the Holy Ministry, Etc. By Rev. H. J. Schuh, A. M.....	165
A Funeral Sermon. By Rev. S. Schillinger, A. M.....	177
Index to Ohio Synod Periodicals. By Rev. A. Beck.....	185

NUMBER 4.

The Christology of the New Testament. By Prof. F. W. Stellhorn, D. D.....	193
Communion Under One Kind. By Rev. Walter E. Tressel, A. M.	206
The Doctrine of the Call to the Office of the Holy Ministry, Etc. By Rev. H. J. Schuh, A. M.....	225
Did John the Baptist Doubt? By Rev. Armin Paul Meyer, A. B.	239
Notes. By G. H. S.....	247
Index to Ohio Synod Periodicals. By Rev. A. Beck.....	249

NUMBER 5.

The Christology of the New Testament. By Prof. F. W. Stellhorn, D. D.....	257
The Sermon on the Mount. By Rev. H. J. Schuh, A. M....	265
Funeral Sermon. By Rev. S. Schillinger, A. M.....	301
Notes. By G. H. S.....	309
Index to Ohio Synod Periodicals. By Rev. A. Beck.....	313

NUMBER 6.

The Christology of the New Testament. By Prof. F. W. Stellhorn, D. D.....	321
The Sermon on the Mount. By Rev. H. J. Schuh, A. M....	331
Communion Under One Kind. By Rev. Walter E. Tressel, A. M.	344
The Christian Minister; God's Ambassador. By Rev. R. E. Golladay, A. M.....	347
Did John the Baptist Doubt? By Rev. Armin P. Meyer, A. B.	359
Index to Ohio Synod Periodicals. By Rev. A. Beck.....	377

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXVIII.

DECEMBER, 1908.

No. 6.

THE CHRISTOLOGY OF THE NEW TESTAMENT.

BY PROF. F. W. STELLHORN, D. D., COLUMBUS, OHIO.

A Summary of Lectures delivered at Rye Beach, published at the request of the Association.

IV.

If Christ is the God-man, God and man in one person, as we have proved him to be from the Scriptures both of the Old and the New Testaments, then we must necessarily find in him the *personal union of these two natures*, the divine and the human. For he is only one person and still both God and man, hence his divinity and his humanity must constitute one person, or be personally united.

God he is from all eternity. In no other way than from eternity can a being be God; for eternity, or having just as little a beginning as an end of existence, is one, yea, the first essential, attribute of God. And this divine attribute of God Christ possesses. John 1, 1 we read: "In the beginning was the Word." When every being outside of God came into existence, and thus also time as well as space, the Word, the Son of God, the personal revelation of God, already *was*; hence he has no beginning himself, is eternal. In verse 15 of the same chapter "John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is come before me: for he was before me." If Christ *was before* John the Baptist, or, in literal translation, *was first in comparison with* John, though the latter according to Luke 1, 26, was conceived six months prior to him, he certainly must have existed before his human conception; and he must be a

being higher than John, the greatest of prophets (Matt. 11, 7-11), since John says that his pre-existence is the reason of his having become superior to John. Likewise Jesus says to the Jews John 8, 58: "Before Abraham was born (or, came into existence), *I am.*" He is the One who, as to his divine nature, never came into existence; there was no time when he did not exist. In all eternity, as in all times, he could say, *I am.* He is Jahveh himself who said in explanation of this his name, Ex. 3, 14: "*I am that I am,*" that is, the self-existent, eternal, faithful God. And John 17, 5 he prays: "And now, Father, glorify thou me with thine own self with the glory *which I had with thee before the world was.*" Rev. 1, 17, he says to John: "Fear not; *I am the first and the last,*" that is, the One that has neither beginning nor end, that is eternal. As to this also he is of the same position as the One speaking in verse 8, who proclaims concerning himself: "*I am the Alpha and Omega, saith the Lord God, who is and who was and who is to come.*" And when Rev. 3, 14, he calls himself "*the beginning of the creation of God*" he means the same thing as Paul when he says of "the Son of his (God's) loved." Col. 1, 15-17: "Who is the image of the invisible God, the *firstborn* of all creation: for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and *he is before all things*, and in him all things consist." Thus Christ is God from all eternity.

Man he has become in time, about 1900 years ago. This at the present time is hardly denied by anybody (comp. A., a., 1). When he became man his human nature was assumed, or taken up, into the already existing person of the Son of God. Of course, the human nature could not have any special personality of its own, since the divine nature already had a personality and two personalities cannot exist together in one and the same person. Christ assumed a true human nature with all its essential

parts, body and soul, and all the essential attributes of these two essential parts. The main attributes of a man are those of his soul, intellect, will, and-sensibilities. All these Christ has, and has to have, if he is to be a true man. Back of these attributes there must be the possessor of them, the personality or the *ego*. That is, so to say, the point where the attributes run together and are united, a point mysterious but real. In a mere man it is, of course, the *human* personality; in the God-man, for the reason stated, it could not but be the *divine* personality, since that already existed and could not cease to exist. This is what our dogmaticians call the *ἀνοποστασία*, the lack of the human personality, and the *ἐνωποστασία* the assumption of the human nature into the personality of the Son of God.

And the Son of God has become man without ceasing to be God. He is really, and in the strictest sense of the term, God-man; not a man who formerly *was* God and no more *is* such, but has only some merely potential attributes of God, nor a God who once was man. This is proved by all the passages of Holy Writ that state that also after having become man he possessed divine power, glory, and activity. We cite here only John 1, 14: "And the Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth." Consequently he has both natures, the divine and the human, not only the one or the other, or one brought about by the mixture of both, but both in their very essence, in one person.

These expressions, *God-man, two natures, one person*, are not found in the Bible, but have been taken from human language, from philosophy, as we may say. To use such human expressions, and not simply to repeat the expressions found in the Scriptures, became necessary because the latter were being misunderstood and misrepresented and the orthodox Church had to say how it understood them. And concerning God and divine things we can only speak in human terms, since we have no other

expressions. Such human terms the Bible itself uses, and must use them if we are to understand what it says and intends to tell us. Thus it ascribes to God members of the human body, eyes, ears, hands, a heart, and emotions of the human soul, though at the same time it teaches clearly that God is a spirit and has no material body, nor a human soul. Following this example of the Scriptures the Church has adapted human, or philosophical, terms to designate what according to the clear testimony of the Scriptures must be found in Christ and is to be believed concerning him. But since these terms are taken from human language where they denote something that we find in nature and in man, they are not adequate expressions for that which is supernatural and divine. Hence they must be understood in the sense in which the Church understands and explains them, and it is not proper to find in them just that, all that or only that, which they imply and contain when they are used of mere men. These expressions have become what we call *technical terms*, that is, terms that according to their derivation or first signification do not necessarily mean what they commonly are used to designate, but which as such terms denote that which men have agreed to denote by them. Such terms are *nature*, *essence*, and *person*. These terms we use of men, of God, and of Christ; and in each case they are to be understood in a somewhat different sense. Used of men, nature means that which makes every man a man, a human being by himself, having specifically the same nature with all other men, but also having it separately as far as number is concerned. Where, for example, there are three beings that have one and the same human nature, they certainly belong to the same species, they are all of them men, but they are *three* men. And in this respect they are also three *persons*. But when we use these terms of God, the meaning is somewhat different. We say there are three persons in the Godhead, or there are three that are God, or these three have one and the same divine nature, and therefore each one is God. But we do not say, and

cannot say if we will not contradict the Scriptures, that, because there are three that have the truly divine nature or are God, therefore there are *three* Gods. No, there is only one God; and hence when we speak of three *persons* that have one and the same divine *nature* we do not take either nature or person in exactly the same sense as we do when we apply these same terms to men. If we did we would speak of three Gods. And again, when we use those terms of Christ we do not take them in exactly the same sense as when we apply them to either God or man. In *God* we have a *oneness* of *nature* and a *plurality* of *persons* in *man* we have the *oneness* of *both*, of nature and person; in *Christ* we have a *plurality* of *natures* and a *oneness* of *person*. In Christ two different natures, the divine and the human, make only one person, whilst except in him the divine nature makes a person, or even exists in three persons that, however, are only one God, and the human nature as often as it is found in a being, makes this being a person by itself. But that Christ is one person needs no proof.

From this condition of the person of Christ necessarily follows the *union or communion of the two natures* in him. The two must be personally united, or united so as to form and constitute one person. Else Christ, having the two natures, could not be one person. They cannot simply exist side by side, cannot be joined, for example, as two pieces of wood can be glued or joined together, where each piece forms, indeed, a part of the whole which they together constitute and yet remains a separate piece by itself insofar as there is no organic union between it and the other part, each one being simply a neighbor of the other. If the two natures form and constitute one person, the union between them must be an internal, a personal one. Our fathers have used for an illustration the union of soul and body in man and of fire and iron in a hot iron. The former is a personal union since soul and body form and constitute a person, a man; the latter is not a personal union, but also an internal one. We could

also add the air that is permeated by light. In each case we have what our fathers called a *περιχώρησις*, an interpenetration. Where the one is the other is too, and in such a way that you cannot find any point where only the one could be said to be. Still, the two parts constituting the respective wholes are not exactly on a level either. The one, the soul, the heat, and the light, is active in this mutual penetration. The body, the iron, and the air are passive. Similarly in Christ the two natures are most closely and intimately united so that where the one is the other most surely is also; but the divine nature is the active one, whilst the human nature is passive. As the heat permeates the iron, and the soul the body, and the light the air, so the divine nature of Christ permeates and penetrates his human nature. We cannot reverse the expression and make the grammatical object the subject of the sentence. This personal union of the two natures in Christ, being the union of God and man and making the two one person, is the reason that we can use what are called the *propositiones personales*, that is, propositions or sentences containing expressions that designate a person, either God or man, and predicate the one of the other. We can say with reference to Christ: This man is God; or also, in Jesus God is man. That, of course, does not mean that in him man has been changed into God, or God into man, which would be absurd and therefore impossible; but it means that this same person, Jesus the Christ, is at the same time God and man, and hence in him the one can be predicated of the other. But what we can do when we use personal terms cannot be done when using terms that simply refer to the nature. It would be wrong to say: In Christ the divine nature, or the divinity, is the human nature, or the reverse; for that would imply, not simply a personal union of the two, but a change, or transubstantiation, of the one into the other, which, of course, is impossible.

If the two natures in Christ are personally united the necessary result is the *communication of attributes*. The

mutual penetration and permeation cannot but have a mutual influence upon both. So it is with soul and body, with heat and iron. The body is alive and active as long as the soul, the seat of life, is personally united with it; and the soul owes it to the body that it can have a receptive and an effective intercourse with the world surrounding it. The iron becomes hot through the heat, and the heat in a manner becomes heavy in the iron. The principal influence, however, in this union is always wielded by the principal factor, the active one. That stands to reason, and that is also the case in the personal union in Christ: the divine nature has the greater influence. When we speak of a communication we naturally ask what is being communicated, who communicates it, and to whom it is communicated. The communication can proceed only from him who has that which is to be communicated; hence in the communication of attributes the natures that originally possess those attributes must be the ones that communicate, since these attributes are that which is to be communicated. And they communicate them to the person which they constitute and to each other. And the attributes communicated are those properties or qualities of the respective natures that necessarily proceed from that nature and in this sense make it what it is. With regard to the person and the natures of Christ we speak of a *threefold communication* of attributes.

The first consists in this that the attributes of the two natures constituting the person of Christ are being communicated to the *person* itself; or, in other words, that this person appropriates and makes its own the attributes of its two natures. A man makes his own, appropriates to his person the attributes of his soul and his body, says, and correctly says, *I think*, and *I am hungry*, though the former, thinking, is the essential attribute of the soul, and the latter, feeling hungry, that of the body. Of a hot iron we can say, This whole thing, the iron and the heat in it, is heavy, and also, it is hot, though being heavy is an essential attribute of iron, and being hot one of heat. Thus

also with regard to Christ the attributes of either nature must become attributes of his whole person, since these two natures with their respective attributes constitute his person. Else there could not be a personal union. It does not make any difference from which nature of Christ the name is taken by which he is called, this name can denote the person of which any attribute belonging to either nature can be predicated. Of course, there is not the slightest difficulty as long as we take the name and the predicate from the same nature, since it is a matter of course that the two belong together. So nobody will marvel when we, for example, say: The Son of God is almighty, or, The Son of Mary suffered and died. But when the name designating Christ is taken from one nature, and the attribute predicated of him from the other, it looks a little different, though in reality it is the same thing. For example, I can say, and correctly say, Jesus, the Son of Mary, is almighty, and, The Son of God has died. So John says, 1. John 1, 7: "The *blood of Jesus, his*" (God's "*Son*, cleanseth us from all sin." And St. Paul, Acts 20, 28, says to the elders of the church at Ephesus that the Holy Spirit has made them bishops "to feed the church of the *Lord* (or, God), which he purchased with *his own blood*." In this way we can also explain the somewhat unusual, but entirely correct, expression in one of our Passion hymns: "O sorrow dread! Our *God is dead*," which in its German original sounds still stronger: "O grosse Not! *Gott selbst is tot*." On the other hand we are told John 8, 58, that *Jesus* said to the Jews: "Before Abraham was born, I am," thus predicating of himself, whose *human* name is *Jesus*, *eternity*. Of course, when we want to explain according to which nature this wonderful person has a certain attribute or does something we express ourselves accordingly, following also here the example of the Scriptures, as in Rom. 1, 3, we are told that *God's Son* "was born of the seed of David according to the *flesh*" (comp. 9, 5).

