

Matthias Loy, editor

**The Columbus Theological
Magazine, Volume 22**



LutheranLibrary.org ● ctm22

"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*

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.

Vol. XXII.

FEBRUARY, 1902.

No. 1.

ELOCUTION FOR PREACHERS OR PUBLIC SPEAKERS.

BY REV. E. G. TRESSEL, A. M., COLUMBUS, O.

The elements of elocution, as we have now considered them, have their value and effect only where they are used in a natural and easy manner. The speaker must not only make himself heard, but should do it in a way not to tire himself unnecessarily nor to put a strain on the audience to understand him. Therefore other things must precede; he must know them and so use them as to be effective. The preacher is a speaker, and the elements of elocution have been furnished that he may have the information and the correct way to exhibit thought. But defects may hinder the correct use of the elements of elocution, and it would not be fair to hearer or speaker to leave them out of consideration. We all breathe, and yet we need correction and exercise in breathing; we all use words and sounds; but who does not need and desire correct pronunciation and enunciation that will enable him to make the most of himself and of the thought?

Speakers need to give attention to these things, and with that in view, as well as with the aim to give what will really help, we pass on to

§ 72. *Articulation*, which properly includes exercises upon the elementary sounds separately and in combination, and embraces analysis, syllabification, accent, and pronunciation. A good articulation consists in giving to each ele-

ment its due amount of sound, so that the syllables and words "will drop from the lips like newly-made coin from the mint, accurately impressed, perfectly finished, correct in value and of the proper weight."

Carelessness and slovenliness in this particular is not only offensive, but often leads to greater evils and defects the purpose of speech: too much care and over-niceness draws attention to itself and lacks ease and naturalness.

In addition to the facts given in another part with reference to an open throat, we must here deal with the lips, tongue and jaw (lower) including the teeth. These are used in articulation.

§ 73. *The lips.* The lips should never hang loosely away from the teeth, or be pressed, pouted or twisted, but should maintain the form of the dental ranges as nearly as possible, lying unconstrainedly against the teeth. The teeth should not show much, and it is a bad habit to work the lips any more than necessary. The upper lip remains nearly quiescent except for *emotive* expression, and the lower lip is used chiefly in articulative action. Licking or biting the lips is offensive in a speaker, and throwing the lips off from the teeth is not proper, and interferes in articulative action. The lips should meet properly and in the centre. They should be made firm and thin by proper exercises. Open them in the centre and at corners.

§ 74. *The tongue.* The tongue is the unruly member. Hold it back from the lower teeth that its action may not be interfered with by the motions of the jaw. The lips must not be pressed into the bed of the lower jaw. It is not to touch the lips, or be put between the teeth. It should rarely be seen, and the less visible the better. The root of the tongue must be depressed or pushed down as much as possible, and put forward to make the double chin; thus the back part of the mouth will be expanded and fullness will be given to the vowel sounds by which well-practiced speakers are known from others. The tongue must not be slid from point to point, but should finish all con-

sonant sounds with a perfect recoil, and *distinctness* of utterance will be the result. The tip of the tongue must be used and not the middle or back of it, except in a few letters. The e and the r must be formed by the tip. This will show the necessity of attention to the elementary work. Elementary work is often considered drudgery and unnecessary; but it is absolutely necessary for cure of defects and distinctness in utterance.

§ 75. *The jaw.* The jaw is a great hindrance to easy and effective utterance. It must be set free mechanically and be taught to move in an easy, elastic but not extravagant action. The lower jaw should not fall behind the other, but the teeth should be kept in line, and not clash even when the lips are closed. The lower jaw should descend freely for every vowel sound and before the commencement of any articulation or consonant sound. There should be no jerking, but easy, equable and floating action. Some people seem to talk with the jaw; it is always in the way!

§ 76. Exercise:—1. Say e, ah, oo in sounds as heard in mete, father, boot. The first one will make the mouth fiat, and the corners of the mouth will be drawn back into the cheeks evenly as in laughter; the second one will open the mouth widely, and the third will round the lips perfectly until only the tip or lead of a lead-pencil will enter. Continue several times with firmness and fullness and precision. Change the order often and continue.

2. Lip stroke. Hold breath still, tightly press the lips at the centre, and open them suddenly. A slight popping sound will be heard. Make the sound of b.

3. Tongue at the tip. Place tongue firmly against gum just over the front central teeth. Holding the breath, press quite strongly the tongue against the gum, and instantly draw it back. The result will be a hollow sound.

4. Make initial l, and the front or lingual r with tongue only, no breath and no vowel. Get the action properly, learn the difference in them, and be sure to use or move only the tip of the tongue.

5. Sit leaning forward; drop the head, and allow the jaw to hang down. Repeat it until you can feel the weight, as it were, of the lower jaw; when you feel this weight, then shake the jaw by the head and by the hand. Relax first, and then execute, be sure to get flexibility, and not wide opening. Now sing the scale making four or five notes on each pitch and get the jaw to move as easily as possible.

§ 77. The most useful division of the sounds of our language is:

1. Vowels, which have *pure tone*;
2. Sub-vowels, consisting of *tone* and *breath*;
3. Aspirates, composed of *breath*, only.

The vowels are the vowel sounds and run from the closest sound e, made by the tongue, to the most open ah; and then to the sounds of the lower throat, closing with those formed by the lips as o in mote, on to oo in boot. All these are tone modified by the tongue and lips, and yet the tone has free exit. It is worth while to know the value of each sound, and just the way it is made. To illustrate: Make these sounds, ē, ĭ, ā, ĕ, ă, â, ă, ä, as heard in mete, mit, mate, met, mat, mare, mast, mar. The tongue comes down from the closest to the easiest sound of all, to mar. It is a regular gradation. The tone is modified by the position of the tongue. All the vowel sounds may be thus analyzed. There is a continuous opening, only modified by the parts already mentioned.

§ 78. The sub-vowels and aspirates are made by different junctures of the organs of articulation which obstruct or modify the tone and breath. They are properly articulations, and have various classes; but our purposes will be served by reference only to one fact. Nearly each sub-vowel has its corresponding aspirate. Look at this list:

Sub-vowels: b, d, g, j, v, th, z, zh.

Aspirates: p, t, k, ch, f, th, s, sh.

Here most trouble is experienced. This is especially the case with one of another tongue. The sound and the spelling both cause trouble. One goes to the barn to feet

(feed) his horses. Another says, "the grays (grace) of the Lord Jesus be with you." The pastor at the grave says, "the soul of our diseased (deceased) brother." C is always s or k. This last I have heard myself. A brother, an unbeliever, standing near, remarked: then he should cure the man and not bury him. Many a German brother betrays himself in these things and does not know it. Correct syllabification and good enunciation would correct it. Diseased is pronounced diz-eased; deceased is deceased: but the want of knowledge or the careless person gets them nearly alike and supposes people do not know.

A sub-vocal has an undertone with it, and the aspirate has not. This fact must be known and appreciated, for the people generally see and know it. The speaker must learn to know it. Another thing must not be forgotten: one letter may have its own or another sound, and that fact must be learned. The sub-vocal is assisted in its tone by the undertone with it; but clearness in it and especially in the aspirate is due to proper action. The consonant or articulation proper has two things in its formation: the *position* and the *action*. The former brings the organs into contact, and the latter *separates* them. This separation should be accomplished in this way: make the contact strong, and then a firm recoil without any breath or sound of breath following. All clearness and distinctness must result from this correct use and practice. The contact should be in the right place and way and the recoil should be as perfect as possible and in such a manner that the contact interfere as little as possible with the tone.

Cut the initial and final consonants perfectly in every syllable, and not a word will be slurred, nor a sound lost. This must be done with ease and in such a way as to mould the word and not mumble, drawl or swallow it.

All the elements in the various combinations must be practiced. Say these words until ease and clearness are accomplished: gasps, rasps, lisp'd, blasts, tastes, lengthen, youths, wreaths, bath'st, writh'dst, parch'dst. Thou touch'dst his wounded heart.

Time should be taken and every sound analyzed until it is understood, and its elements known.

§ 79. One of the best means for correcting a faulty articulation and improving a good one, is the exercise of the voice and the organs of articulation in the analysis of words, as follows:

1. Divide a word into its syllables by pronouncing each syllable distinctly.

2. Divide each syllable into its elements, giving each element distinctly three times; then combine the elements and pronounce the syllable thus formed with precision, going on with each syllable of the word in the same way.

3. Next, place the accent upon the syllable to which it belongs, and repeat the word several times. *Accent* is to the *syllable* in the *word*, what emphasis is to *word* in the *sentence*.

Every difficult word to pronounce or to articulate should be treated in the same way. The best readers or speakers will come across such words now and then, so that no one gets beyond the necessity, at least the possibility, of such thorough-going effort in articulation.

Try yourself by giving the vowel sound, and then the pronunciation of the following words: bade, been, glass, laugh, evening, anemone, phthisic, Libya, us, really.

These below will exercise lips, tongue and all the organs or articulation:

A big black bug but a big black bear.

Sheep-soup, shoat-soup.

Some shun sunshine.

She sells sea-shells.

He sweats and boasts, and twists his texts, to suit the several sects.

It is a shame, Sam; these are the same, Sam; 'tis all a sham, Sam; and a shame it is to sham so, Sam.

§ 80. Pronunciation is largely a matter of *habit* more so than of *knowledge*, though knowledge precede. But the mere knowledge will not correct a fault. A frequent repetition of the right way must crowd out the wrong way;

soon the correct way will not only sound right but will have our assent.

There must be some standard of pronunciation. The good speaker must select *one* and educate himself by it. The dictionaries here have their place and he will consult them freely for definition and correct pronunciation.

The earnest speaker will make a list of his own mispronounced words, putting them down from time to time; to these he will add a list of the commonly mispronounced words, and the good words of every day usage, until he will form a habit of looking up any word about which he is in doubt. A man may affect to be above this or to be indifferent to it or to be a law unto himself. There is only now and then a genius who can do such a thing; and often he exhibits only his stubbornness and unwillingness to learn by such a course. Who can afford to disregard all rule and authority, especially when his own mode has no rule! If he pronounces a word in a peculiar or unheard of way, and has no recognized authority for it, he cannot hope for any recognition among educated people.

The mispronunciation of proper names in the Bible reflects no credit upon the pastor. Some read the Bible as though they had a lofty disdain for the names; and it would make one smile were his pity for such men not so strong as it is. The American pronunciation is to be preferred to the English for us in this country. This biblical pronunciation reminds me of an incident related some years ago. A prominent pastor visited a seminary and at the evening worship was called upon to read a chapter in the Bible which was read chapter after chapter. The lot fell to one of the long list of names in the Old Testament. He did the best he could for a while, pronouncing some, guessing at others, mumbling others, and sweating all the time, until finally he turned from the chapter to a place where he could read with comfort. The students that were present will remember this incident to their dying day, and not to the credit of the pastor.

If any one thinks he knows how to pronounce, let him try a list of words prepared for that purpose; or the following clipped from a publication meant to test one's ability.