The second kind of the communication of attributes in

Christ consists in this that the divine nature communicates its attributes to the *human* nature. Whilst the first kind is called the *genus idiomaticum*, this second is the *genus majesticum*. As this name already indicates it is one-sided, and cannot be otherwise; for majesty can be communicated only by the divine nature because it is the only one that possesses it originally. The human nature in fact cannot communicate anything to the divine nature since that possesses everything that it ever can have, just as the human body cannot communicate any of its essential qualities to the soul without making it imperfect. But the human nature in Christ and the human body, being the inferior parts, can well receive attributes of the superior parts, the divine nature and the human soul respectively. These attributes, however, cannot become the essential and inherent attributes of the inferior part. If they did become such, the inferior part would become changed into the superior one; for the attributes are simply the manifestations and proofs of the essence and nature. Where the essence and nature is, there the attributes must necessarily be, that is, the essential attributes; and, reversely, where the essential attributes are there the essence or nature must necessarily be. A body having as its own essential attributes the essential attributes of a soul is a *non-ens*, a contradiction in terms; and so is a human nature having the essential attributes of the divine nature as essential or inherent attributes of its own. A human body having communicated to it the life that has its seat in the soul as the essential and inherent attribute of the soul is and remains nevertheless a true body retaining the essential and inherent attributes of a body and never getting the essential and inherent qualities of the soul as its own essential and inherent qualities. And so it is also with regard to the human nature of Christ. Its essential and inherent attributes always were and always will be, and never can be other than, the essential and inherent attributes of a human nature. For Christ always was and always will be a true man just as well as true God; and what makes

him a true man is nothing else but the possession of the essential and inherent attributes of a man, and of none others as such essential and inherent attributes. But, then, does Christ not, also as to his human nature, possess the essential and inherent attributes of the divine nature? Does not the second kind of communication of attributes confer to his human nature this very possession of the divine attributes? It certainly does. But these divine attributes do not, and cannot, become the *essential and inherent* attributes of his *human* nature. They always remain, and cannot but remain, the essential and inherent attributes of the *divine* nature, making that nature what it is in its very essence, namely, the divine nature. The human nature gets them, indeed, but only as *communicated* attributes, since getting them as its own *essential and inherent* attributes would necessarily change it, making it a divine nature, which, of course, is an impossibility; for an absolutely necessary attribute of the divine nature is that of eternity, of having always, without any beginning, existed as such a divine nature. Hence it is an absolute impossibility for any nature to *become* a divine nature; and therefore also it is an utter impossibility for any nature to *get* as its *own essential and inherent* attributes those of the divine nature. How, then, must we regard this majestic communication? The essential attributes of the divine nature remain the essential and inherent qualities and attributes of the divine nature. They neither leave it, for then it would no more be divine nature; nor are they, so to say, doubled or multiplied, one set remaining in the divine nature and the other set becoming the essential attributes of the human nature; for in the first place such a duplication as to its possibility is unwarranted by the Scriptures, and in the second place the human nature could not receive such a second set without ceasing to be a *human* nature. How, then, is it? Let us for an analogy again look to soul and body. There we also find a communication of attributes. The soul communicates its life to the body. Does the soul thereby lose its life? Cer-

tainly not. Or does the soul separate from itself a second set of life and give it to the body, thereby making the body an organism that has its own life? By no means! For as soon as the soul is separated from the body the body no more has life in it, but begins to decay. That shows that the life that originally is an attribute of the soul (comp. Gen. 2, 7) remains an essential and inherent attribute of the soul and is only communicated to the body, so to say, to be used by it as long as the union between soul and body exists. And such is also the case with the human nature of Christ as to the divine attributes that have been, and are being, communicated to it by virtue of its personal union with the divine nature of Christ.* The attributes of the divine nature flow, or pass, over from this divine nature into the human nature of Christ, always retaining their real seat and source in his divine nature and never becoming the essential and inherent attributes of his human nature, but always simply flowing and passing over from the divine nature into the human. And this in consequence of the personal union, and as long as it lasts. If this union could be dissolved for a moment the divine attributes would, and could, no more be found in the human nature; just as little could this be the case as life can be found in the body when it has been separated from the soul, the seat of life. In Christ's state of humiliation this flowing or passage over of the divine attributes into the human nature, as a rule, was stopped and arrested; else he could not, in the Biblical sense of the term, have humbled himself.

(To be continued.)

THE SERMON ON THE MOUNT.

BY REV. H. J. SCHUH, A. M., ALLEGHENY, PA.

(Continued.)

28. TEXT: *Math. 6, 16-18.* LESSON: *Isa. 58, 1-12.*

Introduction — How little do we hear in the Protestant church about fasting. The Romish church makes it:

obligatory and looks upon it as meritorious. Whilst this is evidently unscriptural and wrong, yet we should not forget that the abuse of a thing does not condemn its proper use. Luther calls fasting a fine outward training. People in these days would rather feast than fast. And yet the Savior treats of this matter in His great sermon on the mount, just as he does of almsgiving and prayer. It must therefore be an important matter.

FASTING.

- I. Why should we fast?
 - a. Because our own welfare demands it.
 1. To abstain from that which is harmful to body and soul.
 2. To be temperate in the use of God's gifts.
 - b. Because our interest in the advancement of Christ's kingdom prompts it.
 1. Self-denial for the benefit of the poor.
 2. Self-denial for the cause of missions.
 - c. Because God in his providence imposes it.
 1. Sickness, poverty and want as causes for fasting.
 2. This is not self-imposed but divinely imposed fasting.
- II. How should we fast?
 - a. Not as the hypocrites. Verse 16.
 1. To appear before men.
 2. To merit the favor of God.
 - b. But.
 1. With cheerfulness.
 2. Out of gratitude to our heavenly Father.

29. TEXT: *Math. 6, 19-24.* LESSON: *James 5, 1-9.*

Introduction — The wisdom of the Lord Jesus contradicts that of the world. This we saw in the Beatitudes. Our text again brings this clearly before us. What the

Savior warns against, the world delights in, what he admonishes us to, the world makes light of. Now the question: Where do you stand?

WHERE IS YOUR TREASURE?

- I. On earth?
 - a. How foolish!
 1. "Where moth and rust doth corrupt" &c.
How easily wealth is lost and how little it satisfies the inner longings of the soul.
 2. There are nobler pleasures and higher joys even from a worldly point of view.
Science, art, the beauties of nature, domestic happiness.
 - b. How wicked!
 1. Mammon makes a slave of man.
 2. It usurps the place of God.
 3. The love of money is the root of all evil.
 - c. The proper use of wealth.
 1. It is the gift of God.
 2. It should be used to God's glory and the welfare of ourselves and our fellowmen.
 3. We are only stewards of God's gifts.
- II. Or in Heaven?
 - a. In Heaven.
 1. There is a life beyond this world.
 2. That life is intended as the better part of man's existence.
 - b. Lay up treasure for yourselves.
 1. Prepare for the life to come.
 2. Our real treasure is the righteousness of Christ.
 3. But there is also a reward, not of merit but of grace, in store for those who faithfully serve the Lord.
 4. Strive therefore to be rich in faith, love and good works.

30. TEXT: *Math. 6, 25-34.* LESSON: *Psalms 37, 1-15.*

Introduction—It is so often supposed that religion makes men morose and robs them of all pleasure. But this is a great mistake. It makes men cheerful by delivering them from the cares of life which are so foolish and burdensome. The sinful cares of this life have ruined many a hopeful career. It is these foolish and sinful cares against which the Savior lifts up His voice in solemn warning in our text.

CARES.

- I. To be cultivated.
 - a. The proper care for our temporal and bodily welfare.
 1. For the preservation of our own life.
 2. The proper care of parents, masters and superiors for the welfare of their children, servants and subjects.
 - b. The care for our spiritual and eternal welfare.
 1. There is a kingdom of God, in this world and in the world to come.
 2. This kingdom we should seek with all diligence.
 3. Every other care should be secondary to this.
- II. To be avoided.
 - a. What.
 1. The cares specified, verse 25.
 2. Illustrated. Verse 26.
 - b. Why.
 1. They are foolish because they accomplish nothing. Verse 27.
 2. They are wicked because they are an outgrowth of distrust toward God. Verse 30.
 3. They are unbecoming Christians. Verses 31 and 32.

31. TEXT: *Math. 7, 1-5.* LESSON: *James 4, 7-17.*

Introduction — The eighth commandment tells us not to bear false witness against our neighbor. This commandment is transgressed not only by spreading evil reports against our neighbor, damaging his character and good name, but also by receiving and believing such reports. When we judge and condemn our neighbor uncharitably and without giving him an opportunity to defend himself, we sin against him. Let us listen to what the Savior has to say on this subject.

JUDGING.

I. Judging others.

a. Right judging.

1. The Savior here does not forbid us to judge or distinguish between right and wrong. This is the plain duty of every Christian.
2. Neither does he forbid official judging in family, church, and state.

b. Wrong judging.

1. Hasty judgment.
2. Unrighteous judgment.
3. Uncharitable judgment.

II. Judging ourselves.

a. The duty to judge ourselves.

1. A plain duty. Verses 3-5.
2. A difficult problem.

b. The standard of self-judgment.

1. Not different from that by which we judge others.
2. The clear word of God is the only standard.

c. The sentence to be passed.

1. Unsparring condemnation of everything in us that is contrary to God's word.
2. Yet not hopeless despair but trust in the mercy of God and the merit of Christ.

32. TEXT: *Math. 7, 6.* LESSON: *Luke 10, 11-16.*

Introduction — Christ has given command to preach the Gospel to all men. But unfortunately not all men receive it. Some harden their hearts against the truth. Therefore whilst to some the Gospel is a savor of life unto life, to others it is a savor of death unto death. The very fact that they hear the Gospel increases their condemnation. When we find such resistance of the truth we should not go on indefinitely preaching the Gospel, as this would be wasting the treasures.

THE SAVIOR'S WARNING AGAINST WASTING THE TREASURES
OF THE GOSPEL.

I. What are the treasures of the Gospel?

a. "That which is holy."

1. God is holy.

2. All that refers to Him should be considered holy.

3. Especially His Word and the holy Sacraments.

b. "Your pearls."

1. The forgiveness of sins.

2. The enjoyment of God's favor.

3. The hope of eternal life.

II. When are they wasted?

a. When that which is holy is given to the dogs.

1. Men who are always fighting and biting against the truth.

2. To admit such to the communion of the church is wasting the treasures of the Gospel.

b. When our pearls are cast before swine.

1. There are men who take to vice as naturally and persistently as swine take to the mire.

2. To continue to preach the Gospel to such, only gives them occasion to scoff and blaspheme.

III. What is the result of such waste?

- a. "They trample them under their feet."
 1. They scoff at and befoul them.
 2. Why waste our efforts on such when there are others who would gladly receive the truth if it were preached to them?
- b. "They turn again and rend you."
 1. Our efforts to save wanton sinners only provokes their anger.
 2. They return evil for good and are murderers at heart.

33. TEXT: *Math. 7, 7-11.* LESSON: *Psalms 27.*

Introduction — Prayer forms an essential part of all religion. Man naturally feels his helplessness and seeks the aid of higher powers. But alas, what caricatures of prayer we find not only among the heathen, who know nothing of the true God and his precious promises, but also among professing Christians. And how sadly prayer is neglected even by those who know and believe in the efficacy of prayer. It is therefore of great importance that we listen to what the Savior has to say on the subject.

WHAT DOES THE SAVIOR TEACH US CONCERNING PRAYER?

I. Our asking.

- a. Why should we pray?
 1. God has plainly commanded that we pray.
 2. All godly men both of the Old and New Testaments have been men of prayer.
- b. How should we pray?
 1. In humility.
 2. In confidence.
 3. In sincerity and earnestness.
- c. To whom should we pray?

To our Father in Heaven, who is

 1. Almighty.
 2. Allwise.

3. Everywhere present.
 4. Merciful.
 5. Truthful.
- II. God's answering.
- a. God's precious promises.
 1. In the text.
 2. In the scriptures elsewhere.
 - b. Examples of prayers answered.
 1. In the Old Testament. Moses, Jacob, Daniel, Elijah, Abraham.
 2. In the New Testament. The ten lepers, the Syrophenecian woman, the centurion of Capernaum, Paul and Silas in prison.

34. TEXT: *Math. 7, 12.* LESSON: *Luke 10, 25-37.*

Introduction — The Bible contains two great fundamental principles, the Law and the Gospel. Our Savior teaches both. The words of our text are sometimes called the golden rule. And indeed they are such a rule. But how often this rule is misapplied! Selfrighteous souls try to justify themselves and merit eternal life by their good works and upright life. The Savior never meant this rule to be used for any such purpose.

THE GOLDEN RULE.

- I. As the Savior gives it to us.
 - a. This rule is the sum of the first table of the law.
 1. Love thy neighbor as thyself.
 2. Put yourself in his place.
 - b. But before the second table comes the first.
 1. Love God.
 2. With all thy heart, mind, soul and strength.
 - c. The object of his giving us this rule.
 1. As a mirror to show us our sins.
 2. As a rule to govern our lives after we have by faith in Christ obtained forgiveness of sins, and are ready to show our gratitude to God by a godly life.

- II. As he fulfills it himself.
- a. He fulfilled the law.
 1. He lived a perfectly holy life.
 2. He did this as our substitute.
 3. What the prophets foretold of him.
 - b. Out of gratitude let us follow his example.
 1. The Savior shows us how to live.
 2. His Spirit gives us both power and willingness to follow his example.
-

35. TEXT: *Math. 7, 13-14.* LESSON: *Psalms 119, 1-15.*

Introduction — Life has often been called a journey, not only in general literature, but in Holy Writ. A very apt figure! The Savior uses this illustration in the text when he speaks of

THE TWO WAYS.

- I. The broad way.
 - a. "Wide is the gate."
 1. We enter it by our natural birth.
 2. It is a grand portal, for through it enter all the millions who are ushered into the world.
 3. It is so wide that a man can take all his sins with him when he enters.
 - b. "Broad is the way."
 1. There is no difficulty in keeping on it.
 2. There is room for all sorts and conditions of men.
 3. It is so broad that many are on it without knowing it.
 4. It is made agreeable like an avenue or boulevard.
 - c. "That leadeth to destruction."
 1. It is a downward course.
 2. It has a definite end.
 3. This end is destruction, temporal and eternal.
 - d. "Many there be which go in thereat."
 1. The great majority are on this way.

2. The masses have always been on it.
3. And so will it be till the end. For "Many are called but few are chosen."

II. The narrow way.

a. "Straight (narrow) is the gate."

1. True repentance is the gate.
2. You can not take your sins with you.
3. You must be content to get through naked and stripped of all your imaginary good works.

b. "Narrow is the way."

1. So narrow that it is not easily found and is very easily lost.
2. So narrow that we can only walk single file. Every man stands as an individual before God.

c. "Which leadeth unto life."

1. It also has a definite goal.
2. Life and salvation in time and eternity.

d. "Few there be that find it."

1. It must be sought.
2. It can be found.
3. Why so few find it.
4. Which way are you traveling?

36. TEXT: *Math. 7, 15-23.* LESSON: *Jer. 23, 16-27.*

Introduction — We are nearing the end of Christ's great sermon on the mount. He himself is the great Prophet sent by God, to teach us the way of salvation. All true prophets are those whom he sends and who walk in his footsteps. But Satan is a great deceiver and is constantly counterfeiting God's work. He sends out false prophets into the world. In our text the Savior warns against them.

THE SAVIOR'S WARNING AGAINST FALSE PROPHETS.

- I. Who are false prophets?
 - a. Prophets.
 1. Not only those who foretell future events.
 2. But teachers of God's Word.
 - b. False Prophets.
 1. The counterpart of true prophets.
 2. They are a counterfeit, spurious article.
 - c. Ravening wolves.
 1. Hungry as wolves.
 2. Merciless and treacherous as wolves.
- II. How may we know them?
 - a. They come in sheep's clothing.
 1. This may be: great learning, seeming piety, apparent success, bewitching sociability.
 2. The danger of being deceived is very great.
 - b. And yet they may be known.
 1. They come without a regular call.
 2. By their fruits they may be known. The fruit of a prophet is his prophecy. If their teaching leads to despair or to carnal security they are false prophets.
 3. It is our duty to "try the spirits whether they are of God." I. Joh. 4, 1.
- III. How should we treat them?
 - a. Beware of indifference.
 1. This indifference is so popular.
 2. But error is always dangerous.
 - b. Beware of false prophets.
 1. Give them no hearing.
 2. Give them no encouragement.
 3. Warn against them.

37. TEXT: *Math. 7, 24-27.* LESSON: *Eph. 2, 19-22.*

Introduction — We come to the conclusion of the Savior's great sermon. We have heard his earnest admonitions. Will we heed them? Hearing alone will not help us, yea it may serve to make our condemnation all the

worse. What kind of hearers are we? The Savior in his conclusion impresses upon us the necessity of not only hearing but of doing his word in the parable of the two builders.

SPIRITUAL HOUSEBUILDING.

I. The wise builder.

- a. He builds his house upon the rock.
 1. We are all spiritually building our houses, for time and eternity.
 2. The wise builder clears away the loose soil of the surface. Our sinful nature is a bad foundation.
 3. He builds upon the Rock of Ages which is Christ.
- b. The house so founded withstands the attack of storm and flood.
 1. Storms will come. Bodily and spiritual affliction and death.
 2. But he that hears and does the word of Christ can withstand them.

II. The foolish builder.

- a. He builds upon sand.
 1. He hears the word of God, but does not appropriate it.
 2. He remains the natural man, as fickle and unstable as quicksand.
 3. His happiness is based upon riches, honor, the enjoyment of sinful pleasure, which shift like the sand of the desert.
- b. His house falls.
 1. Rain, flood and storm of adversity, misfortune and death come.
 2. His house falls. The building of his happiness falls for want of a good foundation.
 3. And great is the fall thereof. Sad disappointment over a misspent life. A hopeless eternity. The saddest of all is, that after death, the house can not be rebuilt.

38. TEXT: *Math. 7, 28-29.* LESSON: *Prov. 1, 24-33.*

Introduction—The world never saw nor heard a preacher like Jesus of Nazareth. Never man spake as he spake. What a blessed thing it must have been to listen to his preaching. And yet many listened without being benefited. It is not always the fault of the preacher when the seed of the word brings no fruit. Our text tells us something of the impression which Jesus' preaching made. It contains

TWO CLOSING THOUGHTS ON CHRIST'S GREAT SERMON.

- I. The character of Jesus' preaching.
 - a. He taught not as the Scribes.
 1. Who they were.
 2. What was the nature of their teaching. Legalistic, dry, uninteresting and in many points even false.
 - b. But as one having authority.
 1. Sent by God to teach.
 2. Anointed with the Holy Ghost without measure.
 3. Himself the great fountainhead of truth.
 4. Our teaching has authority in proportion as it is based upon and conforms to his teaching.
- II. The impression which it made.
 - a. The people were astonished at his doctrine.
 1. It was new to them.
 2. It met a long felt want.
 3. Those who gladly received his word were saved by his preaching.
 - b. And yet not all his hearers were saved.
 1. They admitted and even perhaps enjoyed his eloquence.
 2. And yet they opened not their hearts to receive the good seed, and thus remained unfruitful ground.

3. Yea some were stirred to bitter hatred and persecution.
4. Blessed are they that hear the Word of God and keep it.

COMMUNION UNDER ONE KIND.

(*Communio Sub Una Specie.*)

BY REV. WALTER E. TRESSEL, A. M., FREMONT, OHIO.

III.

Communion under one kind is contrary to Scripture and to the practice of the Christian Church through many centuries. Communion under the two forms of bread and wine rests on solid and ample scriptural foundation. On this divine foundation the Lutheran Church has planted itself. May the grace of God keep our dear church from being removed off the foundation of truth.

1. A study of those Scripture passages which refer to the Lord's Supper discloses a harmonious, consistent, and insuperable series of facts and declarations proclaiming communion in both kinds to be Christ's institution and prescription.

Certain undeniable facts with respect to the cup are presented in the Scripture narratives. St. Matthew relates (26, 27): "And he took a cup, and gave thanks, and gave to them." The bread is, indeed, first mentioned; but immediately following is the record concerning the cup. Three things are here brought into prominence with regard to the second element in the eucharist: (1) Christ took a cup (containing wine, of course); (2) Christ gave thanks ("Sprach ein Dankgebet" — Zahn); (3) Christ gave the cup to His disciples.

The three facts cited (the words spoken at this time will be considered further on in our discussion) are so many witnesses giving to the cup a place and a dignity in the eucharistic celebration which the arrogance of man cannot with impunity attack. If two or three witnesses tend to the confirmation of a certain thing, then here, we

submit, are clarion-voiced witnesses, whose concordant and unimpeachable testimony puts the use of the cup in the Lord's Supper beyond all doubt, and makes the elimination of the cup an act of rebellion and revolt against the divinely declared facts.

We appeal to St. Mark, and not in vain. He notes the facts presented by St. Matthew, and adds a fourth, not unimportant, fact. In the second gospel we are told that (1) Christ took a cup; (2) Christ gave thanks; (3) Christ gave the cup to His disciples; (4) The disciples all drank of the cup.

The additional fact here noted gives confirmation to what has already been stated. The chain of testimony grows stronger, if that be possible. *All* the disciples received and partook of the cup. The efforts made to rob this statement of its force (e. g., on the ground that those who drank of the wine were priests, and not laymen — but they were not celebrating priests), are silly and purile. When we properly consider the facts as set forth by St. Mark, we most heartily concur in the robust declaration of Gelasius, that the cup-withdrawal is sacrilege.

St. Luke states (22,20): "the cup in like manner." The last three words (one word in Greek) are significant. They certainly do not efface and eliminate the cup. This factor is not obliterated and extinguished, but is given an importance quite equal to that ascribed to the bread. "The *ὡσαύτως* means that He took it, gave thanks, and gave it to them." (Plummer, International Critical Commentary). The testimony already adduced receives corroboration from the third — in our order — of the evangelists. St. Luke does not forget, does not slight the cup. He does not attach to it a sort of secondary, subsidiary importance. It is not to him a negligible quantity. A positive place is assigned the cup in the sacramental observance.

Turning to St. Paul's First Epistle to the Corinthians, we discover further proof of the importance of the eucharistic cup. In view of St. Paul's statement, "I received of the Lord that which also I delivered unto you," the testimony which he offers can not be ignored, but ranks as tes-

timony of first value. Zahn, in his Matthew commentary, attaches great importance to the Pauline narrative (p. 684 f.): "Wir haben in 1 Kr. 11, 23-25 die älteste, im Jahre 57 geschriebene Aufzeichnung über den Vorgang, und Paulus versichert, dass dieser Bericht, welchen er den von ihm gestifteten Gemeinden mitzuteilen pflegte, nicht von ihm zu diesem Zweck so redigirt, sondern ihm durch eine bis auf den Herrn zurückgehende Überlieferung zugekommen sei." I do not agree with Zahn that Paul gained his knowledge merely through a reliable tradition which was current in the church at Antioch; I believe, rather, that he experienced a direct revelation from the Lord. Thus the Pauline record would possess even a higher value; Zahn, however, respects Paul's authority and lays great stress on his declarations regarding the eucharist. Now, what is Paul's testimony? "The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks he brake it, and said, This is my body, which is for you; this do in remembrance of me. In like manner also the cup, after supper." Thus reads the record in 1 Cor. 11, 23-25. Paul, who had received at first-hand an account of the institution of the Lord's Supper, informs us that the cup was used, that, "in like manner" as Christ took bread and gave thanks, so He took the cup. The wine is, we reassert, given a distinct and positive place in the eucharistic rite. It is not ignored, eliminated; its presentation and its reception are not modified and limited more than that of the bread; the scope of its usefulness and blessing is not circumscribed so as to render it less significant, less important than the bread. It is put on a par with the bread. No sound argument exists or is available for the non-use of the cup; nor can sophistry make plausible the discarding of the cup.

It is worthy of remark that the three evangelists use the conjunction *Kai* when introducing the cup. The narrative flows continuously, the two great visible acts of the eucharistic celebration are coupled together, and the one act is not subordinated to the other.

We offer in the form of a harmony, in parallel columns,

the evidence for the dignity and the use of the cup insofar as the mere facts concerning the cup are set forth.

<p>MATTHEW 26, 22.27.</p> <p>And as they were eating, Jesus took bread, and blessed, and brake it; and He gave to the disciples, and said, Take, eat; this is my body. And He took a cup, and gave thanks, and gave to them.</p>	<p>MARK 14, 22.23.</p> <p>And as they were eating, He took bread, and when He had blessed. He brake it, and gave to them, and said, Take ye; this is my body. And He took a cup, and when He had given thanks, He gave to them; and they all drank of it.</p>	<p>LUKE 22, 19.20.</p> <p>And He took bread, and when He had given thanks, he brake it, and gave to them, saying, This is my body which is given for you; this do in remembrance of me. And the cup in like manner after supper.</p>	<p>PAUL, 1 COR. 11, 23-25</p> <p>For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, he brake it, and said, This is my body which is for you; this do in remembrance of me. In like manner also the cup, after supper.</p>
--	---	--	---

Where, we properly ask, is there evidence in rebuttal? Let the one-kind advocates bring forward, from the Holy Scriptures, parallel columns in which they cite their inspired authorities! Not one solitary column of evidence can they produce, much less such an abundance of testimony as we offer to support our contention for a communion in both kinds. The testimony which we have presented from four writers is reliable, harmonious, unanimous; it is all to the effect that the cup belongs to the eucharistic service in the same degree and scope, with the same value and dignity, as the bread.

(To be Continued.)

THE CHRISTIAN MINISTER; GOD'S AMBASSADOR.

• BY REV. R. E. GOLLADAY A. M., COLUMBUS, O.

2 COR. 5, 17-21.

Dear Brethren, Fellow Pastors, Members of the Faculty, and, Especially Members of the Class of Nineteen Hundred and Eight:

These annual commencement exercises are occasions of joy. They are occasions of joy to the young men who get their diplomas, and the student body in general. According to my way of thinking, there is something radically wrong with the young man who does not feel a thrill of joy vibrating to the very tips of his fingers as he steps

out from the sheltering, fostering care of Alma Mater with the testimonial of his achievement in his hand.