"A sacreligious son of Belial, who suffered from bronchitis, having exhausted his finances, in order to make good the deficit, resolved to ally himself to a comely, lenient, and docile young lady of the Malay or Caucasian race. He accordingly purchased a calliope, and a necklace of a chameleon hue, and having secured a suite of rooms at a leading hotel near the depot, he engaged the head-waiter as his coadjutor. He then dispatched a letter of the most unexceptional caligraphy extant, inviting the young lady to a matinée. She revolted at the idea, refused to consider herself sacrificable to his designs, and sent a polite note of refusal; on receiving which he said he would not now forge letters hymeneal with the queen. He then procured a carbine and a bowie-knife, went to an isolated spot behind an abode of squalor, severed his jugular vein, and discharged the contents of the carbine into his abdomen. The debris was removed by the coroner, who from leading a life in the culture of belles-lettres and literature, had become a sergeant-at-arms in the Legislature of Arkansas."

If any minister who reads this will, without the aid of a dictionary, mark all the words both in accent and sounds correctly, putting the words into syllables and giving the pronunciation according to an authority recognized in the world of letters, I will see that he gets the Magazine in 1902 gratis. He must send the marked copy to me and tell what dictionary he has followed, and do so by averring he has not looked up a word.

The word "Amen" is used often by ministers. How many pronounce it correctly? It is different in speech from song. Let the preacher note that fact. The accent is on the last syllable; but the first has a secondary accent. In song it is ä as in father; but in speech it is "a" as in name. In this as in other things the people should find the preacher a good example. He should not be a law unto himself. How often do you mispronounce these simple words? Amen,

absorb, adept, adhesive, adult, another, bade, Barabbas, blasphemous, condolence, decade, decisive, despicable, fidelity, forehead, grease as noun and verb, hypocrisy. Every public speaker should make a list and go over it often and add to it constantly.

THE MOSAIC ACCOUNT OF THE CREATION.

BY REV. WM. HOHBERGER, OF SHAKOPEE, MINN.

WHY IS THIS ENTIRE HYPOTHESIS OF A DOUBLE CREATION REJECTED?

We reject the hypothesis of a double creation—a creation in the eleven geological epochs and a creation in the hexæmeron—because the reasons assigned for the same by its advocates do not seem valid to us. It is said that Genesis 1, verse 2, speaks of a “tohn wabohn” and of darkness upon the face of the deep. Isaiah 34, 11 and Jeremiah 4, 23, prove that a “tohn wabohn” signifies a positive desolation and destruction. God does not create things without form and void. Hence it follows, that this “tohn wabohn” must have been brought on by satanic influence or by geological catastrophes. We admit that “tohn wabohn” is used in the sense of positive desolation and destruction. In Isaiah 34, 11, it is clearly pointed out that the line of confusion, and the stones of emptiness were brought on by “the Lord’s vengeance.” Again it is God’s judgments “which will make the earth without form and void,” Jeremiah 4, 23. But there is nothing to indicate the “vengeance” and “judgment” and “fierce anger” (verse 26) of God in the story of the creation. We therefore have no valid reason for believing the “tohn wabohn” of Genesis to be the result of a destruction. We rather prefer to take these words to signify wasteness and emptiness in the sense of what Ovid calls “rudis indigestique moles.” The earth *was* without form and void when God created it; Moses does not say it “had become” “tohn wabohn.” The close connection between Genesis 1, verses 1 and 2, clearly show this. They who deny that God can create “tohn wabohn”

must also deny that He can create successively. In Deuteronomy 32, 10, we find a parallel in which "tohn" is not used in the sense of positive destruction and desolation.

Another argument for the hypothesis of a double creation as advanced by the advocates of the same is this: We are told in the inspired Word that the fallen angels "left their own habitation" (Jude 6). It is assumed that the earth was that habitation. The thrones and dominions and principalities and powers of the fallen angels under the leadership of "the prince of the power of the air" are supposed to have deserted the earth after destroying it. This idea is absurd. Should God have created such a preceding cosmos as outlined and described in the eleven geological epochs for a habitation of angels, of spirits? And should He have permitted these angels, creatures of His own, to destroy the work it required Him so many billions of years to complete on the very evening of its completion? To ask the question is to refute it."

The advocates of the double creation hypothesis advance as a third evidence of their theory, Job 38, 3-7, "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy." There were creatures, it is said, before day one of the Mosaic account of the creation, creatures who shouted for joy when God laid the foundations of the earth. Therefore one must accept a preceding creation. The priority of the stars of which Shakespeare says "each in its motion like an angel sings" (*Merchant of Venice*) and the existence of sons of God" before the laying of the foundation of our present world seems to them clearly indicated. But the metaphors of laying the foundation of the world and the measures thereof, of stretching the line upon it, fastening the foundations and laying the corner stone refer not only to day one but to all the work days of God. The silent song of sympathy of the morning stars as well as the shouting of the sons of God occurred when God created the world, the exact day and hour cannot be determined. Job did not

witness the laying of the foundation of the world, nor was he in existence when the morning stars sang together and the sons of God shouted for joy.

In the fourth place it is urged that the Inspired Book and the Book of nature are supplementary. One God is the author of both. Men should read the thoughts of God revealed in the Book and in the Rocks. Now since in the story of the creation as recorded in the Bible man is the one great object and center, it cannot be the same creation story of which the stars and rocks bear record. The geologists and astronomers should be called upon to decipher the hieroglyphics in the book of nature and to tell us of the first creation which was merely preparatory and in which man did not exist. Moses should then be read in connection with other parts of the Bible in order that we may learn about the second creation in which man is so conspicuous a center. We answer the book of nature should be read in the light of the Inspired Book and not vice versa. We know that, though the Bible speaks such a plain language, there are many who do not read it correctly. Preconceived ideas influence the reader to put a wrong construction on many Scriptural passages. There are yet a greater number who do not read the book of nature aright. Some are influenced by deism and therefore are only too prone to magnify things and to look upon the universe as boundless and to cast about them with billions of years and countless numbers of miles when they speak of the age of the world and of the magnitude of the stars. Others who are influenced by pantheism belittle the universe and idolize man. If geologists and astronomers tell us of the laws of nature, the time it requires for them now to produce certain phenomena and declare that in the first creation it required so and so many millions of years for things to evolve and form, they ascribe all honor to nature and none to almighty Elohim. The almighty fiat of Elohim in the real creation worked in a different and better way than the much lauded laws of nature in the imaginary prior creation. The impression one must get by reading the ac-

count of the geological periods is this, that the God of these epochs — some scientists do not even think it necessary to accept a creator — experimented, creating and destroying in order that He might later in a second creation make “all things very good.” Man, it is claimed, did not exist in the Tertiary Period, yet geologists must concede that skeletons of men have been found in the stratas which are said to belong to this epoch. Such skeletons were found near the banks of the Guadalupe in Texas. It has perplexed Alexander Von Humboldt and many other careful scientists that occasionally the two banks of rivers are made up of deposits which, according to geology, belong to two entirely different periods. These strata have been observed for miles along rivers of Asia.

We also reject the theory of double creation because it ascribes unto assumed geological catastrophies what should be ascribed to the fall of man, the deluge and the many earthquakes, floods, and landslides since the time of Noah. We reject this hypothesis furthermore, because we do not believe, that God would a second time create many creatures such as the *Lingulæ* and many others which exist now and are said to have existed in a primal world. It is folly for geologists to assert that the saurian dragons could not have existed five or six thousands of years ago or even much later. The fossols of so-called prehistoric animals have not revealed the existence of a single animal which we cannot group into one of the now existing sub-kingdoms and genera of the animal world.

EXEGESIS.

Having now seen how Genesis I, 1-2, are not to be considered — neither as a caption nor as an account of a double creation, but rather as forming a part of day one — let us now proceed to expound the text of the first chapter of Genesis.

“In the beginning,” *Bereshith*. This does not mean “from eternity,” as in John I, 1, nor “in the beginning when” (*Bunsen & Ewald*) ; it means that the eternal God

in whom there is no beginning, no middle, no end, established at beginning "ad extra" by creating the heavens and the earth. When this beginning was made we cannot tell in exact numbers of years. But it is certainly more biblical and reasonable to assume that the beginning was not more than 10,000 years ago than to assume that it was millions of years ago. F. Bettex in his "Das Lied von der Schöpfung," p. 17, concedes, without any valid reasons, that the beginning may have occurred millions of years ago (vor Jahrmillionen).

"Created," bara. "Bara" is one of the three terms used in the biblical account of the creation to describe the Divine activity, the two other terms are "yatzar" and "asah." "Bara" is used exclusively of God and involves the idea of creation "ex nihilo" when it is used without an objective of matter (ohne Accusativ des Stoffes — Delitzsch). It is used, Genesis 1, 21-26, because something which did previously not exist, i. e., animal life and the human spirit, were thus called into being. "As when a new particle of matter doth begin to exist, in rerum natura, which before had no being; and this we call creation" — Locke. Yatzar (See Gen. 2, 7; 8, 19; Ps. 33, 15) signifying to "form," and "asah" (Gen. 8, 6; Ex. 5, 16; Deut. 4, 16) signifying to "make" are predicable equally of God and man.

"Elohim." — "Elohim (either the highest Being to be feared, from alah to fear — Hengstenberg, Delitzsch, Keil, Oehler, etc. — or, more probably, the strong and mighty One, from anl, to be strong — Gesenius, Lange, Taylor, Lewis, etc.) is the most frequent designation of the Supreme Being in the Old Testament, occurring upwards of 2,000 times, and is exclusively employed in the present section" — Pulpit Com. "Elohim" is a plural form; what does it indicate? Not a plurality of beings, God and angels (Baumgarten); nor a plural of majesty (Aben Ezra); nor a remnant of polytheism (Gesenius); nor a pluralis intensitatis, fulness of Divine nature and multiplicity of Divine powers (Delitzsch): but a pluralis trinitatis. "The Trin-

itas is the Pluralitas of Elohim as revealed in the New Testament" — Lange.

"The heavens and the earth. Heavens, "shamayim," literally "the heights" — Gesenius. Compare Deuteronomy 10, 14: "Behold, the heaven and the heaven of heavens is the Lord's, thy God, the earth also, with all that therein is." And the earth," not in the sense of verse 10 signifying "dry land, but in the sense of our mundane globe. "It is a sound principle of exegesis that a word shall retain the meaning it at first possesses till either intimation is made by the writer of a change in its significance, or such change is imperatively demanded by the necessities of the context, neither of which is the case here" — Pulpit Com. The earth, "aretz," does least of all indicate "a section of dry land in Central Asia" (Buckland, Pye Smith).

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The "tohn wabohn" "wüsten-öd und öden-wüst" — Lange, has already been explained above. The original state of our globe was its ultimate design, as may be seen from Isaiah xlv, 18, "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain (tohn), He formed it to be inhabited: I am the Lord, and there is none else." In its original state our earth was formless, lifeless, objectless and tenantless, a huge, crude mass of matter. "Darkness was upon the face of the deep." Darkness is the absence of light. Bettex says: All darkness originates in satan, in heaven there will be no darkness. Wherever we find darkness the powers of hell have caused the gloom. "God is the Father of lights, with whom is no variableness, neither shadow of turning. We do not believe that darkness (choschech) is always a type of evil; in Deuteronomy 4, 11-12, we read: "The Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; . . . the mountain burned with fire unto the midst of heaven with darkness, clouds and thick dark-

ness." See also chapt. 5, 23; 2 Sam. 22, 12; Isaiah 50, 3; Ps. 139, 11-12; Job 34, 22. The "deep" (th' hom) from a root signifying to disturb intimates that the primordial matter of our globe existed in a fluid form — Spirit of God moved upon the face of the waters. This "Ruach Elohim" or Breath of God was not a great wind, for the air did then not yet exist, nor was it merely a power of God; the Ruach Elohim is the Holy Spirit, the source and formative cause of all life and order in the world. Ruach Elohim moved brooding (merachepleth, from rachaph, to be tremulous, as with love; hence in Piel, to cherish young — Deut, 32, 11 — Pulpit Com.) over the waters. This continued, no doubt, during the entire six work days of God. The Spirit of God changed the lifeless chaos into a living cosmos. He is the source of all natural and spiritual and eternal life; He framed the earth. And thus our cosmos "was born of water and the Spirit" — Delitzsch. "Who shut up the sea with doors, when it broke forth, as if it had issued out of the womb. When I made the cloud the garment thereof, and thick darkness a swaddling band for it." Job. 38, 8-9.

"And God said, Let there be light: and there was light." The formula: And God said occurs ten times in the creation story; the Jews therefore say, all things were called into being by ten words of God. God, the Father speaks the word. Luther says: "This is an omnipotent word spoken in the divine essence. No one heard it uttered but God Himself . . . the Father spake within." — God created the light before He formed the light-bearers. "The brooding of the Ruach Elohim needs must give birth to light. The earth was dead, without form, void, and dark; the Spirit of God breathed into it new life. Light is the first joyful awakening and happy quivering of matter." — Bettex. What a mysterious creature light is! What is light? No one knows with certainty. Is light a mode or a condition, is it an element or a substance of matter? "Luminosity is simply the result of incandescence, although what specific change is effected on the constitutions or adjustments of the molecules of a body by the process of

heating which renders it luminous science is unable to explain. Any solid body can be rendered incandescent by being heated up to between 700 and 800 degrees Fahrenheit. Any liquid that can absorb as great a quantity of heat likewise emits light. Gases do not appear to be capable of incandescence, though the phenomena attending their sudden condensation discover light-producing properties in their composition. As to how the light of incandescent bodies is transmitted to the eye, the Pythagorean and Newtonian theory of small, impalpable particles of luminous matter being constantly emitted from their surfaces toward the eye may be said to have been successfully displaced by that of Descartes, Huygens and Euler, which accounts for the phenomena of vision by the existence throughout space, and in the interstitial spaces of bodies, of an infinitely attenuated ether, which is thrown into undulation by luminous bodies precisely as the atmosphere is made to vibrate by bodies which are sonorous. But whichever theory be adopted to solve the mystery of its transmission, that of *emanation* or of *undulation*, it is impossible to resist the conclusion that the creation of light, which formed the opus operatum of the first day, was in reality the evolution from the dark-robed, seething mass of our condensing planet (and probably from the other bodies in our solar system) of that luminous matter which supplies the light." Pulpit Com. If light were transmitted to our eye by emanations, the light substances would soon destroy our organ of vision. As to the theory of undulations it does not even, says Babinet, explain why a body casts a distinct shadow. And there was light. God said: "Light be, and light was." It did not only appear, having, as some suppose, been created long previously; but it now actually for the first time came into existence.

"And God saw the light, that it was good." The Itala has a "quia", God saw the light, admiring it, because it was good. This is not a good explanation. "God saw, i. e., examined and judged the newly-finished product, investigated its nature and its properties, contemplated its uses,

noted its correspondence with his own Divine idea; and in all these respects He pronounced it good." Pulpit Com. The uses and blessings of light are too numerous to state. "Light is one of the best and cheapest of nature's tonics; and unless it be habitually absorbed, neither animal nor vegetable can permanently prosper. Hence this needful mendicament, by Divine arrangement, is poured out in daily streams upon the face of the whole earth."—Dr. Childs. Light was finished as soon as God spake His word of commendation, that it was good.

And God divided the light from the darkness. Darkness was not destroyed, for darkness is nothing positive, it is the absence of light. Light and darkness were to interchange, unto each was assigned a dominion. Darkness, although, was not to be so intense or thick as it was before the creation of light. "And God called the light Day, and the darkness He called Night." "The light denotes all that is simply illuminating in its efficacy, all the luminous element; and darkness denotes all that is untransparent, dark, shadow-casting; both together denote the polarity of the created world as it exists between the light-formations and the night-formations—the constitution of the day and night"—Lange. "None but superficial thinkers can take offence at the idea of created things receiving names from God. The name of a thing is the expression of its nature. If the name be given by man, it fixes in a word the impression which it makes upon the human mind; but, when given by God, it expresses the reality, what the thing is in God's creation, and the place assigned it there by the side of other things"—Delitzsch. God himself names the superior creatures and teaches men to name the inferior ones. Thus Adam is called on to name the animals. The light God named day, *yom*, and night, *layela*; these are "character descriptions." Ainsworth suggests that *yom* was intended to express "the tumult, stir and business of the day (in all probability connecting it with *yam*, which depicts the foaming or the

boiling of the sea); and that *layela*, in which he seems to detect the Latin *ululare*, is indicative of the yelling or the howling of wild beasts at night. Gesenius derives the former from the unused root *yom*, which signifies to glow with heat, while the latter he associates with *lul*, also unused, to roll up, the idea being that the night wraps all things in obscurity." Pulpit Com.

"And the evening and the morning were the first day." Literally, And evening was, and morning was, day one. The creative days are to be reckoned from evening to evening. But what was the length of these days? Some accept long periods of time, others accept solar days. The word day, *yom*, admits of three different and distinct meanings in Holy Writ. It may mean "in that day" (metaphorically) see Numbers 3, 13; Judges 14, 23; 1 Sam. 8, 18; Matt. 24, 19. Luther translated the word "yom" in these passages: "zu der Zeit." "Yom," day is also used in a prophetic sense and then signifies a long period of time. In this sense it must be taken in Revel. 2, 10; 1 Sam. 25, 38; Gen. 24, 55; Dan. 1, 12. "Yom" also may mean "light." And finally and most commonly "yom" is used to express a literal day of 24 hours.

The exegetes who accept long periods instead of solar days of 24 hours confirm their views by the following considerations: 1. "In the creation record itself the term is employed with an obvious latitude of meaning; standing for light as opposed to darkness (verse 5); day as distinguished from night; and for a period of twenty-four hours, as in the phrase "for days and years" (verse 14); and again for the whole creation period of six days, or, as is more probable, for the second and third days (chapt. 2, 4). 2. During the first three days there was not yet a sun to divide the day into 24 hours. 3. The divine Sabbath was not a literal day, but continues until the end of the world. 4. The Mosaic Psalm (90, verse 4) proclaims that a thousand years are in God's sight as yesterday when it is past. 5. In Zech. 14, 6, 7, the entire gospel dispensation is spoken of as one "yom," a day unique, the only day of its kind

(Delitzsch). 6. Israel calls the days of his pilgrimage a "yom." 7. The Bible speaks of the day of judgment, the day of the Lord, the day of salvation, the day of redemption, the day of Jesus Christ, and does not mean a period of precisely 24 hours' duration.

The reasons assigned by those who accept literal days are the following:

1. In Jeremiah's prophecy the 70 years are to be taken literally, why then should not also the days of Genesis be taken as literal days?

2. Periods of great length do not agree with the distinction of evening; morning, day one; evening-morning, day two, etc.

3. The Hebrew language has no better nor more definite term to express a literal day than "yom."

4. There is no adequate reason for departing from the plain and natural sense of the creation record. Why should it be impossible that the world is only 144 hours older than man?

5. The biblical doctrine of the omnipotence of God does not agree with such a slow process of creation as that assumed by geologists and others.

6. "One day is with the Lord as a thousand years," 2 Peter, 3, 8.

7. During three days, from day four until day six, the time of creation is measured by the rising and setting of the sun. The sun was made to be "for days"; does it then not seem probable that God having the idea of time long long before He created the great wheels in His clock of the universe, should also have caused light and darkness to alternate in the same measure of time on days one, two, and three?

But since it is not an article of faith to accept literal days we will not quarrel with those who accept periods; but we do caution them to be careful about the motives which induce them to accept periods.

DAY TWO.

Lange's version :

And God said: there be a firmament (expansion, outspreading) in the midst between the waters, and it be for a division between the waters and waters. And God made the firmament and divided between the water which was under the firmament and the water which was above the firmament. And it was so. And God called the firmament heaven. And so it was evening and was morning the second day.

Authorized version :

Genesis 1, 6, 8. — "And God said: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

And God called the firmament heaven. And the evening and the morning were the second day."

Light and darkness were divided on the first day; it required no partition to separate them for they were to alternate in ruling, unto each was given a separate domain. But when God divided the waters He first created a partition, a firmament which should stand between the waters above and the waters below.

"And God said: Let there be a firmament (*rakiya*, an expanse, from *rakah*, to beat out). The Vulgate has translated *rakiya* with "*firmamentum*", as has the English Version; the Septuagint has *arepewua*. These translations convey the idea of solidity. But the firmament is not firm, but rather *makes* firm. The weight of the firmament keeps down the waters of the seas and by its pressure against our bodies keeps them up. Not *solidity* but *expansiveness*, attenuation, outspreading, is the idea conveyed by *rakiya*. Only in the form of poetical metaphors do the Scriptures speak of the firmament as though it were solid. "And he saw the God of Israel; and there was under His feet, as it

were, a paved work of a sapphire stone, and as it were the body of heaven in His clearness." Exodus 24, 10. The idea of a strong vault is conveyed in Proverbs 8, 28: "When He established the clouds above; when He strengthened the fountains of the deep." In Job 37, 18, we read: "Hast thou with Him spread out the sky, which is strong, and as a molten lookingglass?"; and ch. 26, 11: "The pillars of heaven tremble." "Though He had commanded the clouds from above and opened the *doors* of heaven," Ps. 78, 23. All these metaphors dare not be confounded with literal prose, nor with scientific statement.

The rakiyah was made to divide the waters "which were under the firmament from the waters which were above the firmament." But what were these waters?