Rejoice, then, young men, rejoice in your strength. Rejoice as strong men, girded to run a race. Rejoice in the victories you have won. Rejoice in the faith, the hope, of other victories yet to be won. But we are not going to let you rejoice alone. This is an occasion of joy for your grave and reverend seniors as well as for yourselves. It is an occasion of joy not only for the members of the faculty who have had a care for your welfare these years; it is an occasion of joy not only for your relatives and friends who have watched your school career with solicitude, it is an occasion of joy for all who have the good fortune to be here. The merest stranger could not come to a commencement exercise, and look into the faces of a class of young people, clear eyed, strong and agile of limb, and note the evidences of discipline, and the determination to go out into the world and do things worthy of themselves and their training; I say, the merest stranger could not witness such a scene without catching something of the spirit which pervades the very atmosphere of an institution of learning at commencement time, — unless there is something seriously wrong with his mental, and moral, make-up.

It would be a splendid thing if more of our people could attend these exercises. It would not be a bad idea if a good many of our congregations were to give their pastors a week's vacation, and insist on their attending one of our commencement exercises. It might help them to keep young in spirit, even though their bodies are waxing older.

A college, a university, is the place where life is in the ascendancy. It is the place where we go to find the aspirations which most naturally attend the vigor of youth. It is the place where idealism, and optimism, reign. It is the sphere within the sacred precincts of which there is no natural place for the person who is grouty. And allow me to say, by way of parenthesis, that if I had a voice in the management of a school one of the things against which I would insistently lift my voice would be the granting of a diploma to any person who was incurably grouty, sour, sul-

len, sulky. A person who is thus afflicted should not be permitted to go out and perpetrate his affliction on the world with the sanction of any respectable school.

This is the reason more of our people ought to be here, laymen and pastors. Too many of us get old, and sour, before our time. We can not help getting old, in body, at least, but we can help getting sour and disgruntled. According to my way of looking at things, it is out of place for such people to call themselves disciples of Him whose teachings are light and sweetness; much less have they the spirit properly to proclaim the principles of Him who was the supreme optimist of the ages — Jesus Christ.

We rejoice tonight not only as those who are privileged to participate in a commencement exercise. That is good. But we have something still better. We have come together tonight to rejoice with the young men who have graduated from our school of the prophets. We have come to join with them in thanking God for what He has done in them and for them. We have come to say to each one of them a hearty God bless you in your life's work.

If there is any man in all the world who needs to keep a young heart; if there is any man who needs to look out on the world with a loving, a hope filled, heart; if there is any man who needs to begin his career with his course well defined, his goal well-fixed, and his eye firmly set on it; that man is the Christian minister.

May I be enabled to speak a few words which will be helpful to you, my young brethren, while I discuss the theme:

THE CHRISTIAN MINISTER, GOD'S AMBASSADOR.

1. *The King He Serves,*
 2. *The Message He Bears,* and
 3. *The End He Seeks,*
- are the three points I shall successively consider.

We first consider:

THE KING WHOM THE CHRISTIAN MINISTER SERVES.

The Christian minister is an ambassador. That means that he is the representative of a power above him. He is to speak and act for the one who sends him, and in accordance with the instructions given. The government which the Christian minister represents is the kingdom of heaven. The King whose mouth-piece the Christian minister is is the Lord God omnipotent. His commission the Christian minister receives from King Jesus Himself. His power for effective service the minister gets from God the Holy Ghost, his comforter and guide to truth. This sets forth the status of the Christian minister. He is not an independent authority. He has no treaties of his own to make. He has no message of his own to deliver. He has no schemes of his own to exploit. He is but the mouth-piece, the agent, of another. But that one is God Himself.

An ambassadorship for one of the representative governments of the earth is a position much coveted. In America, in England, in Germany, the first citizens of the land consider it a mark of distinction to be asked to represent their country at the court of some other first class power. We have no fault to find with this. But what the Christian world needs better to recognize, what the Christian minister himself needs to retain a livelier consciousness of, is the fact that the court and power he represents is above all other courts and powers. The Christian minister represents the government from which all other governments derive their authority, and on which depends their stability. The Christian minister represents the court upon the good will, and intercession, of which depends the peace and prosperity of the nations of the earth. The Christian minister is the ambassador of the King of kings, the Lord of lords. And the man who does not recognize, and appreciate, the full import of this has no business to be in the Christian ministry.

“Now then we are ambassadors for Christ, as though God did beseech you by us.” Christ’s ambassador. Pause for a moment, young men, that the full import of

these words may find their way into your consciousness. A representative of the court of heaven. Do you believe there is a heaven? Do you believe that there is any connection between earth and heaven? Do you believe that every thing good in earth has its origin in heaven? Then pause again and meditate what it means to stand in the office the duty of which is to proclaim the truths, the business of which is to set up on earth laws, and manners which have their original in heaven. God's message bearer. Do you believe there is a God? Do you believe that He has any concern for the children of men? Do you believe that He has any message for the children of men? any message on which their welfare and happiness depend? Then once more I ask you to pause and consider what it must mean to be a message bearer from God to men.

Young men, for it is to you especially that I speak, young men if you do not believe that the Christian ministry is the highest, the most important, the most sacred office to which mortal man can be called; if you do not feel that this office is more to be prized than the sceptre of state; if you would not rather bear the mantle of the Christian minister than wear the crown of kings; if you would not rather be even the most humble of God's ministering servants than a king and manipulator of finance; if the thought of this holy calling does not cause a thrill of joy to fill your hearts; then, whatever others may say, I say, and I believe God would say, stop tonight; do not take another step. God wants, and the world needs, willing, whole-hearted, servants; those who are in love with their Master, and their work. God does not want, and the world is better off without, those who are eating the bread of God's altar, and all the while flirting with some other office or calling.

I know, and you young brethren know, though in the course of years you will learn to know better, that the world does not agree with us in our estimate of the dignity and importance of the office of the Christian ministry. The unbeliever scoffs at us as social parasites, making an easy, if not an honorable, living off the ignorance and credulity of the untrained multitude. And not infrequently pro-

fessing Christians look with ill-concealed pity on the Christian minister who gives evidence that he might have made a name for himself, and have won honor and wealth in the law, or medicine, or statecraft, or commerce, but still elects to give himself to the church and its service. If you, young men, are going to pity yourselves when you come face to face with this spirit, and go through the world with a long face, telling everybody what a martyr you have made of yourself, then you had better stop now. God does not want such martyrs in His service.

Of course, as servants of the Church of God, you are going to have difficulties. Where is the man who is a man, and does a man's work, who escapes them? You will be misunderstood often. No man is more frequently misunderstood than the Christian minister. He does a work which draws more heavily upon man's vital energies than any other calling, but he is often judged, even by those he faithfully serves, as occupying a position which is the refuge of indolence. He follows his round of duties with a patience and an assiduity not surpassed, but he is not cheered by any of the glitter, and glamour, and applause which helps to keep the man of the world keyed to his task. He brings to his duties an intelligence, a devotion, and an energy which will compare favorably with that of any class of men anywhere; but while the doctor, of no more ability, rides in his automobile, the pastor trudges afoot; while the lawyer, who does not surpass him in eloquence, lives in a mansion, the minister is glad to live in a cottage; while the man of business accumulates a fortune, the minister, who is his peer in all the qualities which make for success, usually dies a pauper, the recipient of the charity of his many children; while the statesman more noted, perhaps, for the length of his purse, than for the depth and breadth of his mind, is applauded in life, and has a noble mausoleum built over his last resting place, the minister is soon forgotten by all but a few loving hearts, his grave is unmarked, and his fame unsung. But the man who has been truly called of God to the Christian ministry can say with St. Paul: "None of these things move me."

Though he is disowned of men he is owned of God. He is working for eternal results. He is engaged in a work which he knows has ever been, and ever will be, the chief agency in the renovation and essential progress of the world. In a very special sense he is called to be a fellow-worker with God, a position which would be no mean honor for the arch-angel nearest the throne. He is called to do a work which was the delight of the Lord of glory Himself while on the earth. And every man who is worthy of a place in the ranks of the Christian ministry must declare with St. Paul: I magnify my office. I am God's representative.

We next turn our attention to:

THE MESSAGE WHICH THE CHRISTIAN MINISTER BEARS.

When an ambassador goes from the seat of one government to treat with another government he goes with instructions. And even though he be a plenipotentiary, having, because of the urgency and exigency of the occasion, the power to act on his own authority in the final issue, still, in all instances, he knows the general principles in accordance with which he is to act, and from which he dare not deviate. To act arbitrarily, to disregard his instructions, and pursue policies at variance with the principles of the government he represents; because, perchance, they are easier of execution than those he should maintain, results in his being speedily disowned, and recalled. Should we expect it to be otherwise with the court of heaven which the Christian minister represents? Does God not know His own mind? Does He not know what is for the best interests of his subjects? Does He not know best what overtures He can consistently make? Does He not know how to make laws? Does He not know what will best conserve the peace and liberties of his people? Does He not know how to be merciful? We answer all these questions in the affirmative. We believe that God knows His business. We believe that He knew His business centuries ago as well as

He knows it now. And while we recognize that there has been a progressive revelation of the mind and heart of God to the nations of the earth, we believe that the last chapter in that revelation has been written, that the last word has been spoken, that the manifestation of the Son of God in the flesh, and His all-sufficient redemptive work, and the recording of that work, was the last step in the establishment of the kingdom of God on earth. And that all that now remains is for the children of men to be brought into obedience to the truths already given.

The Christian minister's message is all summed up in these words of our text: "God — hath committed unto us the Word of reconciliation." The Christian minister is not sent out to the court of men's hearts, and left to grope about in the dark for ways and means with which to accomplish his mission. No ambassador has ever received a clearer cut message. No ambassador ever was, or ever will be, held to a stricter account as to the way in which he insists on compliance with the terms of the message.

The message, then, is the thing, young men; the message is to be your concern. Listen to the command and admonition of the greatest of the ambassadors of the court of heaven: "Preach the Word," preach the Word, in season and out of season; preach the Word, whether men will hear, or whether they forbear. Stand up like the great St. Paul, and say to all men, the rich and the poor, the learned and the unlettered: "I determined not to know anything among you save Jesus Christ, and Him crucified." Try to be so faithful to the message which has been delivered to you that you can say with this same great apostle: "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be anathema."

You may be thinking, young men, that what I have said is one of the common-place truths of our theological system. I grant the premise. But I do not grant that it is therefore any the less important that it be iterated, and reiterated. This has always been, and always will be, one of the great danger points. Men always have been busy

devising ways and means of doing God's work better than God has told us how to do it. And we would have to be more than human if the apparent success of some of these catch-penny methods did not appeal to us, did not tempt us.

I am not advocating that the way our fathers did things three hundred years ago must be the way we are to do things today. There is a constant demand for new applications of the old truth. There must be adaptability in method. I believe also that it is the duty of the Church of God to use her power and influence for the betterment of men in every possible relation of life. And I am not slow in confessing my belief that we have often come far short in doing all that we might have done in this respect. But we must not allow, as is too often the case, that a little social veneer, a little economic betterment, a smattering of mental culture, is equivalent to the forgiveness of sins, that it is the same as faith in Jesus Christ, that it secures salvation. Men are made children of God, and saved, and set on the road to true and lasting betterment, only through the Word of God, which is the message the ambassador of Christ is to proclaim.

And let no man think for a moment that to be thus bound must result in being cribbed, and cabined, and mentally dwarfed. I remember well that when a student of theology, I confess that I am that still, and only a beginner, I was doing missionary work in a progressive southern city. One day at dinner a fellow-boarder felt called on to commiserate me on the choice of a profession I had made. He wished that I had chosen medicine or the law. Said he, theology presents such a limited field of investigation. What fools some mortals be. What field of investigation presents such compass as the field of theology? What book, for depth, for breadth, of thought, can be compared to the Bible? Where is there larger room for the employment of linguistic, and literary ability than in the translation, and interpretation of the Scriptures? What philosophy is comparable to that which undertakes to deal with life, the mysteries of the soul? What field offers a larger sphere for the play of logical, constructive ability

than the field of dogmatics? Where is there a greater opportunity for the profitable study and application of the important lessons of history than is offered to us in the unfolding of the kingdom of God on earth? Where is there need of more wisdom than in the ministry, where is there such opportunity for moulding the lives of men, as is presented to the man who speaks as God's ambassador? If we had men who combined the ability of a Socrates and a Plato, a Leibnitz and a Newton, a Hegel and a Kant, a Grote and a Gibbon, a Linnaeus and an Edison, an Augustine and a Luther, they could find full play for every faculty in the Christian ministry.

Young men do not forget that your message is the Word, the Word of God. And do not allow any one to make you ashamed of your message. Let your care be that your message, the One who has commissioned you, does not need to be ashamed of you. By the grace of God seek to acquire, more and more, the dignity of character and ability which will correspond to the dignity of your office and your message.

We turn finally to:

THE END WHICH THE CHRISTIAN MINISTER SEEKS.

Some men give themselves to seek pleasure in its various forms. Some throw themselves into the mad race for wealth. Some are lured on by the glitter and pomp, and blare of empty honor's gaudy pageant. The Christian minister, if he is true to his Master and his mission, does not set his affections on any of these things in and for themselves. He is one who believes that the highest pleasure is to be found in duty well done. He is one who believes that the world's true treasures are found in men and not in things. He is one who believes that the true wreath of honor rests only on the brows of the men and women, however lowly, who have lived righteously before God, and have done their duty by their fellows, according to the measure of their vision, and their strength.

The Christian minister is one who is a seeker of men. He is one who believes the Scripture statement that

the men and women outside of the kingdom of God are living in darkness, and have a name to live while they are dead. And being himself a man who is born anew, and knowing the great difference it makes in a man's life when he has passed from darkness to light, from death to life, the aim and passion of his life is to win men for God, and righteousness, and heaven.