"The *upper* waters were those floating in the higher spaces of the air. The *under* waters are not the lower atmospheric vapors, but the oceanic and terrestrial waters. How the waters are collected in the upper reaches of the atmosphere, Scripture, no less than science, explains to be by means of evaporation (Gen. 2, 6; Job 36, 27; 37, 16). Pulpit Com. "What these waters were above the firmament, we cannot positively know, therefore we must, as I have afore said, give room to the Holy Spirit and concede that He knows things much better than we can comprehend. God certainly can hold waters above the firmament. I would have the waters above the firmament be air, but then it still remains under the sky; therefore we must surrender our ideas and simply state that there is a firmament set between the waters."—Luther. Others suppose that the waters above the firmament are the material of the stars and the vapors which surround some of them. Jupiter is said to be of the same density as water, and Saturn only half of its density. "The red spots on Mars are surmised to be land; the green, water; while the white spots at the poles are with some reason supposed to be snow, since they decrease when most exposed to the sun, and increase under the contrary circumstances."—Intern. Encycl.

"The firmament, expanse of liquid, pure,
Transparent, elemental air, diffused
In circuit to the uttermost convex
Of this great round." — *Milton*.

"And it was so." These words occur six times in the creation record. "Sublimely suggestive of the resistless energy of the Divine word, which speaks, and it is done, commands, and it standeth fast, they likewise remind us of the sweet submissiveness of the creature to the all-wise Creator's will, and, perhaps, are designed as well to intimate the fixed and permanent character of those arrangements to which they are attached." — *Pulpit Com.*

"And God called the firmament Heaven." *Shamayim*, as in verse 1, is the name God gave the firmament. The plural of *shamayim*, the heights, indicates that the heaven and the heaven of heavens (*Deut.* 10, 14) are comprehended in the firmament. "This may be regarded as an intimation that no definite barrier separates our film of atmosphere from the boundless abyss of heaven without." — *Dawson*. *Delitzsch* understands *shamayim*, in verse 1, to mean the heaven of heavens, and in verse 8 he restricts it to our mundane heaven, which gradually loses itself in the universal ether with which it is surrounded.

"And the evening and the morning were the second day." Many have reasoned why the customary formula is here omitted: "And God saw that it was good." *Luther* remarks that some exegetes have expressed it as their opinion that this being the second day — and number two being a sacramental number full of divine mystery — it will also remain a mystery why God withheld His blessing. The *Septuagint* has the words, "And God saw that it was good," but it is unsupported by any ancient version. *Lange* asks: "Had the prophetic writer some anticipation that the blue vault was merely an appearance, whilst the savans of the *Septuagint* had no such anticipation, and therefore proceeded to doctor the passage? So much is certain that Moses did not forget to record it, the omission is intentional. The Jewish rabbis suppose that this for-

mula was omitted on account of the fall of the angels which, they aver, occurred on this day. "The explanation of Calvin, Delitzsch, Macdonald, and Alford, though declared by Kalisch to be of no weight, is probably the correct one, that the work began on the second day was not properly terminated till the middle of the third, at which place accordingly, the expression of Divine approbation is introduced." See verse 10.) Pulpit Com.

DAY THREE.

Lange's version:

And God said: Let the waters under the heaven be gathered to gether in one place and let (thus) appear the dry (the solid). And it was so. And God called the dry earth (land) and the gathering (combination) of waters (as water) He called seas (Plural). And God saw that it was good (second manifestation of the beautiful). And God said: Let the earth sprout forth sprouts (let the ground green forth the green thing), the herb, which (samenhaft) produces seeds, fruit-trees, which form (tree-) fruits after their kind whose seed is in themselves above the earth. And it was so. And the earth put forth the green thing, the herb which (samenhaft) produces seed, and fruit-trees forming (tree-) fruits, whose seed is in themselves after their kind. And God saw that it was good (third festive beholding). And so it was evening and was morning the third day.

Authorized Version:

"And God said: Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land earth; and the gathering together of the waters called He Seas: and God saw that it was good.

And God said: Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good:

And the evening and the morning were the third day." Genesis 1, 9-13.

The first creation of this third day is the formation of water and dry land out of the chaotic waters and the distribution of earth and seas. A later creation of the same day is the production of vegetation.

I. ELOHIM GIVES FORM UNTO THE EARTH.

On the first creative day the earth was "without form and void. On the second day, owing to the moving of the Spirit of God upon the face of the waters, the chaotic waters were prepared for the great and mighty work of the third day.

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." "No sooner had this command been uttered than it was obeyed; for it is immediately added, And it was so. In this short verse we have recorded one of the most stupendous physical events that ever occurred on the face of our globe. No picture, no description of the occurrence is offered. We have simply set before us the mighty fact in its naked grandeur. A scene of wonders is here passed over in silence, being, perhaps, designedly left for man's future investigation and study. The command here issued to the waters being omnific and immediately effective, must have been followed by vast and fearful convulsions of the earth's crust. The portions designed for the future continents were upheaved, while far more extensive portions were depressed, to form the hollow deeps, into which the water should flow and gather to constitute the future oceans. In this way, we may suppose, did the dry land appear. The scene which the surface of our planet at this eventful hour presented must have been one of supreme and terrific grandeur. We know of no language so appropriate to set forth this display of Divine power, as the words of the inspired Psalmist: "O Lord my God, Thou art very great, Thou art clothed with honor and majesty. Thou coverest the earth with the deep as

with a garment; the waters stood above the mountains. At Thy rebuke they fled; at the voice of Thy thunder they hasted away to the place Thou hadst founded for them. Thou hast set a bound that they may not pass over, that they turn not again to cover the earth." — Marris.

God, no doubt, employed the laws of nature in constructing and shaping the earth. But He used them with instantaneous effect. No sooner had He spoken the word, "Let the dry land appear," than "It was so." Lange says: There is no difficulty in supposing that the formation of the hills kept on through the succeeding creative days." And Delitzsch remarks: "Generally the works of the single creative days consist only in laying foundations; the birth process that is introduced in each extends its efficacy beyond it." Not how long, but how many times God created is the thing intended to be set forth." — Hoffman.

"Scripture habitually represents the world in an aspect at once natural and supernatural, speaking of it as *natura* and *creatura*, *pugis* and *kticis* (cf. Martensen's 'Dogmatics', § 63); and although the latter is the view exhibited with greatest prominence, indeed exclusively, in the Mosaic cosmogony, yet the former is not thereby denied. Not immediateness, but certainty of execution, is implied in the "it was so" appended to the creative fiat." Pulpit Com. But let us not forget that God never does things by halves. When He created Adam, He created him not as a babe, but as a full grown man. God likewise did not make baby continents which were afterward to grow larger and larger; He made the great bodies of land perfect at once, as certainly as He gave unto Adam and Eve a perfectly developed body. Bettex in his "Das Lied der Schöpfung" compares the frame of the Old World to the strong body of man (Adam) and the more slender outlines of the New World to the body of woman (Eve).

"And God called the dry land earth." The word *earth*, *aretz*, has a different meaning here than in verses 1 and 2 where, used with the article *haaretz*, it signified the earth in opposition to the heavens. *Aretz*, without the ar-

ticle, here means the dry land in contradistinction to the waters, being used in the stricter sense. "In opposition to the firmament which was named "the heights" (*shamayim*), the dry land was styled "the flats," "Aretz" (cf. Sausc., *dhara*; Pehlev., *arta*; Latin, *terra*; Gothic, *airtha*; Scottish, *yird*; English, *earth*; vid. Gesenius). Originally applied to the dry ground as distinguished from the seas, as soon as it was understood that the solid earth was continuous beneath the water masses, by an easy extension of meaning it came to signify the whole surface of the globe." Pulpit Com.

"And the gathering together of waters called He Seas." *Yamim* is a pluralis intensitatis and can therefore in Ps. 46, 4, be construed as a singular form (Delitzsch). "*Yamim*, from *yom* to boil or foam, is applied in Scripture to any large collection of water (cf. Gen. 14, 3; Num. 34, 11; Deut. 4, 49; Joel 2, 20). The plural form seas shows that the *one place* consists of several basins." Pulpit Com.

"And God saw that it was good." Delitzsch says: With this distribution of land and ocean the second. work-day of God drew to its close and God was well pleased therewith. The third creative day, however, was not yet to close. On this day the formative and creative energy of God wrought twofold results. God saw that everything was wisely arranged, and that it was perfect in execution and well fitted for its respective ends.

II. THE PRODUCTION OF VEGETATION.

And God said: Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

Whoever defends the hypothesis of a double creation will insist that the fiat of God, calling into existence plant life, was now given the second time. The vegetation of the primary world, it is said, served the grand purpose of being

destroyed, buried and transformed into coal for the future use of man. We believe that the vegetation which existed in the antediluvian ages was enormous and quite sufficient when submerged by the flood to form the immense coal deposits. We say with Lange, that it is not necessary to suppose that vegetation needs must have existed before coal was formed; coal, as a mineral, is one of the conditions of plant-life. It must not only be stated that coal is the result of the mineralization of vegetable matter; but also that the carbon of coal is one of the elements building up wood, also starch, gum, sugar, oil, bone, and flesh. Of a plant it may therefore be said, coal thou art and to coal thou returnest. They, who ascribe the formation of the coal deposits to the Carboniferous Age of a pre-Adamite world usually have false conceptions concerning the deluge which destroyed the world in the time of Noah. They presume, though without reason, that the flood came on gradually and receded without any great disturbances. We believe that the waters bearing the ark were pacific, but that in distant places mighty tornadoes, terrific storms, and great convulsions occurred. Many succeeding partial floods, seem to us, to have carried on and finished the submersions of plants and the formation of the Carboniferous System.

“And God said, Let the earth bring forth.” The earth has a tendency to bring forth the green things and the plant has a tendency to appear, but it is a God-given tendency. They have it by virtue of God’s Word of Creation and Perservation. There is no such thing as an abiogenesis. Huxley says: “I shall call . . . the doctrine that living matter may be produced by not living matter, the hypothesis of abiogenesis.” But one year later, in 1871, Huxley admitted that science sees no reason for believing that the feat (of vitalising dead matter) has been performed yet. He, however, thought that if it were given to science to look beyond the abyss of geologically recorded time, *she might* witness the evolution of living protoplasm from not living matter. “It is noticeable that the vegetation of the third day sprang from the soil in the same natural manner

in which all subsequent vegetation has done, viz., by growth, which seems to resolve the well known problem of whether the tree was before the seed or the seed before the tree, in favor of the latter alternative, although in the order of nature the parent is always before the offspring. In all probability the seed forms were in the soil from the first only waiting to be vitalised by the Ruach Elohim — the Spirit of God; or they may then have been created. Certainly they were not evolved from the dead matter of the dry land. . . . Scripture is emphatic that, if it is protoplasm which makes organized beings, the power which manufactures protoplasm is the Ruach Elohim, acting in obedience to the Divine Logos.” — Pulpit Com.