The Christian minister is the light bearer for those sitting in darkness. - He is the path-finder for the lost and bewildered. - He is the messenger of hope for those who are sad-hearted, and despairing. He brings the supporting staff to the tottering feet, and the palsied hands.

The Christian minister's aim is summed up in these words of our text: "We pray you, in Christ's stead, be ye reconciled to God." He sees men blind, he wants them to see. He sees men maimed and halt, he wants them to stand upright, and walk. He sees them lost, he wants them saved. And he knows that there is but one way under the heavens in which all this can be done: "Be ye reconciled to God." And there is but one way by which that is brought about: "God was in Christ, reconciling the world to Himself." And that does not mean simply this that God sent His Son to plead with men that they should cease their rebellion, and return to allegiance. It means that first of all Christ was reconciling God to men; that He was doing that which would enable God to assume a different attitude over against men. Jesus Christ, in whose loins a new race of men were contained, fulfilled God's law; in Him divine justice was vindicated; a new world of righteousness was established; and now those who are begotten of Christ, through the Holy Ghost, become, by birth and inheritance, partakers of the blessings of the One by whom they are begotten. And it is the mission of the Christian minister, it is to be your mission, young men, to bring this blessed truth to the attention of men, and plead with them, in all love and earnestness, to allow themselves to be reconciled to God.

Was there ever a mission like this? The man of medicine, with his pills and his powders, patches up dis-

eased bodies; the man of the law enacts statutes to help keep in check the boisterous and depraved; the man of trade supplies the cravings of our lower nature, or enables us to gratify our tastes; the man of God brings that which reconstructs men, that which causes old things to pass away, and all things to become new. He brings that which gives men new visions, new tastes, new impulses, new life. He brings that which makes of a Saul a Paul, of an Augustine the profligate an Augustine the saint. He brings that which above all other things makes men better men and citizens here in time, the only thing which fits them for heaven.

Young brethren, wherever you go, whatever your difficulties and hardships may be, keep young hearts, warm hearts; be courageous, cheerful, optimistic. You are, and you are to lead others to become, children of the living God. That is not something about which to be sad and gloomy. Your faces are turned heavenward, and you are to lead others to turn their faces away from the arid plains of unbelief, hopelessness, and despair, that they may catch the cooling breezes which blow from the blessed shores of truth, and love, and hope, and life. You are to teach people not to walk through the world with their hands trailing feebly in the dust, not like captives bound for the dungeon or the block. You are to remind them of the heights to which Christ has raised even the poorest of us. "Behold," says the aged and experienced St. John, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Enviéd are the rich of the world. Enviéd are the great, enviéd are the sons and daughters of earthly kings and rulers. Young men, you are to teach men that they are heirs of better things than that. The sons and daughters of this world's great ones may be princes and princesses today, tomorrow they may be beggars and refugees. There is no one who can rob us of our heritage. It is in God's keeping. For it is written that Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth, that He hath loved

us, and washed us from our sins in His own blood, and hath made us to be kings and priest unto God and His Father. And this glorious work it is your mission, young brethren, to help along. God your Master help you to be faithful. And now I will close with the concluding words of Mather, in his *Student and Pastor*, which I ask each one of you to apply to himself: "Now go thy way, O thou son greatly beloved; and work in thy lot lively, and prayerfully, and cheerfully to the end of thy days; and wait and look for what the glorious Lord will do for thee at the end of thy days; in the endless joys wherein thou shalt shine as the brightness of the firmament, and as the stars for ever and ever."

DID JOHN THE BAPTIST DOUBT?

BY REV. ARMIN P. MEYER, A. B., GOLDEN. ILL.

II.

In spite of the fact that such an array of learned Church-fathers as Chrysostom, Justin, Origen, Augustine, Luther and others and such thorough exegetes as Bengel, Luthardt and more maintain that John the Baptist did not waver nor have conflicting doubts in his mind, when he sent the deputation of two to the Master with the question, "Art Thou He that cometh, or look we for another," but that it was for the sake of his disciples, who were weak in the faith, that the Master was thus asked,— we say, in spite of such men's convictions, we believe it possible consistently to maintain that John himself was assailed by conflicting doubts and perplexities regarding the Christ. Of what nature those doubts and perplexities were, whether against His person and office or against the outward manifestation of that person and office we shall endeavor to show later on as we proceed with the subject. In spite of the many arguments — and some of them very forcible too, we must admit, — which these above mentioned theologians advanced, we think that they can all be met and answered, and though such learned theologians as Chrysostom, Augustine and Luther would cause us to stand in awe of their

Immense fund of learning, yet we believe ourselves justified in holding with Tertullian who was probably the first to advance this idea, that the clear horizon of John's faith was truly darkened by a black cloud of doubt of such size and nature as to throw his soul into temporary darkness, agony and despair.

John the Baptist wavered. This is especially made clear when we look at our text (Matt. 11, 2,10), and compare with it Luke 7, 18-35. And just here the doctrine of verbal inspiration comes to a good practical application. For each word is of special significance and meaning, and we can rest assured that the Holy Spirit in inspiring the Evangelist certainly had His reasons for causing them to write just such words as our passages contain. If our understanding and exegesis of those words be correct, then He wishes to show us that John truly and actually personally wavered, that the appearance and manifestation of the Master was to his faith a stumbling-block, and a stone of offense because it did not concur in and coincide with his understanding of God's will as revealed in the Word of the Old Testament dispensation. Matthew tells us: 'Ὁ δὲ Ἰωάννης ἀ Κούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ, πέμφας διὰ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ. σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; 2-4) *John, however having heard in the prison the works of the Christ, having sent through his disciples, he said to Him, "Art Thou the coming One, or look we for another?"* We render here literally. It will be noticed that Matthew says that it was John himself, who heard of these works of the Christ. No doubt, it was through his disciples that he was informed, certainly not through the prison-guard; still the source of information here has no bearing upon the question. It was John who heard of the works of the Christ. "John himself having heard of the works of the Christ" was estranged through them; whether his disciples were, we are not told, but he was; and now, *having sent through his disciples*, etc., we see that this is a subordinate clause to the main thought εἶπεν αὐτῷ *he said unto him*; the disciples of John take only a secondary position; they come in the text only so far as they

serve as John's messengers to Christ; otherwise they would not have been considered or mentioned at all. If, as the supporters of the opposite view assert, the disciples alone doubted, could we not expect here some such sentence as this: The disciples of John, having heard of the works of the Christ, reported to their master, the Baptist, and then, sent by him, asked Jesus of Nazareth: Art Thou, etc.? This then would throw the weight of the thought upon the disciples, as the doubters, and not upon John. And we have a right to expect such a form. When we, for example, look to the offense, which was taken because the disciples of Christ did not fast, (Matt. 9:14), we read, "Then came to Him the disciples of John, saying, 'Why do we and the Pharisees fast oft, but Thy disciples fast not?'" It is evident here, that the disciples of John were the persons, who took offense at the non-fasting of the disciples; should we not then expect, yea, have a right to expect and look for a similar form of expression here, if it were not merely the disciples of John who doubted? And especially so, since this was at a time when John's influence had been felt throughout the land, when he had been looked upon as a man of God? Would it not have been throwing a bad light upon his activity, even doing an injustice to him, his unblemished character and his high integrity, presenting the matter, as if he doubted, when it was his disciples?

Mind, we do not wish to be understood as maintaining that only the Baptist was assailed by dark and conflicting thoughts and doubts; on the contrary, if the Baptist doubted, it could not be otherwise but that his followers, his disciples who looked up to him for every thought and inspiration as well as for every word and deed, were likewise in a wavering state. If the statement holds in general that the disciple is not above his master, it does most certainly prove true here where the disciples are dependent upon their master for their instruction and their learning. So if John doubted, we can also believe that his disciples wavered. But our line of argument wants to show that the Baptist doubted as well as his disciples.

Or let us look at Luke 7:18-20. St. Luke tells us dis-

tinctly that the disciples told John of all these things and then follows: *καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμφεν πρὸς τὸν κύριον λέγων. Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;* The form *λέγων* in the singular shows that the message came from John, that was his individual question, the disciples serving only as bearers of that question. This fact the disciples themselves state; for when they came to Jesus of Nazareth, Who was as St. Luke tells us, busily occupied healing the lame, the halt and the blind, these followers of John say: *Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων. κ. τ. λ.:* *John the Baptist has sent us to you saying, 'Art Thou the coming One, etc.?'* Evidently according to the words of the disciples themselves John was the inquirer. If the disciples of and for themselves wanted to have the same answer to this question, we could expect them to present the matter in the same form as the matter concerning the non-fasting of the Lord's disciples perhaps something like this. We wish to know whether Thou be the coming One or not.

But we have still stronger proof in the words of the Christ himself that John the Baptist wavered. For when the disciples delivered their message to the great Prophet, what did He say? *πυρευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε:* κ. τ. λ. *Proceed and relate to John, what you have seen and heard.* (Luke 7:22). *To John Ἰωάννῃ, Matt. 11:4 and Luke 7:22; please note that this name and this act are expressly mentioned by both evangelists).* They are to go and relate to him the many wonderful works and deeds of Him Who is come. The answer was meant for John and not merely for his disciples, hence it was to be brought and carried to him in prison. Hence also the form *πυρευθέντες:* to proceed and not to tarry till John himself shall have received the message and been strengthened by it. Thus we find it in both Matthew and Luke.

But as counter argument to this reasoning it is claimed that Christ, though stating His answer in this form, really meant it for the disciples alone; that John had all along been steadfast in his profession for Christ even while in prison; that he was as a Gibraltar, immovable, hence not

at all to be compared to a reed driven and swayed to and fro by the wind according to Christ's own testimony; that he had found, however, that *his disciples* were taking offense at Christ's manifestation and hence had repeatedly admonished and exhorted them to constancy and firmness in faith, pointing to the Lord and saying, "Behold the Lamb of God, Which taketh away the sin of the world;" that all these admonitions and exhortations availed but little, the disciples deeming John's imprisonment contrary to justice and to his position as herald of the great King; that John, finding his efforts to remove the stumbling-block in vain, decided to send two of the most easily convinced of his disciples with the great question that burned their souls, taking care, however, that it was stated as coming from himself; that Christ through His omnipresence seeing John's motive and purpose acquiesced in the plan and answered as if sending the answer to John, "*Proceed and relate to John,*" etc., yet intending it mainly for the disciples.

This argument is very cleverly gotten up, but it will not bear scrutiny. In the first place, such argument in maintaining that Jesus, though sending to John, really meant the answer for his disciples, would be really accusing the Master of *fraus pia*. Certainly, we sincerely believe, the divine reverence felt for the Master would preclude such a thought; on the contrary, it would consider it impossible for the Lord to act in such a deceptive way to answer such an important question which concerned His Messiahship. Christ would in reality be compromising the position of His faithful servant, John, if He allowed this answer, which was only a feigning, to stand; for it would then really appear as if John did doubt, when he did not. And certainly, too, Christ would not have to resort to a *fraus pia*; He, through His mysterious influence upon the hearts of men, would surely have found a way to have convinced the disciples as to His Messiahship, without resorting to such in our opinion dishonorable means and in so doing, compromising His devoted herald.

In the second place, there is not, in the least, warrant in the Gospel of either St. Matthew or St. Luke for such

an assumption; on the contrary, both, especially St. Luke, clearly state that the disciples said that John sent them, and evidently that John himself wanted the answer. And hence where there is absolutely no ground for such a supposition, we have no right to seek it, to search for any ulterior motive on the part of the persons concerned in the narrative. In fact, we dare seek no other motive than that which the words themselves express, unless expressly stated. For example, when Jesus fed the multitude in the wilderness, (John 6:5-14), He asked Philip, "Whence shall we buy bread, that these may eat?" (v. 5). And we read, "and this He said to prove him; for He Himself knew what He would do." (v. 6). Here the motive is given. But in the case of this deputation from John, no ground or reason at all is mentioned. Hence we have no right to seek an ulterior motive.

In the third place, by using an argument of a negative character but which has positive force, let us assume that John really did not doubt, and that these words of Christ, *πορευθέντες ἀπαγγείλατε Ἰωάννῃ κ. τ. λ.*, and the following answer were meant only for the disciples of John and not for John himself, on the ground that only the disciples wavered; and let us assume that on some other occasion at some other time under perhaps, if possible, more trying circumstances John the Baptist, being human, reaching the extreme limit of patience, endurance and faith, wavered; and let us assume that the Holy Spirit wanted to apprise us of this fact, how would He have expressed it? Yea, let us put it stronger, how *could* He tell it to us in words other than those very words of St. Matthew and St. Luke? Would He not be compelled, if He wished to be clear and explicit in presenting the matter to us, to use these self-same words and expressions that we find in the gospel-narratives?

No, look at it however we will, from whatever side we wish, we cannot well reach any other conclusion but this: These words of the Lord to the disciples were meant not as an answer to the possible wavering of the disciples (though as was before mentioned, they doubtless served as comfort

also for them), but to strengthen the faith of the herald of the King, attacked in that dreary fortress in a dark hour by the gates of hell, attempting to prevail against it.

John himself then was assailed with doubts, And we need not marvel at this. For what saint is there who has not had a severe trial, and who has not been assaulted by doubts and conflicting thoughts at some time or other during his life? Moses, for example, pleads with the Lord, saying, "O Lord, send, I pray Thee, by the hand of him whom Thou wilt send," (Ex. 4:13), and aroused the anger of Jehovah against him. Or again at Kadesh in the desert of Zion he doubted the omnipotence of God and instead of speaking to the rock to give forth its water as Jehovah had commanded, he smote it. (Num. 20:8-12). The Lord had to rebuke him for his unbelief. (v. 12). Job, the god-fearing one, in the agony of his wretchedness opened his mouth and cursed his day, "Let the day perish wherein I was born and the night in which it was said, There is a man-child conceived. Let that day be darkness; let not God from above seek for it neither let the light shine upon it. Let darkness and the shadow of death claim it for their own." (Cf. Job 3:1-26). Elijah, the John of the Old Testament, in the darkness of despair with destruction staring him in the face at the hands of Jezebel, sat down under a juniper tree in the wilderness near Beersheba and requested in the bitterness of the hour that he might die and said, "It is enough; now O Lord, take away my life; for I am not better than my fathers." (1 Kings 19:4). Likewise Jeremiah, David (Cf. Psalm 22), Amos and other men of God under the old covenant had their dark hours and gloomy periods. So also Peter and Paul in the New Testament dispensation, the latter of whom had received a "thorn in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure." And he besought the Lord thrice, that it might depart from him. (2 Cor. 12:7-8). All of these in some degree or other had their dark hours of trial, some, as Job, even going so far in the bitterness of those hours as to cursing the day in which they were born. If now the prophets of old, these men of God, these chosen

of the Most High should have periods of weakness, why should the Baptist alone be exempt from such trials, seeing that he was a sinful man just as were the others and that he too carried his treasure in an earthen vessel? How many of those "who are least in the kingdom of heaven" (Matt. 11:11), how many of the followers of the Christ in the New Testament dispensation have not grown weak at times? And if they "who are greater than he" have periods of darkness, should he be free from them? He need not have been a swaying reed; yea, he may have been and was a sturdy oak; but cannot even sturdy oaks be swayed by violent storms and tempests, by terrific winds of trials and tribulations?

Nor is it to be wondered at that he wavered. Look at the circumstances which had surrounded him at that dark hour. He had preached with holy zeal and fervor: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. . . . The ax is laid unto the root of the trees; therefore, every tree which bringeth not forth good fruit, is hewn down and cast into the fire." (Matt. 3:7-12). He proclaimed Christ's holy purpose to sift the wheat from the chaff. As Elijah of old, he, the second Elijah, had to do with a people who had fallen away from God. And now Herodias, the Jezebel of the New Testament, was the cause of his having been hurled into prison by Herod, the vilest of sinners. How long he was in that fortress we do not know; but probably it may have been several months. Hitherto, however, he had been accustomed to a life of freedom in the wilderness; he was not hampered by the finery of court, but dressed in garments of camel's hair, he lived free from all care. No restraint was his; his limbs knew no bonds nor thongs save the common latchet of his shoe. But now this child of the wilderness, who knew no outward restraint, no hindrance, was hemmed in by the four walls of a gloomy fortress; darkness surrounded him; his hands and feet perhaps were shackled; his personal liberty was taken from him; and all at the whim of a woman. And not only that, but he was hindered in working and

preaching for the Lord. Where now was the Nazarene, whose precursor, whose ambassador he was? Why does He not come to his rescue? Why does He permit him to languish in the dungeon? Why does He not release him, release him by His almighty Messianic power from the clutches of Herod, the vile one, the wretch?

This was the external form of John's temptation. And we can rest assured that it had not a little to do with his period of wavering faith, just as the outward circumstances influenced a Job, an Elijah, a Jeremiah, a David, in fact, everyone who has had those hours of sore trial.

But there was also an inner condition which caused John to doubt. But we may ask here wherein did this wavering consist? This question answered, we can the better understand the internal reason which caused the Elijah of Christ to grow weak. What was this perplexity? Was it in the Messianic office of Christ? Did he doubt the Messiahship of the Nazarene? Here we most emphatically say: No. Well has Harms said, "What? That man who stood as an adamantine wall and as a rock, that man, who because of his courageous testimony, which he gave before Herod, now lay languishing in the dungeon and whom the dungeon could not force to take back even a single word, which he had uttered against Herod, that man should be as a weather-cock which the wind sways to and fro?" No, John doubted not in the Messiahship of the Nazarene. The very fact that he had sent the deputation to Jesus showed that he yet honored the Master. And the fact that he put this question to the Lord, "Art Thou He that cometh or look we for another?" is a confession of his that he still believes in the reliability, integrity and veracity of the Savior, and that integrity stands in his mind above the assaults of even conflicting doubts and fancies. For certainly he would not have sent his disciples to Jesus and would not have placed any confidence and trust in His Word now, if he had no longer believed in Him upon whom he had formerly placed his faith. No, his was not a decided surrender and abandonment of his faith in the Messiah, but, if we might so express it, a temporary erring in the activity of the Messiah, as we

shall see presently. Even the Master Himself, who well understood the condition of the heart of the Baptist, "for He needed not, that any one should bear witness concerning man, for He Himself knew what was in man" (John 2: 25). — He gives us to understand that, when He says that John was not to be compared to a reed swaying in the wind. The Baptist indeed would be such a reed if at one time he proclaimed the Christ as the Lamb of God, as the One sent to establish the kingdom of heaven, as the Sifter of the wheat from the chaff, and now when, assailed by the winds of temptations, he would sway to the other extreme and doubt in the prophetic, high-priestly and kingly office, in one word, in the Messiahship of the Son of Man. No, John wavered not one iota in his faith in the Messiahship of the Christ, but his case, if we might put it thus, was as that of the father of the youth with the dumb spirit, "Lord, I believe; help Thou mine unbelief!" (Mark 9:24).

There was, then, not a yielding in the faith of the Baptist in the Christ, but a temporary erring in the activity of the Messiah, a taking offense at His outward manifestation.

And what was it now in this outward manifestation, this eternal appearing of the Son of Man, that seemed to offend the Baptist? Was it because the Nazarene tarried with His coming? To some extent, no doubt, for John had laid too much stress upon that little word *suddenly*, as prophesied by Malachi: "And the Lord, Whom ye seek shall *suddenly* come to His temple." (Malachi 3:1). He understood this prophecy to mean that the Lord would *immediately* reveal His majesty and His glory "with His fan in His hand, thoroughly to purge the floor." He, the forerunner of Christ, was now silenced by the hand of Herod, his work was at an end, and the Christ was to take it up as vigorously as he had done; yet He tarried. Where burned the fire with which the Messiah was to baptize? The ax was laid unto the roots of the trees; why was He not ready to wield it and hew down the tree which brought not forth good fruit, to cast it into the fire? And had not Isaiah prophesied, "Be strong and fear not; behold, your God will

come with vengeance with the recompense of God; He will come and save you." (Isa. 35:4). Why then this tardiness in the coming of that Lord? We can well imagine that this faithful servant of the Lord, waiting there in that lonely dungeon, yearned to see the glorious coming and appearing of the Lord, ere his own days shall have seen their close; he desired to see during his own life-time the fulfillment of the prophecy given by his father, Zachariah, at his own birth, "Blessed be the Lord, the God of Israel; for He hath visited and wrought redemption for His people, and hath raised up a horn of salvation for us in the house of His servant, David." (Cf. Luke 1: 67 ff). He craved to be able to chant the swan-song of the aged Simeon: Lord, now lettest Thou Thy servant depart in peace, according to Thy Word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of Thy people Israel." (Luke 2:29-32). John was aware that this kingdom of God with its salvation was about to come, was near at hand. He himself had pointed to the Lamb of God. Oh, were it only here now! Would that the horn of salvation were raised in the house of David and the Lord, the God of Israel, had wrought redemption for his people! Would that he had prepared His salvation, a light to lighten the Gentiles and the glory of His people Israel! But, in his opinion the Messiah was not bringing it about in the right manner. His actions would only cause its delay. Oh, what need for such tardiness, what cause for such delay! Hence his deputation to the Christ to inform the Messiah that He was not ushering in His kingdom in the right manner, with the means, with the right works, the coming of His kingdom of promise and of hope. "Art Thou He that cometh or look we for another?"

This leads us to the other reason wherein John the Baptist took offense at the outward manifestation of the Messiah. The Baptist had repeatedly sent out his disciples as Noah did the doves from the ark, but the fresh olive leaf, which they brought, the reports of the works of Christ, were

not sufficient for him. τὰ ἔργα τοῦ χριστοῦ were themselves the cause of offense. There was something in them which he could not harmonize with the prophecies concerning the Messiah in the Old Testament as he had learned and understood them. Especially the prophetic utterings of the last of the prophets, Malachi, seemed to him to be utterly at variance with τὰ ἔργα τοῦ χριστοῦ. On the soil of these prophecies of Malachi had ripened the Messianic expectations of John. What was his surprise to find that the fulfillment did not coincide with the promise as he had understood it.

But the difficulty with the Baptist seemed to be that he put ideas into the prophet's words, which were foreign to them. He came, so to speak, with preconceived thoughts of the Messiah and thus was not impartial whenever he meditated upon Malachi's prophecies. He had conceived of the Messiah as a great triumphant King, which in truth He was, but not in the sense that John the Baptist believed. But he, as a devout student of God's Holy Word, as revealed under the old Covenant, and especially by the study of the Psalms, formed his opinion relative to the great King of David's line. Psalm 2:6-12 says: "I have set my King upon my holy hill of Zion. . . . Jehovah said unto Me, 'Thou art My Son; this day have I begotten Thee.' Ask of me and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel. . . . Kiss the Son lest He be angry and ye perish in the way, for His wrath will soon be kindled. Blessed are all they that take refuge in Him." These verses would to one of the Old Testament dispensation certainly seem to speak of an earthly temporal king, reigning in splendor and glory as a David or a Solomon had done, only on a much grander scale. Likewise Psalm 110, especially verse 1, "Sit Thou at My right hand, until I make Thine enemies Thy footstool," and verse 6, "He will judge among the nations," would to one having only the understanding that a child of Israel in Old Testament times had, seem to have refer-

ence only to a restorer of Israel's long-lost earthly kingdom and glory. Nor is it to be wondered at that such was the case with them. For do we not find also the Apostles of Jesus imbued with this carnal idea even after the resurrection of the Lord? What does the question of the disciples, "Lord, dost Thou at this time restore the kingdom to Israel?" (Acts 1:6) signify other than that they still looked forward to a kingdom of glory, a millennium, so to speak, in this world? And if such was the case with the disciples of the divine Master, who had learned of Him for three years, had recognized His divine nature ("Thou art the Christ, the Son of the living God," Matt. 16:16) had heard of His kingdom of heaven, what could be expected of one of the Old Testament dispensation, if it be even a John the Baptist? We do not, however, wish to say that John in no wise recognized the *high-priestly* office of the Redeemer. For he pointed out the Christ to his disciples and to the multitudes as "the Lamb of God which taketh away the sin of the world," (John 1:29). Yet it may be safely said, we believe, that he understood it to be of such a nature as yet not to conflict with the temporal office of the Son of David as King of Israel.

And now with these preconceived beliefs, that the coming Messiah would usher in a glorious temporal kingdom and reign as an earthly prince, John tried to understand the prophecies of Malachi. He did not seem to know — at least, his earnest exhortations in the wilderness and elsewhere would lead one to such conclusion — what even a child of today, instructed in the tenets of Christianity knows, that the Messiah has a two-fold coming; each distinct from the other, a coming of grace (*adventus redemptionis*) in the state of humiliation, and a coming to judge the quick and the dead (*adventus ad iudicium*). John may have had a knowledge of these two *adventus*, but they both seemed to have been confused in his mind into one. If we read the chapters of the book of Malachi, especially the first, third and fourth chapters, we can find distinct reference to the second coming of the King as Judge. For example, after the prophet had complained of Israel's un-

kindness, ungodliness and profaneness in chapter one, closing with the solemn declaration of God, "I am a great King and My name is terrible among the Gentiles," he refers to the first coming of the Christ in speaking of His messenger, (Chap. 3), "Behold, I send my messenger and he shall prepare the way before Me," etc. Then follows: "But who can abide the day of His coming, and who shall stand, when He appeareth? For he is like a refiner's fire and like fuller's soap; and He will sit as a refiner and purifier of silver, and He will purify the sons of Levi and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers and against the adulterers, etc. . . . and that fear not Me, saith the Lord of Hosts," etc. (3:2-5. Cf. Rev. 22:14-15). It takes but a glance to show that the prophet here speaks of the final judgment (*adventus ad iudicium*) (vs. 2-3) and of the state of future bliss, the New Jerusalem (v. 4). Likewise chapter 4:1. "For behold the day cometh, that burneth as a furnace; and all the proud and all that work wickedness shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch," clearly points to the second coming of Christ.

But John included this coming within the first, the *adventus redemptionis*. We see that, for example, when he says, "I indeed baptize you with water; but there cometh He that is mightier than I. . . . He shall baptize you in (ἐν) the Holy Spirit and in fire." (Luke 3:16). Of this baptism of Christ there are evidently two meant, the one the baptism in the Holy Spirit, which is the pouring out of the Spirit of grace upon men through the means of grace, the Word and sacraments; the other baptism refers to the pouring down upon those, who wilfully reject His grace, the tortures of hell. This former baptism takes place in this world as a culmination of Christ's first advent; the second only on the day of judgment to crown His second com-

ing. But John seemed to have included this latter baptism also within the first coming to grace.