“In no department of nature are the contriving Mind and creative Hand of God more visible than in the vegetable kingdom, yet, when the question has been put to some who reject the Bible account of creation, whence these vegetable productions, so diverse and so wonderful? they have answered, “They are the results of a natural tendency to combination, inherent in all particles of matter.” But no such imaginary tendency will serve to explain these marvels of our earth. All plants are formed of similar component particles, varying only in their proportion and arrangement. Now these particles could not have an inherent tendency to be a thousand different and dissimilar things. If the particles or elements constituting vegetation had a natural tendency to form a Rose, the same particles or elements could have no tendency in themselves to compose a melon or a cocoanut. All tendency, if such a thing existed, must be specific and uniform; otherwise it would be a tendency To be and Not to be, which is absurd. A tendency to diversity is an impossibility. No such theory, therefore, can explain or account for the endless diversities of the vegetable world. . . . As nothing but human skill and workmanship can account for the construction of a watch, an organ, or a telescope, so nothing but Divine agency and intelligence will explain the manner in which the inert particles of matter become combined into a beautiful flower, a fruitful vine, or

a stately oak; for a careful examination will soon reveal to us that vegetable arrangements are subject to mathematical laws, not less exact in themselves than those which regulate the movements of the planets in their orbits."—Morris.

Vegetation summoned into existence by the almighty word of God Moses arranged into three great groups: (1) "Grass," *desche*; (2) "the herb (*eseb*) yielding seed"; (3) "the fruit tree yielding seed after his kind, whose seed is in itself, upon (or above) the earth." The two concurrent marks, upon which this division proceeds, are the structure and the seed. In grass the green blade is prominent and the seed is not conspicuous. In the herb the stalk is prominent and the seed strikingly conspicuous. The herb is more mature than the grass and embraces a very large class of plants and vegetables. In the fruit tree the woody texture is prominent and the seed is enclosed in a fruit which is conspicuous. "The seedless, and these seed-bearing, and these fruit-bearing plants, are identical with the *ocotylidons*, *monocotylidons*, and the *dicotylidons* of Linneus, Jussieu, De Candolle and all modern botanists."—Morris. The *acotyledons* have no cotyledon or seedlobe, they include the lowest tribes of plants, ferns, mosses, lichens, fungi, *algæ*, etc. The *cryptogamia* of the Linnæan system belong to this class. The *monocotylidons* have only one seed-lobe in their embryo. The *dicotylidons* have two or more seedlobes.

"And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind." Ten times occurs the phrase "after his kind" in the Mosaic account of the creation. The dogma of the origin of species by development must therefore be declared unbiblical. Darwin in his "*Origin of Species*" says: Authors of the highest eminence seem to be fully satisfied with the view that each species has been independently created. To my mind it accords better with what we know of the laws impressed on matter by the Creator, that the production and extinction of the past and

present inhabitants of the world should have been due to secondary causes, like those determining the birth and death of an individual. When I view all things not as special creations, but as the lineal descendants of some few things which lived long before the first bed of the Cambrian system was deposited, they seem to me to become ennobled." To us the creatures "seem to become ennobled" by independent creations, each "after his kind." "The utmost that can be claimed as established in that "species," qua species, have the power of variation along the line of certain characteristics belonging to themselves, but not that any absolutely new species has ever been developed with power indefinitely to multiply its kind." *Pulpit Com.*

Dr. K. Müller said: It was indeed a grand thought of Darwin, that all organic beings evolved from each other; but, alas, a glance at the fossils found in the various stratas of the creative periods explode this fine thought and totally annihilate it. Even Vogt and Virchow have given up Darwinism as unscientific. (See Bettex, *Naturstudium und Christentum*," p. 148, 148). Not only geologists but also zoologists are fast abandoning Darwinism. Schleiden declares: It is a great mistake to suppose that animals and plants have a common source (*Ausgangspunkt*) in protoplasm. There is no common life-element (*Lebensstoff*) for both plant and animal kingdoms. At the great congress of naturalists in 1897 it was openly declared that Darwinism is fast dying out. (See Bettex, *Das Lied der Schöpfung*, p. 204.)

"And the evening and the morning were the third day." There are some geologists who wish to identify this third day with the Azoic age of geology. Steele, *Fourteen Weeks in Geology*, page 104, says: The Mosaic Account informs us that on the third day the waters were gathered into one place and dry land appeared, and, as a later creation of the same day, that vegetation was brought forth. The geological record of the Azoic age agrees with this first portion, and upon the second gives as yet only hints of possible discoveries. The direct rays of the sun could not pen-

erate the thick mists which then enshrouded the warm, damp earth, and hence, although the sun and moon had shone since the first, these luminaries were not yet set in the firmament to rule the day and the night." "The late Hugh Miller identified the long-continued epoch of profuse vegetation, since then unparalleled in rapidity and luxuriance, which deposited the coal measures of the carboniferous system, with the latter part of this Mosaic day. Dana, Dawson, and others, rejecting this conclusion of the eminent geologist on the ground that the underlying Devonian, Silurian, and Cambrian systems yield abundant fossiliferous remains of aquatic life, infer that the third day's vegetation is to be sought for among the "unresolvable schists" of the Azoic period. The metamorphic rocks, it is true, have not as yet yielded any absolutely certain traces of vegetable life; and, indeed, it is an open question among geologists whether any of the earliest formed metamorphic rocks now remain (cf. Green's 'Geology', p. 308); but still it is susceptible of almost perfect demonstration that plants preceded animals upon the earth. 1. Among the hypozoic strata of this early period limestone rocks and graphite have been discovered, both of these being of organic origin. 2. In the process of cooling the earth must have been fitted for vegetable life a long time before animals could have existed. 3. As the luxuriant vegetation of the coal period prepared the way for the subsequent introduction of animal life by ridding the atmosphere of carbonic acid, so by the presence of plants must the ocean have been fitted to be the abode of aquatic life. 4. Vegetation, being directly, or mediately, the food of animals, must have had a previous existence. On these grounds Professor Dana concludes that the latter part of the Azoic age of geology corresponds with the latter half of the third creative day. — Pulpit Com.

A SERMON.*

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

Brethren in the ministry and dearly beloved in Christ Jesus:

Paul bases the words he here addresses to Timothy upon the knowledge received from his tender youth. Immediately preceding these words he gives Timothy the credit of having learned, from a child, the holy Scriptures, which are able to make him wise unto salvation through faith in Christ Jesus. Had this not been the case his earnest words pertaining to Timothy's future calling would have been misapplied.

Nor are we left in ignorance as to how Timothy received that amount of spiritual knowledge from his childhood. His Christian mother and grandmother realized the responsibility of raising their boy in the fear and love of God. The son of a professional man had once been arrested for pilfering. When the information reached his father's ears he threw up his hands in horror, hastened to his son and began to administer a sharp reproof. But his son replied: "Father, you are the fault of this! When I came to you only occasionally for a little assistance in my lessons, or to spend a short time with you socially, you always said: 'I have no time now, run away and play my boy!' I ran away, and here is the result of the society into which you forced me." There is a great deal of truth in what the boy said. We should all learn a lesson and take warning from the sad circumstance. Parents have other important duties besides those pertaining to their chosen callings, and to the clothing and feeding of their children. Eunice and Lois, mother and grandmother of Timothy, realized their duty, and they give us a beautiful example and pen picture of what a Christian home ought to be. If Christian parents trust the rearing of their children into the hands of our public schools alone it will be a sad failure both morally and spiritually. Timothy's rearing was a radically different one. It was constituted to resist the devil,

*Preached at the opening of the English District at Fremont, O., Oct. 14, 1901.

the world and the flesh as well as the repeated attacks of false teachers. It had for its basis the invincible Word of God. That was the power which equipped him to receive the sacred charge from Paul, and to go forth to fight the battles of the Lord of hosts, against those who would not endure sound doctrine but after their own lusts heaped into themselves teachers, having itching ears.

These remarks suggest for our consideration

PAUL'S CHARGE TO TIMOTHY.

- I. *Its cause,*
- II. *Its nature,* and
- III. *Its importance.*

I. One cause, or occasion for these earnest words to Timothy was Paul's unreserved faith and confidence in the doctrine of Christ's second coming to judge the quick and the dead. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." The apostle, knowing that Jesus Christ, the Son of the living God, shall certainly come, in a cloud, with power and great glory, and knowing that the judgment then passed shall stand to all eternity, was moved to give Timothy the sacred charge in the words of our text. That knowledge was such a power within his heart that he could not resist its promptings. He was necessitated, yes compelled to charge Timothy to be faithful in preaching Christ and Him crucified. Paul could with good grace give his son in the faith this charge, not only because God had commanded him, but because he had been himself engaged in the same work for many years. It is not to be supposed that he had any doubt relative to Timothy's faithfulness, for that would have been uncharitable, but because he knew that Timothy, as well as he and all other men, was flesh and blood, and therefore he needed the earnest charge. The zeal and earnestness expressed in these words should inspire us to heed the example both of

Paul and Timothy, and spur us on to warn immortal souls of the wrath to come, and to point out to them Jesus, their only Savior. To be eternally happy they must be warned that they cannot live always in this world, that the day of judgment, and Christ the just Judge, will certainly come. To escape the awful doom of the wicked, they must learn to know who Christ is — and what He has done for them; that He has paid their debt of sin — and that His righteousness appropriated by faith will render them holy before their heavenly Father; that when they are clothed in His righteousness they have nothing to fear when He shall come to judge the quick and the dead.

2. A second cause of Paul's earnest words to Timothy was the indifference, yes absolute hatred, already in that age, of the doctrines of salvation. "For the time will come, when they will not endure sound doctrine." He knew that that time would come before Timothy would cease to herald abroad the glad tidings of salvation, and lay down the sword of the Word. He could speak from experience. He had such with whom to contend. Long before he was ready to be offered, and the time for his departure had come, there was an Alexander, a Hymeneus and a Philetus, who became persistently indifferent relative to the doctrine of the resurrection. Concerning these very men Paul says to Timothy: "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthroweth the faith of some." 2 Tim. 2, 15-18. Again he says: "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience, which some having put away, concerning faith have made shipwreck: of whom is Hymeneus and Alexander, whom

I have delivered unto Satan, that they may learn not to blaspheme. 2 Tim. 18, 20.

Let us not suppose, however, that since the days of Paul this doctrinal indifference has entirely died out, and that to-day all religious teaching is in perfect harmony with the Word of God. We are living in an age when indifference relative to the doctrines of salvation is raising its head aloft, like a mighty serpent, ready at any moment to fold its coils around us, and destroy that saving faith in Christ. Vinionism welcomes with open arms the teaching of Jew and Greek, Mohammedan and Brahman, atheist and sectarian. In short, there are men who are ready to subscribe most every creed, with but little inquiry into its compatibility with holy Scripture.

3. Another incentive to Paul's earnest charge to Timothy was the people's inclination to innovations. Their constant hankering after things which had little or no reference to the doctrines of salvation, but under the garb of religion tickle their flesh. The apostle says of such people: "But after their own lusts shall they heap to themselves teachers, having itching ears." These teachers are to this day constantly after something that will tickle the sensibilities of their hearers; but after all it is nothing but the old serpent, who tickled the curiosity of our first parents in Eden, and made them believe that God did not mean what He said. Like begets like, and this generation has continued until in our age they are ready to infect us on every hand. Against these dangerous men we must warn in words which have no uncertain sound. If we would be faithful messengers of peace we must not forget that the Word of God is to be used as a weapon also. We must not be afraid to use the sword of the Word to strike down the relentless enemies of the truth, and the carnal teachers with their itching ears.

After the hottest battles often follows the sweetest peace. Peace at the sacrifice of truth is no peace, but a deception.

4. Again Paul's charge to Timothy was occasioned by the easy way in which the people suffered the devil to lead them away from the Gospel truth unto fables. "And they shall turn away their ears from the truth, and shall be turned unto fables." The devil is no less active to-day. Our most popular magazines smite the Savior in the face, trample some of the most important doctrines of God's Word beneath their feet and turn their readers to fables. Some modern writers have a particular abhorrence for the biblical doctrine of natural depravity. With that doctrine, however, fall the doctrines of regeneration, conversion and redemption. If we are not dead in trespasses and sins, then we need no regeneration, we can work out our own redemption and need no Redeemer. Against this doctrine they have particularly directed their missiles, and turned many away from the truth unto fables. Others are making a great effort, in their way, to smoothen down the doctrine of hell and of eternal punishment. A recent writer remarks that the doctrine of eternal punishment has been greatly modified within the last thirty years, and independent of the Bible, tries to prove his claim by the modifications of punishment in our public schools. He says that it is not as rigid as it was thirty years ago, and of course the Bible must yield to his whim. But the number is legion who say "yea and amen" to his reasoning. They have suffered themselves to be turned away from the truth unto fables. Now if it was Timothy's duty to warn against such, it is no less our duty. The cause for Paul's earnest charge exists just as much to-day as in days of old. If anything it has augmented.

But it is of equal importance to consider

II. *The nature of this charge.*

Father Paul tells his son Timothy to "Preach the Word; be instant in season and out of season. These words need no comment. No one can set forth any more clearly what Timothy was to do. The charge was to preach the entire Word of God; the whole counsel of God

unto salvation. He was to preach it in season and out of season.

The same charge is delivered to us. Preach the Word in season and out of season; preach it whether people want to hear it or whether they do not want to hear it; they must hear it or they must be damned; preach it line upon line, and precept upon precept, here a little and there a little, as the prophet says; preach it whether people consider us among those popular preachers who tickle the ears of their hearers or not. It is not popularity that we are to seek. God has not sent us to seek popularity, or the praise of men, but to preach His Word. Go and preach the Gospel to all nations, "baptizing them in the name of the Father and of the Son, and of the Holy Ghost." It is not the most popular preacher who is doing the will of God. Men become popular in our age not by preaching the doctrines of salvation, but by denying them. In the eyes of popular opinion that man is considered courageous who will dare to get up and say as the devil said to our first parents: "Yea, hath God said, ye shall not eat of every tree in the garden." And again, "Ye shall not surely die." Those are the kind of preachers the world loves. Their sermons go into our popular magazines and weekly papers. Let it be far from us, however, to hanker after such popularity! If we do we will be sure to lose sight of Paul's charge to Timothy, to preach the Word in season and out of season.

In order to be able to execute the apostle's charge to preach the Word it must be studied. "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me." Paul says to Timothy at another place: "Till I come, give attendance to reading, to exhortation, to doctrine. He was to do this that he might become thoroughly equipped to teach and to preach the Word. From his attendance upon reading, exhortation and doctrine he was to receive the ability, efficiency and perseverance to preach the Word. It soon darkens our vision and weakens our strength to execute the apostle's charge when we cease to study the Holy Scriptures. When

the Word is diligently studied, and its doctrines imbibed by the soul the minister is rendered both humble and fearless. He wants to be no more than an instrument in God's hands, like John the Baptist, the voice of one crying in the wilderness make strait the way of the Lord. When he has done what God told him, preached the Word in season and out of season, he does not inquire into the result, but trusts that into the hands of the Lord.

God will see to it that His Word which we preach will accomplish that whereunto He has sent it. As soon as we begin to concern ourselves about the effect we are treading upon dangerous ground. Our reason will soon try to make us believe the work does not go fast enough; we must have something else; something like those preach who itch the ears; that is what will draw the crowds and make us a great name. Let us beware of such adventures, and hold fast to the Word. 2. With that Word the people must also be *reproved*. That belongs to the nature of the apostle's charge. To reproving he adds rebuking and exhorting with long-suffering, and with doctrine. When people commit sins wilfully they are to be censured and blamed with all that is blameworthy. We must not be afraid to show them their sins. They will never forsake them as long as they are not convinced of them. When sins are mentioned it must be done with a noticeable dislike of their nature and awfulness. That is what it means to rebuke. But all this must be done in the spirit of love, letting the transgressor experience that it is not his ruin but his salvation that we are seeking. This introduces the feature of exhortation. Reproving and rebuking must be coupled with exhortation in order to produce edification. Blame by itself embitters, and exhortation by itself is ineffectual. Both must go hand in hand if we would make full proof of our ministry. Every reproof, rebuke and exhortation must be administered with much patience and long-suffering. The apostle tells us rather to suffer wrong than do wrong. This is indeed the experience every true minister of the Gospel must make. Personally he will often have to suffer wrong.

Look at the suffering of our blessed Savior, and He deserved none of it. The disciples and apostles suffered all manner of persecutions and abuses; yet they did not cease to reprove, rebuke and exhort with all long-suffering.

But reproof, rebuking and exhorting must have a ground. Hence Paul says to Timothy that it must be done with doctrine. The sinner must be told not only what is his relation to God, and what are the wages of sin, but he must be told what Christ has done for his sins and what he must believe to be saved. That is doctrine.

3. Timothy is furthermore to be watchful, enduring, an evangelist, diligent. All this also belongs to Paul's charge to him. "But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry." In the 20th chapter and 28th verse of Acts we read: "Take heed, therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which has been purchased with His own blood." Do these words not exhort us to be watchful? Watchful over ourselves, that we accompany our preaching with godly lives; watchful over the Word of God that in our preaching we add nothing to it and take nothing from it; watchful over the souls entrusted to our care that we keep away rapacious wolves.

To be an evangelist does not mean what is popularly understood by that term in our age. It does not mean a spasmodic warming up by preaching that after which their ears itch. That kind of work has nothing in common with true evangelization. It means nothing more and nothing less than performing all the duties of an evangelist in making use of all the means of grace to the salvation of immortal souls.

Another question of interest is

III. *What is the importance of this charge?*

Paul is not the originator of this charge to Timothy. It comes from God, and is therefore God's charge. "I charge thee therefore before God, and the Lord Jesus Christ." It is an exceedingly solemn charge because it

comes from an omnipotent, omniscient and omnipresent God. The Father, Son and Holy Ghost are eye witnesses constantly present invisibly in the execution of this great charge. God takes note of every act of His servants. If we could do much with the consciousness that God would never learn to know of it, the charge would lose a great deal of its importance, but this cannot be done. We will have to render an account to Him for every thought, act and doctrine. It is an awful accountability the teacher of God's Word must render. God is very jealous of His Word and its doctrines. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1, 8, 9. These exceedingly earnest and terse words set before the soul of every minister of the Word the great importance of his charge. He is not dealing with man but with Almighty God, and to God he must render a final account. This is what Paul would impress upon Timothy's heart.

2. Again, this charge is of exceedingly great importance because it concerns itself about the welfare of immortal souls. Hence Paul tells Timothy so emphatically to preach the Word; and again, preach the Word. We dare never grow weary of preaching the Word. It dare not cause us for a moment to falter though people dislike it and hate it. There is no other power given in heaven or upon earth which can save their immortal souls, therefore we must preach it, and they must hear it. We dare not feel ashamed when people make fun of us and persecute us on account of our Savior and His blessed Gospel. Paul says: "I am not ashamed of the Gospel of Christ: for it is a power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1, 16. It is the immortal soul that is at stake. The importance of our charge becomes manifest when we consider the value of the soul. People are greatly concerned about the value of

their perishable bodies. They are of some value also; but what are they to be compared with the soul? We hear of people traveling from shore to shore, to different countries and climates to improve their health, but how many travel any great distance for the welfare of their souls? When it concerns itself about their souls most anything is good enough for many people. This is not at all as it should be. The incalculable value of their souls must be brought to bear upon them. They must learn to realize that the Savior says, that nothing can be given in exchange for the soul, and that it does not profit a man anything though he gain the whole world and lose his own soul. Oh, that ministers and teachers would see with greater earnestness the gravity of their charge, and realize the value of immortal souls bought with the price of the blood of the Lamb of God!

3. But finally the glory of God is also at stake. We have been placed in this world by an all-wise Creator for the purpose of glorifying and praising His great name. This we should have in view in whatever we do. It can be done by doing what Paul tells Timothy, by preaching the Word. Everything should serve to accomplish this one great object. God's glory, however, is accomplished by the salvation of man, and man's salvation is effected by the administration of the means of grace, the Word and sacraments. They are the power of God unto salvation, and are administered to the glory of His great name.

May we by His grace ever be found faithful in performing this solemn charge to the salvation of souls and to His eternal praise. Amen.

CURRENT RELIGIOUS AND THEOLOGICAL THOUGHT.

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

I.

There are indications in goodly numbers going to show that a decided reaction against the current Old Testament

criticism is making itself felt even in Germany, its headquarters and stronghold. The attack has been chiefly along archæological lines, made chiefly by Professor Hommel of Munich, himself a layman and not belonging to the theological faculty, the purpose being to show from the monuments and archæological finds made in the Biblical Lands that the whole modern Old Testament hypothesis is in direct antagonism to the facts as known from the recent discoveries of the archæologist, and thus reducing the subjective hypothesis of the critic "to an absurdity." But the attack is also being made along purely literary lines, and of this method the chief exponent and protagonist is Professor Klostermann, of the University of Kiel. As a free-lance in the arena of critical discussion his hand is against every man. His impeachment of Pentateuchal analysis and the literary theories in this department in vigor and vim surpasses anything produced by conservative circles, although he himself is a critic of critics. He has gone to work systematically, on the ruins of that analysis which Dillmann in his Commentary on Genesis and many others pronounce the result of the scholarship of the last hundred years, to build up a new theory which shall not be open to the objections of the current one from a scientific point of view. His processes and results were published in the *Neue kirchliche Zeitschrift*, of Erlangen and Leipzig, entitled "*Der sichere Ausgangspunkt fuer die kuenftige Pentateuchkritik*," and bears the significant motto from Livy, 1, 19, *urbem novam, conditam vi et armis, jure eam legibusque ac moribus integro condere parat*.

As the fundamental error of the Pentateuchal criticism of the day, Klostermann regards the bold identification of the text of the Torah as it is presented by the codices of the Jewish synagogues with the original texts of the authors nearly one thousand years older as also the companion blunder that the "universal elixir" of the subjective documentary theory chiefly on the basis of the different uses of the names for God is the key to the solution of the enigma. The changes which the text passed through from the time it

was penned until the time it was codified in its present form must have been great, and on this ground Klostermann justifies his radical textual criticism which he has practically applied in his commentary on Samuel in the Strack-Zöckler series. In the present article he adduces a number of examples from analogy, taken from Greek literature, to show how decidedly later forms of a text differ from the original. One of these is the recently discovered work of Aristotle on the Constitution of Athens. The history and political relations of Athens were better known to us than those of Samaria and Jerusalem; a much richer literature than that of the Old Testament was at our command as sources for studying the political constitution of Athens; yet the best Greek antiquarians lament that since the discovery of this papyrus the rising sun shines only on a field filled with dead hypotheses on this point. Another example is the extract from the *Phædo* of Plato from the third pre-Christian century, of which notwithstanding the fact that the oldest MS. was 1200 later than the original copy, we had reasons to believe we had reliable information. Now recent research reveals the fact that the older sources in many particulars present entirely different readings in important passages, the older sources reading, *ca* *ard-sanadhfh*s where the traditional text has always read *avvyds*. From this illustration can be judged how little the Masoretic use of "Jahve," "Jacob," "Elohim," "Israel," etc., can form the basis of an analysis of the literary sources of the original text. Still more instructive in this regard is the discovery that the 39 stanzas in the 11th book of the *Iliad* for which Zenodotus and Aristarchus present different readings. Thus one hundred years before the settlement of the Alexandrian text there was at least one form of the *Iliad* wherein one little section about one-sixth presented an entirely different version. And how divergent must the text have been centuries earlier. Wolf's *Hömer* hypothesis is not much younger than Astruc's *Genesis* hypothesis and was regarded as equally infallible; yet it has been practically discarded.

A firm foothold for a satisfactory Pentateuch theory we have in the discovery of a book of the law in the days of Josiah. With the Torah of Deuteronomy and not with Genesis the investigations in this direction must be begun. Its concluding words, 34, 10-12 distinguish that which precedes as the normative form of the Mosaic covenant from all that follows, although the narrative portion continues on. The book of Kings, too, in its last portions of 561 in closing the record of Israel's history takes on the same attitude toward the Deuteronomic form of the law. In connection with this the words of Jeremiah, chap. 11, shows that he refers to this law as authoritative in Israel. As a result, two problems present themselves; namely, in the first place, what kind of a book was it that was discovered in the temple in the days of Josiah; and, secondly, where are we to look for this book in the extant legal literature of the Old Testament? The discovery is narrated in 2 Kings 22 and 2 Chron. 34. The great point here is to learn whether this book was really an old one rediscovered or whether it was a new one and represented as old and authentic. Modern criticism is practically a unit in declaring it to be a new production, the work of the Jerusalem priests, published under the name of Moses. For this view Klostermann says there is absolutely no ground or reason; it is demanded only by the exigencies of the hypothesis. Neither the priests, nor the prophets, nor the king had any reasons for committing such a *pia fraus*. On the contrary their interests would have demanded its suppression. The whole text and context and the acts of all concerned show that the book discovered was really an old one and was accepted as such. It was not a literary fraud. As a result the author answers the first question to the effect that the book found contained instructions for public and personal religious life; that it was understood as an interpretation of the covenant established by God with Israel through Moses, and as a result pronounced curses on the disobedient and blessings upon the obedient. Concerning its former existence and late loss nothing was known at the time of its discovery.

Only the fact and the manner of its discovery, in connection with the character of its contents, aroused the conviction that it had once been authoritative but had been neglected. And this conviction became a moral conviction which compelled those who accepted the book to regulate their lives accordingly. However a closer study of the reports of the discovery reveals the singular fact that it is not reported that this discovered law was in its fulness and absolutely identical with the entire Law of Moses as such. After its adoption by Israel, this king is praised for observing *all* the Law of God. Nowhere is this book called *the* law of Moses. It receives various appellations from all of which it appears that it was recognized as a part and portion of the Law, not as the law of Moses in its entirety. This is also true although it is termed "the Book of the Law," which term must mean in this connection *this* book of the law, i. e. a book which contained Thoral or laws of Moses. Accordingly the discovery of this book signifies that a new codex of Mosaic laws in addition to others already extant and accepted had been discovered and now was also accepted as authoritative. A new part of the Law not the Law itself had been discovered. "This contradictory statement that the Thora was extant and that at the same time it was lost, can not be solved in the sense of the narrator in any other way, except on the view that the *entire* Law of Moses was at that time distinguished from *its parts*. Under these circumstances one part could be lost while another could be in use, and the discovery of the lost portion could aid in recovering the whole."

Where do we find this rediscovered part? Naturally we cannot expect to find again the original book, for this was destroyed with the temple and its treasures; but the book as it lived and was accepted as a public code in the life of the people. In the *Corpus Mosaicum* as contained in the Pentateuch, we have the texts of four books of the law; namely the Sinactic Covenant Book; the Book of the Thorath, so called from the super- and subscriptions; the Law of Holiness, and the Deuteronomic Covenant Book. The sec-

ond does not come into consideration here, since it is a book solely for the Priests and the Levites. Also the third is excluded, for it does not bear the significant title of Book of the Covenant. This title is found only in the first and fourth. But the Sinaitic Book does not contain the curses pronounced on the disobedient, which so thoroughly frightened Josiah. All the marks given of the discovered book are found in the Deuteronomic Book of Covenant, which goes from chapters 5 to 28; and by the superscriptions of 4, 19, sqq. and the subscription of 28, 69 is expressly declared to be one body of laws and record of a covenant, and that too the law phrase of the covenant as established on Mt. Horeb. This fully agrees with the observed fact that the book of Josiah is represented as the *last* testimony of the covenant will of God through Moses, and explains how Josiah distinguished "this book of the covenant" from the other book of the covenant long before known and recognized. Accordingly what is found between Deut. 4, 45 and Deut. 28, 29, is the book discovered in the temple in the eighteenth year of the reign of Josiah. With this we have a firm chronological fact for discovering the history of the development of the Pentateuch. For now we know that the year 622 B. C. forms the outer limit (*obere Grenze*) within which the introduction of the Deuteromic Law Book with the Pentateuch is to be placed, and that too at no great distance from this time. From this point further investigations can be made, the Deuteronomic being the *youngest* phase of the Mosaic legislation.

II.

One of the ways by which the subjective Biblical criticism of the day is being destroyed is by the process of suicide. The extremists go so far as to discredit the whole scheme. Among the most able in this line of work is Professor Duhm, of Basel, who has furnished the ultra views on the Psalms in his new commentary that constitutes the eighth in the series of Old Testament commentaries, called "*Kurzer Handkommentar*," edited by Professor Marti,

Next to the Chronicles there is perhaps no book in the Old Testament that has been subjected to greater changes in critical estimate through late researches than the Psalms. In a large number of important particulars Duhm, who is an exceptionally bright scholar and whose flashes of genius have shed much light on not a few of the passages in the Psalms, goes his own way. He rejects the critical view, commonly entertained for a decade and more, that the "I" of the Psalter does not represent the individual writer, but the post-exilic congregation, so that this collection of lyrics is to be regarded as "the hymn book of the post-exilic Israel." However in the dating of the Psalms he makes no change. Not one of them is Davidic, not one is pre-exilic, and indeed not one dates even from the Persian period. They one and all reflect the circumstances, interests, parties and needs from the decades that immediately preceded the Syrian persecution down to the beginning of the Christian era. They furnish even an account of the Pharisees and Sadducees. In Ps. 17, 4 he even finds the name "Pharisee," by a textcritical emendation from *pariz* to *parush* or *parish*, and Duhm translates: "The ways of a *Parish* held firm my steps." Not even in the idyllic Ps. 23, can the author, who is either the High Priest Simon, or the King John Hyrkanus, refrain from the endless polemics of post-exilic Judaism, as is seen from verse 5. The Psalter contains a whole lot of "Pharasaic battlehymns," that keep up a regular duet of upbroadings and scoldings with those psalms that are presented to the princes and kings. Duhm has no very high opinion of the poetic worth and virtue of the Psalms. He says: "The style and the means of poetic expression employed are all limited to a relatively modest range of poetic possibilities and make no high demands on the intellectual capacities of the readers." They exhibit a considerable preference "for that which is common, easily understood, mediocre, and even for that which is trite and trivial," and their religious ideas have not been purified to a noteworthy degree, as is evidenced especially by their crude conception of the doctrine of retaliation and their archæology. The

highest praise that is bestowed on any of these hymns is pronounced in connection with Ps. 73, of which the statement is made "that it is the production of a man whose heart was in his religion." Ps. 32 he regards as a didactic poem in which is to be found a classical expression of the theory "against which the poet of Job has raised his indignant and well merited protest." Another psalm of penitence, viz. Ps. 51, he regards as thoroughly un-Christian. Ps. 1, 1, expresses the determination of a typical Jewish man not to associate with the high living Hellenists and thus take part against the Pharisees and the scribes. In Ps. 7 he finds a controversy between two heads of the post-exilic congregation, in which religion plays only an ornamental role. Ps. 18 is a production of doubtful artistic value which a court poet of Alexander Jonnaeus composed in his honor, and Ps. 103 is "a tarty composite compiled from a number of beautiful sentences from a wide range of literature," while Ps. 119 is the weakest production in contents that has ever been penned. On other psalms and passages equally hard judgments are passed.

III.

Another evidence of radicalism run to seed in theological thought is the formation of a "new school of theology" in Germany in recent months. In that country where the great religious assemblies are practically all held in the Fall and not in the Spring, as is the case in America, none of the recent conventions have attracted the attention awakened by a conference held in Mühlacker, which numerically was the smallest but intrinsically probably the most important that convened this year. The participants were chiefly men from a number of theological faculties and representatives of advanced theological thought outside of university circles. The real if not outspoken purpose is the organization of a new school of theological thought controlled by the ideas and ideals of the new "science of religion" (*Religionswissenschaft*). The leader and chief speaker of the conference was Professor Troeltsch, of the

University of Heidelberg, who discussed a series of theses in which the program of the new party is developed. The substance of the address was a denial of the "absoluteness of Christianity" in the ordinary and accepted sense of the term, a rejection of the claim that "everything in Christianity is right," and that "everything in other religions is wrong." The whole scheme is the outcome of the historic-comparative method of investigating the claims of Christianity on purely scientific principles, according to which Christianity is little more than a *primus inter pares*, although Troeltsch in one of his theses maintains "that Christianity is the highest stage of religious development and in principle too superior to other religions," but at once adds that Christianity too must be judged by the ordinary canons as an historical phenomenon. This school is really the expression of the radical way of the Ritschl school, which like that of Hegel before it a generation ago, has divided into two great camps. Harnack, Kaftan, Heermann and some others, representing the best thought of the Ritschlians, have developed some conservative tendencies. While the "younger" or "left" wing has now taken the step practically to deny the uniqueness of Christianity it has developed radicalism as did the Baur or Tübingen school that came from the Hegelians, only that the latter flew off on a tangent in New Testament criticism while the new Ritschl school is of a dogmatical character. The practical results of this division of the liberals are already to be observed in the theological faculties. In Berlin Professor Pfeiderer is naturally the leader of the new ideas, while Professor Harnack has taken the new movement so seriously that he has made use of his position as the Rector of the University to antagonize it, as is seen by his recently published address entitled "*Die Aufgabe der theologischen Fakultäten und die allgemeine Religionsgeschichte*," the special trend of this address being understood when it is remembered that it is the object of the new school to convert the theological faculties into general religious bodies, in which

the various leading religions of the earth are to be taught comparatively and be judged as to their merits or demerits without any partiality to Christianity. Harnack rather singularly does not oppose the innovation on the ground that Christianity as the only revealed religion has the right of way, but because it would lead to superficiality and Dilettanteism in religious matters and because the present professors could divide the work of teaching whatever needs to be known concerning non-Christian religions among themselves, and he does not think that even special teachers for Comparative Religion or the Science of Religion should be appointed. However his position is sharply opposed in the circle of his own friends, and nowhere more decidedly than in the *Christliche Welt*, the influential organ of advanced theology in Germany, where the editor himself, Dr. Rade, of the University of Marburg, demands that in the name of consistency the theological teaching at the universities should be changed in accordance with the new views taken of Christianity as a factor in the religious developments of the world. The same position is taken by the *Allgemeine Zeitung*, of Munich, in its scientific supplement, easily the most influential learned journal in Germany. Rather remarkably the demand for the appointment of men to the theological faculties representing religion without special reference to the claims of Christianity, has found its advocates in the Catholic Church too. At the International Congress of Catholic Scholars held in Munich, Professor Herdy advocated this as a "reform" in the University curriculum, while acknowledging the fact that many of the advocates of this new Science of Religion were opposed to the special claims of Christianity. Such special theological chairs have been established in Holland and in Switzerland for years, while the French in their "*Revue de l'Histoire des Religions*" have the leading organ of the teachings and tenets of the school, which periodical has at least until the present time not developed anti-Christian tendencies, but has on its corps of contributors prominent

names of both the Protestant and the Catholic Church of France and French-Switzerland.

The Mühlacker Conference was evidently determined not to hide its trend and tendencies, or what the practical workings of the new ideas would be. One of the chief addresses, by Dr. Max Christlieb, was on "The Absoluteness of Christianity and Foreign Missions." Among the positions maintained was that Christianity could no longer appeal to the heathens as the sole possessor of the truth, but only as the best of religions. The speaker thought that this would rather encourage than discourage mission work. His concluding proposition is this:

Since the Absoluteness of Christianity can not be proved and only a superiority in fact over other religions can be maintained, therefore we all, and mission work too, requires a greater faith than heretofore.

THE PROTESTANT CHURCH OF GERMANY AND ITS FOREIGN MISSION WORK.

BY PROF. GEO. H. SCHODDE, PH. D., Columbus, O.

The Protestant Church in the land of Luther has not been a leader in the gospel propaganda which has made the nineteenth century the greatest mission era in the history of the Christian Church since the Apostolic times. Even now the German Christians contribute only one fifteenth of the sum expended by the Protestant world in this great cause. The bulk of the money raised for the work done is no doubt to be credited to the English speaking churches, and the leadership of Evangelical England and America in the gospel crusade is undeniable. The Germans themselves keenly feel that they have not done what can fairly be regarded as their share in this world's conquest for Christ; and the practical men of the German churches are profuse in their praises for English and American activity and liberality in the cause of missions and frequently point to the example of the English christendom as an object lesson for Germans

•

to imitate and emulate. While the Germans have not been standing in the market place idle and have done more in the foreign mission field than is generally known or for which they receive credit yet the fact remains that considering the high intellectual development and the spiritual factors and forces over which the Church in the land of Luther commands that Church has not done what it could in this all important sphere of Christianity.

There are many reasons why the Protestant Church of Germany, which is the leader to the world in theological scholarship, has not been a pathfinder in this chief work of the Church; and are principally found in the history and the development of the Church itself. External and internal influences have united to prevent the growth of a strong missionary spirit within the German Churches. Originally the Protestant Church of no country, not even England, was a missionary communion. In the field of foreign Gospel conquest the Roman Catholic Church has an advantage of nearly two hundred years over the Protestant Churches. The Protestant Churches of the Reformation era had more than enough to do in perfecting their own organization and providing their own home fields. But the Church of the Reformation could not have been a missionary Church even if the missionary sentiment had been strongly developed among them. The reason for this disability is found in the fact that in the age of the Reformation, the avenues to the foreign mission fields and the means of trade and transportation were entirely in the hands of forces antagonistic to the Protestant cause. Portugal and Spain were mistresses of the sea; the powers which controlled the outward destinies of the nations at that time were Roman Catholic. The Protestant Church would scarcely have founded missions among the people sitting in heathen darkness, because the means of access, or at least the power to protect such establishments after founding, was lacking. The Catholic Church would never have permitted Protestant Churches to engage in mission work in lands under its control. That Church has never and does not yet entertain or practice the liberal

•

principle that the Protestant Church has always evinced toward the Catholic propaganda. The Roman Catholic principle is to exclude or destroy Protestant influence wherever possible, therefore the Protestant Church could not engage in foreign mission crusade until Protestant powers secured colonial possessions and controlled the highways that opened to them. This was done when England and Holland secured that supremacy on the high seas that Catholic countries of Spain and Portugal could not hold. This is the significance of the development of the English colonial policy for the spread of Protestant missions. The connection between the two is not accidental or incidental, but to a great extent causal. The English speaking world had the opportunity to spread out its net work of gospel stations and took advantage of this opportunity, although it would be unfair to attribute to this fact alone or even chiefly the prominence and predominance of English work in the foreign mission field. Had not the English and American Churches been prompted by a vital Christianity and a keen recognition of their duties in this regard, their opportunities would not have been used and as they were.

Germany has not had these opportunities, and perhaps too, has not had this faith, at least at as early a period and in the same degrees as there existed in the English speaking communities. Germany has always consisted of a number of petty states, sometimes dozens and scores in number, weakly united into a confederate empire, and they managed to give so much trouble to each other that Germany as a state was practically a nonentity in the foreign field. Not until the new empire was established in 1870-71 did Germany develop a colonial policy and seek to make her influence felt outside of her own territorial boundaries. Only since then has Germany been a world power which has really made wonderful strides in her competition with other and older nations for the supremacy in foreign lands. But at the time when the great mission propaganda of the nineteenth century began, Germany was in the foreign field as little a factor as she was in the councils of the nations of

Europe. The German Churches accordingly never had the opportunities and possibilities under the flag of their nation to take part in the war against the stronghold of anti-christian powers.

To this might be added the significant fact that in the beginning of the nineteenth century German Christianity was suffering from the rot of rationalism. Liberal and radical or rationalistic Christianity is always barren of good results. Advanced theology would never christianize the world. People of this stripe cannot give what they themselves do not possess. Even the revival of positive principles that was inaugurated by Schleiermacher was not of the kind that would produce activity in mission causes. During this period there were only a few bright spots in the German Protestant Church in this department, notably that noble band of practical Christians, the great mission Church of the Moravian Brethren, and the adherents of the Halle pietistic movement. But the German Churches as such had not the appreciation of mission duties and work which became so early in the century a potent factor in the English and American Churches. For both external and internal causes the Protestant Church of Germany came into the field of foreign missionary work too late to become protagonists and pathfinders. These are the historical causes that have prevented the Church in the country that was the cradle of the Reformation from holding that preeminence in the great practical development of gospel propaganda among the heathen people.

Other reasons for German inactivity may be found in the very organization and government of the German Protestant Churches. In that country state and Church, or rather states and Churches are combined. There is no such an organization as the Protestant Church of Germany, which is indeed politically but not ecclesiastically united. There are no fewer than forty-eight different state churches in the land of Luther, each one governing its own affairs independently of the others. In principle, however, they all agree, namely that the state makes provision only for the

immediate wants of the congregation, but does nothing whatever for the church in addition. The state builds churches and school-houses, pays pastors and teachers, but that is all. For all the foreign and home mission work done by the Church as well as all its charitable undertakings are purely the result of voluntary effort on the part of the Churches. The various missionary societies of which there are now in all twenty-three, are all volunteer associations organized without any assistance or moral support from the Church or state governments and there are no organizations of the kind within any special country or district of Germany. All are organized along the line of theological views and are recruited from all the various other Churches. Indeed it had been rather an element of weakness to the Protestant mission work of the Germans that state and Church are united. The German authorities are more than anxious to put their colonies on a firm footing and they have found that the Catholic missionary is a better colonizer than the Protestant. The latter finds his highest idea and ideal in the work of saving souls and in his service of the gospel. The former is willing to lend his service to the state in return for outward protection in his work of making the heathen outwardly and mechanically members of the Roman Catholic communion. As a consequence even the Protestant Emperor and other Protestant princes regard the Catholic mission prelates as *personae gratae* and permit them to exercise and influence the government policy that has in more than one case proved to be dangerous. It has been demonstrated by documentary evidence and first class sources that the German occupancy of Chinese territory which was really the beginning of the present Chinese trouble was done at the express solicitation of the Catholic Bishop von Anzer. And throughout this trouble the public press of Germany, almost without exception has made bitter attacks on the Protestant but not on the Catholic missionaries in China, maintaining that the former are the chief cause of the Boxer revolts and the murder of so many missionaries. The Pro-

testant government of Germany is not a friend of the Protestant mission cause and its work.

Yet while Germany during all this period of mission activity has not been able, except to a limited extent to do pioneer work in this line, and has not done a little in helping others. There always have been a band of practical Christians in the German Churches who were eager to engage in this good work, and who, because they did not find the opportunity at home, sought for this abroad. In this way the Halle movement through the Danish Missionary Society sent such pioneers as Schwartz and Ziegenbalg to India. And in the first half of the present century the German element in the employ of English societies was very great. An example in hand that could readily be duplicated is found in the work of the London Society is that old home of Christianity in Africa, namely Abyssina. In the annuals of this work the most prominent workmen are such as Gobat, afterwards the second Anglo-Prussia bishop of Jerusalem; as Kugler, Isenberg the great Amharic scholar, Kraff, Flad, Bender, Mayer, Kienzler, Muller, Stein, etc. All of these were Germans, and the most of them come from the mission house of the Basel Society. The same is true of the Jewish mission work carried on by various English societies, the majority of the workers have been either German missionaries or German Jewish converts. Among these not a few have attained a world wide reputation such as the Picks and the Edersheims. It is expressly to be noticed that many of the scholars used by English societies in their work of Bible translation, etc., have been German. While these have not been able to lead the great army of gospel combattants, they have rendered excellent handmaiden services in the ranks of others.

But in one department at least the Germans even now lead the world of mission workers and that is in the theological field. Nowhere else in the Protestant Churches are the theoretical problems of missions so thoroughly discussed as is done by the German. In the three volumn work of Professor Warneck of the University Halle, the only occu-

pant of a theological chair in Christendom devoted exclusively and alone to missions, entitled "Missions-Lehre," is the only really exhaustive scientific discussion for subjects of