More plainly yet is this shown, when we look at his words in the wilderness to the Pharisees and the Sadducees coming to His baptism: "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance; . . . and even now the axe lieth at the root of the trees; every tree therefore that bringeth forth not good fruit is hewn down and cast into the fire. . . . Whose fan is in His hand, and He will thoroughly cleanse His threshing floor; and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire." (Matt. 3:7-12). Here he seems to have confused the two-fold *adventus*, bringing them both within the period embracing the life of Christ in His state of humiliation. He expected grace and judgment at one and the same time.

Now bearing all this in mind, we can readily understand why the outward manifestation of Christ offended John. He had preached repentance but apparently to no avail. The malice of the scribes, High-priests and Pharisees, the hardness of heart of a Herod and his court, the fickleness of his people, in short, the impenitent condition of the masses repeatedly showed themselves in their attitude toward him. Is it a wonder then that he, knowing this, looked for unrelenting, merciless justice to hold sway at the hands of the King?

But alas for John, that justice failed to show and assert itself. On the contrary, instead of justice, grace, instead of retribution, mercy! Instead of a *Woe unto you*, a *Blessed are ye!* Instead of a condemnation, a benediction! Instead of a sifting of the wheat from the chaff, Jesus of Nazareth performs signs and wonders, doing good unto these "children of wrath!" Instead of pronouncing judgment upon them, He says: "God sent not His Son into the world to condemn the world; but that the world through Him might be saved!" (John 3:17). Instead of a malediction, a yearning, pleading invitation: "Come unto Me, all ye that labor and are heavy laden and I will give you

rest. . . . I am meek and lowly in heart; and ye shall find rest unto your souls!" (Matt. 11:28-29). Yea, instead of thunderbolts of anger and fire of wrath falling from heaven and consuming this "generation of vipers," the soft and gentle rays of the light of the Gospel cast their influence out of a clear sky round about. Yes, the more John the Baptist in this gloomy prison studied the Old Testament Word of God, the more the Old Testament prophecies served as comfort and joy to him and the clearer seemed in his mind to be the image of the Messiah according to those prophecies, the more did the works and the deeds of Jesus estrange him. The Word of God, as he had understood it, and the Christ, as he had heard of Him, were a contradiction. This contradiction he could not explain and clear up; it disturbed and tormented him, giving him, who had time enough in his chains for meditation and reflection, no rest; finally, unable himself to fathom the apparent mystery, he sent to the Christ with his perplexing question, that question presenting a matter which he wished to have made clear to him, "Art Thou He that cometh or seek we another?"

Judging then from the literal meaning of the text itself, from the context and from the exegetical signification of the pericope (Matt. 11:2-10), and looking at all the circumstances surrounding John the Baptist and the activity of the Messiah it seems to us that no other conclusion can be well drawn save that John did really waver, not so much in his faith in the Messiah as in the external appearing and manifestation of the object of that faith, the Christ.

But many theologians fear to take this view, not so much because they fail to find the context of this passage in harmony with this view, but because they are afraid that should such argument hold that John doubted, then his influence as forerunner of the Messiah would lose a great deal of its force and his wavering would weaken the efficacy of his work. We fail, however, to see the point to this line of reasoning. For, in the first place, if this argument should hold against John, why was it not used against Moses, David, Elijah, Job, and others? Was their influence

weakened by their having doubted? Was Moses less a man of God and a leader of men, was he less hearkened unto by his people because of the wavering in faith on his part at Kadesh? Was Job less esteemed as a pious man, was he less honored of God, because he cursed the day wherein he was born? Was David less renowned as king in the eyes of God because he fell into temptation? Was Elijah less heeded by the tribes of Israel because in a dark hour he prayed that he might die? And if these men of the old covenant, who once fell, were yet, after repentance, God's favored instruments to carry out His will, and hence did not lose their influence, why should John alone be excepted of all men?

Then, too, John's time for work had passed. He himself had recognized this, for he had said, "He must increase, I must decrease." (John 3:36). He was no longer to be called upon to prepare the way for the Lord; he had done his duty and had done it well. He was to receive now the reward given to true servants and faithful stewards of God. Hence not being called upon more to serve, he needed no longer to use his influence for the kingdom of God.

In the third place, if John had not doubted and had sent to Jesus his deputation, for his disciples' sake, what would he have done more than every pastor does who directs the eyes of the souls entrusted to his pastoral care to Jesus when in trouble and in need of consolation? Why would Jesus have then extolled him when He praises him after the deputation departed to return to John, seeing that his act was no more than was expected of him?

Again, John, not having doubted, would stand infinitely higher than any other man of God, at such a height as a Peter, a Paul, a James or a John could not have attained. And then would the greatest in the kingdom of God, those appointed to sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28) the disciples of Jesus, — let alone the last — not be "greater than he." (Matt. 11:11). This would contradict Holy Scripture.

On the contrary, we hold that John's doubting and especially his action in sending to Jesus in his perplexity does

not only not weaken his testimony, but on the contrary, is of so infinite comfort, consolation and hope to us. "Whatsoever things were written aforetime, were for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. 15:4). And "these things written aforetime" include this wavering of the Baptist as well as for example the three-fold denial of a Peter or the betrayal of a Judas Iscariot. What comfort can we glean from John's wavering? Luther has well said, that God shows us the sign of great men, for example, an Abraham, Jacob, David, Peter, not as excuse for our sinning but that in case that *we should sin and fall*, we may know that God will not reject us, if we only turn to Him in true repentance! He was assailed by conflicting doubts and wavered; he turned to his Messiah, seeking a strengthening of his faith; and behold, the Lord sends to His meek and humble forerunner and disciple an answer taken from the infallible Word, which John loved so well, and the Baptist is strengthened and ready to die the death of decapitation at the hands of Herod.

To pastors especially is this example of John of inestimably great value. For where is there a pastor, when affairs in the parish do not go according as his understanding of God's Word would lead him to believe that they ought to go, who does not then become discouraged? How often does it not then occur, that he doubts in some one or more of the many promises of the heavenly Father? Let him then, as John, in meekness and humility send to Jesus, and, as Jesus, appeal to the Father (Matt. 26:39) for answer, and he can rest assured that that answer will be forthcoming from Holy Writ to him just as it was to the wavering John, "The blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead are raised up and the poor have the gospel preached to them. And *blessed is he who shall not be offended in Me.*"

INDEX TO OHIO SYNOD PUBLICATIONS, MINUTES. ETC.

BY REV. A. BECK, SAGINAW, MICH.

- Excuses*, S. 114, 121, 129, 145, 155, 161, 169, 184, 192, 1897; 122, 1898; 342, 1873; 52, 1877; 371, 1885; 145, 1894; 114, 1891.
- Exclusiveness*, S. 84, 1876; Lutheran, M. 313, 1882.
- Enthusiasts*, K. 124, 1876.
- Eugenius*, The martyr, K. 145, 1876.
- Eunomians*, K. 104, 1903.
- Eusebius*, Z. 46, 1891.
- Eusebians*, Z. 281, 1907.
- Faith*, Analogy of, see "Analogy."
- Faith*, In view of, see under "Predestination."
- Faith*, That of children, Z. 110, 170, 1899; 246, 1902, see "children."
- Faith*, Contending for, S. 176, 1873; 12, 1875; 233, 1879; M. 129, 257, 1901; Miscellaneous material on, S. 289, 297, 1876; 116, 1871; 124, 148, 1871; 12, 1872; 180, 1871; 68, 1872; 180, 1873; 140, 316, 380, 1874; 12, 41, 1875; 364, 1873; 36, 100, 189, 314, 1876; 108, 186, 251, 379, 1877; 113, 176, 364, 1878; 188, 233, 1879; 330, 1882; 52, 1884; 384, 1885; 314, 364, 1887; 76, 220, 1888; 216, 1900; Articles of, S. 172, 188, 220, 244, 268, 276, 284, 292, 308, 1878; M. 109, 1883; 349, 1886; Fundamental articles of, S. 153, 1878; Fundamental principles of, S. 6, 1867; Soundness in the, S. 177, 1877; Men responsible for their, S. 227, 235, 1879; Treatise on, S. 81, 89, 1881; Its author and object, S. 81, 1881; Is it opposed to culture, S. 569, 1906; The importance of a pure, K. 57, 1878; Its power, K. 141, 1889; Can articles of be established and bound on man's conscience, Synod. Conf. 5-75, 1884; The genesis of, M. 65, 147, 1886; The office of, M. 217, 1886; The test of church membership, M. 176, 193, 1894; The object of, M. 181, 1894; Its place in the order of salvation, M. 129, 1896; That of the fathers and

present day tendencies, M. 1, 1889; Z. What does Luther teach concerning, 305, 1882; How the Scriptures speak of it, 19, 1885; The act of analyzed, 320, 1891; The essence of according to Heb. 11, 1, 33, 1907; In the merits of Christ, K. 129, 1907; And justification, K. 177, 1907; Reviews on, all Z. The Christian, 320, 1891; Its simple testing of the Scriptures, 115, 1893; The last analysis of the Scriptures, 370, 1893; The old and the new, 312, 1895; Its social power, 61, 1896; And the history of redemption, 248, 1896; Scripture and Biblical history, 322, 1896; The Christian doctrine of, 308, 1898; A handbook to the doctrine of, John Gerhard, 56, 1899; Rule of Scripture, Baptismal, Confession, 381, 1899; The significance of its authority, 373, 1902; Life in the, 312, 1903; The reason for, 319, 1905; A summary of the, 49, 1906; And criticism, 381, 1906; The Christian, 47, 1907; The strengthening of the weak, Poem, K. 353, 1899; The wing of, Poem, K. 257, 1903.

Fasting, The doctrine of, S. May 15, 1863; Sermon on May 15, 1863; 76, 1876; 84, 1881.

Family, The, S. 97, 105, 113, 129, 1897; 174, 1875; An appeal to, K. 57, 1860; Its position in early Christianity, K. 265, 1881; The Christian family life, Con. Dist., 11, 1888; Worship, April 5, 1854; April 19, 1854; 273, 289, 1889; 41, 1899; 673, 1902; Books for, see "Worship;" K. 257, 1871; 121, 129, 137, 1879; 233, 1881; 228, 1884; 370, 377, 1886; 123, 131, 138, 146, 1895; 316, 1897; 281, 1899; 148, 156, 164, 172, 188, 180, 196, 204, 1900; 211, 227, 1904; 818, 1905.

Fairs, Church, S. 282, 1883; 129, 1891; 305, 1893; 28, 33, 44, 1896; 313, 321, 329, 333, 269, 1897; Eng. Dist., 12, 1897.

Faith Cure, S. 234, 1895; 73, 80, 1896; 148, 1898; K. 154, 162, 1896; 410, 1899; West. Dist., 23, 1899; Z. 181, 1890; M. 214, 1898.

- Fall*, The, Man before and after, S. 67, 1904; Poem, 177, 1894; K. 252, 260, 1886; The season of, Poem, K. 361, 1897; The liberty of man before, M. 195, 1903; The liberty of man after, M. 201, 1903; The liberty of man after redemption, M. 208, 1903; Was God the cause of, K. 334, 1867; The real cause of, M. 3, 1907; The first Gospel after the, M. 2, 1907.
- Franke, A. H.*, S. 340-416, 1901; 6-310, 1902; K. 22, 1893; 354, 1898.
- Fatherhood*, That of God, S. 244, 1905; K. 284, 1899.
- Frank, Dr. von*, Z. 59, 1898.
- Franz, von*, Zickingen, K. 161, 1860.
- Flacius*, M. 32, 1900; On original sin, Z. 1, 1896.
- Felix*, S. 281, 1898.
- Freeman*, Thomas, S. 355, 1899.
- Feet-Washing*, S. 252, 1880; 340, 1902; 82, 1905; 339, 1907; K. 261, 270, 1865; Z. 321, 1896.
- Frederick, John*, S. 184, 396, 412, 428, 444, 460, 1903.
- Flesh*, The believers relation to, S. 18, 1905; The biblical conception of, M. 200, 1898.
- Festival* and non-festival days of the church year, K. 619, 626, 638, 641, 1863; 354, 1869; Themes for, 177, 1874; 244, 1888; Of the Old Testament, 73, 81, 1899.
- Fiedner, Theo.*, S. Feb. 3, 1900; K. 35, 1900.
- Fiske, Fidelia*, S. 263, 1903.
- Friday*, Good, Poems on, K. 54, 1860; 237, 245, 1890; 121, 1892; 89, 121, 1893; 89, 97, 1894; 89, 113, 1895; 113, 1897; 65, 1899; 57, 1900; 145, 1902; 161, 209, 1902.
- Friedrich*, The wise, K. 609, 617, 625, 633, 642, 1863; 373, 1867; 30, 1883; 332, 340, 356, 364, 372, 380, 388, 396, 404, 1897; The Proud, K. 140, 145, 1868; 42, 1880; 472, 488, 1903.
- Finland*, K. 35, 1905.
- Fiction*, M. The use of, 321, 1890.
- Froeschel, Sebastian*, S. 306, 1881.

Forgiveness, Divine, S. 27, 1873; 404, 1887; see "Absolution."

Formalism, S. S. 148, 1888.

Foster, Prof., His new book, S. 168, 277, 1906.

Fostoria, Dedication at, S. 386, 1904.

Fort Wayne, Jubilee at, K. 658, 1903.

Flood, The, S. 324, 1890; 644, 1901; K. 292, 1886; The traditions of among the different nations, K. 98, 106; 113, 1899; Biblical and other stories of, M. 189, 1900; Cuneiform inscriptions of, Z. 201, 1893; 364, 1900.

Fund, The church building, miscellaneous, S. 68, 1876; 314, 1885; 74, 1887; 98, 1889; 645, 661, 677, 694, 1901; K. 3, 1876; 643, 658, 674, 692, 1901; S. 614, 1907; Shall we have one, S. 148, 257, 1873; Its necessity, S. 36, 83, 107, 1883; Made an institution of synod, S. 320, 387, 1884; The pastors, teachers, widows and orphans, S. 130, 1870; 24, 1886; 819, 1902; K. 145, 153, 1898; Support of, K. 532, 596, 1902; Revised regulations on, K. 264, 1907; Wash. District., 26, 1907; As the Methodists have it, K. 408, 1907; The beneficiary, S. 169, 1870.

Funeral, Should the ungodly have a churchly, K. 170, 1896; East. Dist., 25, 1874; Texts and skeletons for, M. 377, 1895; 112, 1896; Sermons, Z. 320, 384, 1888; 318, 1899.

Future World, Finality of conditions in, M. 284, 1905; The mystery of, Z. 239, 1890.

Grace, S. 201, 396, 1889; 68, 1890; 168, 184, 1904; The power of, 346, 1900; Means of, S. Dec. 8, 1847; Sept. 2, 16, 1857; Jan. 15, 1862; March 1, 15, April 15, 1866; 132, 1872; 332, 340, 348, 1873; 189, 1875; 209, 225, 1876; 18, 1878; 161, 1883; 129, 1881; 26, 1887; 52, 1878; 300, 1900; Historical and dogmatical examination of, Z. 44, 1904; K. 83, 90, 97, 106, 113, 121, 155, 1896; Missouri's reply on, 178, 1896; 20, 1897; 738, 1907; Validity of, S. 276, 1876; The twofold

power of, S. 284, 292, 1876; The doctrine of, S. 128, 1881; The difference in the conception between the Lutherans and Reformed, S. 465, 481, 1906; Theses on, S. 202, 1884; K. 279, 1884; 24, 1905; Northwestern Dist., 1883; M. 13, 84, 1884; And nature, M. 65, 1894; Z. 44, 1904; Marks of the church, Wis. Dist., 43, 1895; Erroneous views on, K. 81, 1907; The Scriptures as, K. 17, 33, 1907; The other two sacraments, K. 65, 1907; See also "Baptism" and "Lord's Supper" in their sub-division.

Galesburg, The declaration of, K. 102, 108, 117, 125, 173, 180, 1876.

Grabau, Rev., and his influence over the synodical conference, Z. 7, 1883.

Gaza, Z. 28, 1898.

G. A. R., The, S. 305, 1885; K. 253, 1890; 105, 1892; see "lodge."

Galatians, Luther's preface to the epistle to, S. 149, 1868; St. Paul argument in, S. 154, 1868; The occasion for the epistle, S. 162, 1868; Introductory notes on, S. 177, 1881; Z. 168, 1890; Commentaries on Hebrew, Z. 240, 1906.

Galilee, S. 286, 1887; Sea of, 298, 1888.

Gambling, S. 25, 1891; 188, 1893; 225, 1901; 226, 1884; 68, 51, 1906; K. 238, 1881.

Genealogy, That of Christ, S. July 23, 1858; Dec. 15, 1864; 401, 1891; K. 159, 1864.

Gerhard, Paul, S. Aug. 15, 281, 1864; 74, 249, 258, 265, 273, 1876; 153, 1887; 145-150, 1907; K. Poem on, 233, 1875; 59, 1893; 162, 1876; His marriage, 99, 1880; His will 178, 1906; Birth of, 120, 1907; Tribute to, 145-156, 1907; John, 25, 33, 1872; Paul, Z. 184, 1907.

Gethsemane, Poems on, S. 105, 1869; 73, 1894; 177, 1907; K. 225, 1888; 221, 1890; 97, 1895; 220, 1905; Z. 248, 1905.

Greenwald, Dr., S. 44, 1886; 1, 1893.

- Greek Catholic*, S. 65, 1892.
- Greek Philosophy*, and its office for Christianity, M. 193, 1895.
- Gregory, Naz.*, S. 209, 1896; K. 337, 345, 1884.
- Gregory, Nyssa*, S. 241, 1896.
- Glenford, O.*, S. 402, 1905.
- Greenland*, Trip to, S. 87, 102, 119, 150, 116, 166, 245, 1904; 166, 1907; Missionary work in, S. 214, 1907; K. 235, 1867; 306, 1886; 91, 1898; 293, 1901; 374, 1905.
- Geography*, Biblical, one for schools, Z. 183, 1906.
- Greifswalder Studies*, Z. 181, 1896.
- Geibel, Emmanuel*, Z. 38, 81, 1900.
- Genesis*, Commentaries on, Z. 318, 1907; 351, 1888; 108, 1906.
- Gellert, C. F.*, K. 26, 1897.
- Germans*, Their ancient heathenism, S. 358, 1890; The conversion of the ancient, S. 531, 1902; 358, 1890; K. 225, 1886; Who brought them the gospel, K. 276, 284, 1898; Which of the nations had the gospel preached to them first, K. 541, 1901; 137, 1876; The religion of the old, K. 298, 306, 318, 323, 329, 338, 354, 362, 370, 1893; The emigrants from, K. 130, 1878; Poem on the arrival of in America, K. 334, 1891; 223, 1892; Language, the importance, etc., S. 610, 1902; Poem on, K. 20, 1891; see "Language;" Their influence on the religious life and thought in America, S. 328, 1907; Those of Pennsylvania, K. 225, 1892; The Early Germans in America, see under "Lutherans."
- Germany*, The emigrants from, K. 130, 1879; Her inner missions, S. 726, 775, 790, 1904; Protestant church problems in, M. 24, 1888; The Protestant church of, M. 129, 1889; Its foreign mission work, M. 67, 1901; The historical development of the Protestant church in, M. 216, 1901; Why the Protestant church of has done so little for missions, M. 51, 1902; University problems in, M.

159, 1902; Its church and school problems, M. 357, 1903; Is it advisable for our young men to study at the universities in, M. 213, 1906; The divisions of the churches in, Z. 113, 1889; Statistics of the church in, Z. 171, 1895; The free churches in, Z. 314, 1902; 173, 1906; 108, 1907; Reviews, Z. Its six evils and their cure 61, 1893; The history of the evangelical church in, 125, 1897; Sketches of the latest awakening in, 124, 1898; Church year book of, 192, 1898; Its national literature, 61, 1900; The Protestant church of, 382, 1901; The Evangelical Luth. church in, 314, 1902; The church of the XIX century in, 54, 1904; The Lutheran church in, S. 81, 1884.

Girl, The problem of the working, S. 705, 1905.

Gideon, K. 353, 361, 1897.

Gibsonburg, K. 594, 1901.

Gifts, Transient and permanent, M. 307, 1904.

Giving, S. 145, 1870; 17, 1872; 57, 216, 1879; 65, 1880; 20, 28, 45, 65, 322, 218, 1900; 43, 1868; 53, 1869; 140, 1871; 17, 1875; 345, 1876; 185, 1878; 217, 1879; 123, 171, 257, 1880; 187, 1881; 235, 1882; 28, 1885; 10, 1886; 251, 220, 1887; 51, 1889; 236, 1890; 66, 1890; 50, 1891; 91, 1894; 97, 1897; 171, 243, 1898; A selection of Scripture passages on 10, 1887. The measure of 50, 1891; Systematic 218, 225, 1900; Christian, 802, 1901; 2, 18, 33, 49, 65, 81, 98, 114, 1902; K. 363, 1881; 33, 1895; 99, 110, 1896; 51, 1901; 67, 83, 105, 1901; Systematic Eng. Dist., 27, 1884; 22, 1885, 39, 1886; The liberty of, M. 176, 1893; The grace of, M. 257, 1896; Theses on, S. 194, 1887.

Gospel, S. Dec. 1, 15, 29, 1854; The four, 105, 1881; 337, 1897; 377, 1878; 97, 1873; 3, 1874; 132, 244, 284, 1874; 380, 1878; 370, 1879; 22, 1868; 331, 1880; 68, 1881; 370, 1881; 260, 1882; 20, 1884; 48, 1870; 313, 177, 1900; 201, 1889; That before Christ, 196, 1890; Theses on, East. Dist., 46, 1873; 32, 1875;

North. Dist., 18, 1876; 12, 1877; 14, 1878; 15, 1879; The lessons of the church year, skeletons on, M. 129, 1883 and following, Z. 193, 1883; 191, 1885; When were the four written, K. 273, 1867; The, Z. 257, 321, 1888; Why four instead of one, Z. 61, 1905; The conception of the Word in the Augsburg Confession, Z. 257, 1894; The agreement on, the necessary for the unity of the church, Z. 1, 1895; The reliability of the four, M. 318, 1907; Message, The, S. 737, 1907; When was that of St. John written, Z. 181, 1906; That of St. John, Z. 232, 1888; Its proper translation into German, Z. 325, 1896; Sketches and skeletons for sermons, Z. 56, 1897; The four, Z. 117, 1900; The language and the home of the fourth, 179, 1903; Commentary on the four, Z. 381, 1891; The four in their improved texts, Z. 307, 1900.

God. The innate consciousness of His existence, S. 321, 1880; Evidences of His existence, S. 642, 1902; The Lord thy God, meaning of, K. 92, 1897; Poem to, K. 297, 1894; Where can an absolutely reliable knowledge of Him be obtained, M. 117, 203, 223, 1906; 12, 102, 1907; The living, Z. 54, 1894; The Lamb of, Z. 312, 1902; Doctrine of, Z. 115, 1904; The Fatherhood of, see "Fatherhood."

Gown, The, S. 76, 1893; Should the minister wear one, S. 185, 1880.

Gnosticism, S. 358, 1895.

Grott, Gerhard, S. 150, 1876.

Goshen, Ind., K. 132, 1905.

Gordinsk, Feb. 1, 1860.

Government and the Christian, K. 776, 792, 808, 1901; The essence of Church, Z. 252, 1890.

Goethe's Faust, Z. 12, 92, 155, 204, 268, 1907.

Götwald, Dr., Trial of, Z. 381, 1893.

Grundtvigian, The error of, S. 81, 1874.

Gutenberg, S. 201, 1900.

The Lutheran Pastor

By DR. G. H. GERBERDING

A Valuable addition to any pastor's library. Net, \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

A SPECIAL OFFER

As long as the books in stock will last we will sell Hilprecht—Explorations in Bible Lands During the 19th Century for \$2.50.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

OUTLINE OF A HISTORY OF PROTESTANT MISSIONS

From the Reformation to the present time. By Gustav Warneck. \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

Theological Libraries

Pastors and Teachers and Professors will find it to their advantage to consult the General Catalogue of the Lutheran Book Concern before purchasing what they need for their libraries. It cannot be expected that all the books mentioned should be kept constantly on hand, but the assurance can be given that all orders will be promptly attended to.

Church Records

Every congregation should keep a complete record of all the pastoral acts and other important events occurring in the congregation. To this end *Church Records* are a necessity. The Lutheran Book Concern has them for sale at \$3.75.

FOR ONE-HALF THE ORIGINAL PRICE

This Offer Holds Until April 1, 1907

A Brief Commentary on the Books of the New Testament

By DR. F. W. STELLHORN,

Professor of Theology in Capital University, Columbus, Ohio

A popular treatise on the four Gospels. For study and devotion. Gives the meaning of the text, the history of prominent persons mentioned in the Gospels, the topography, all in a clear and distinct manner. The highest praise has been bestowed upon this Commentary by able and competent critics.

Plain cloth, formerly \$2, now \$1. Half leather, formerly \$2.50, now \$1.25.

Half morocco, formerly \$3, now \$1.50.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, OHIO

The Standard Edition of Luther's Works in English

Edited by J. N. Lenker, D. D., in connection with leading scholars of all parts of the church. Each volume contains a valuable practical introduction. Beautifully and substantially bound in uniform size and style in silk cloth, with the "LUTHER MONUMENT" embossed in gold on the back of each book, good paper and nicely printed. 8 vo. \$2.25 per volume.

Prof. E. J. Wolf, D. D., LL. D., writes in the New York Observer of November 17: "Luther is in the best sense modern, up-to-date, the prophet of our own times. It is marvelous how he treats the problems of today. The monk who once shook the world needs but the opportunity to shake it again, the opportunity afforded by the English tongue."

Commentary on the First Twenty-two Psalms

Vol. I, 462 pp. Revised, enlarged, parts translated and edited in complete form by J. N. Lenker, D. D., \$2.25.

Commentary on Genesis

Vol. I. The Creation. 448 pp. Revised, enlarged, parts retranslated and edited in complete form by J. N. Lenker, D. D., with an introduction, 383 pp., \$2.25.

The First and Second Epistles of St. Peter and the Epistle of St. Jude

Translated by J. N. Lenker, D. D., with an introduction, 383 pp., \$2.25.

Luther's Church Postils Gospels

- Part I. Advent, Christmas and Epiphany sermons, \$2.25
- Part II. Epiphany, Lent and Easter sermons, \$2.25.
- Part IV. First to Twelfth Sunday after Trinity, \$2.25.
- Part V. Thirteenth to Twenty-sixth Sunday after Trinity, \$2.25.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.

A Summary of the Christian Faith

By DR. H. E. JACOBS. \$3.00

An attempt is here made to restate the doctrines of the Christian Faith upon the basis of the Lutheran confessions.

LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio.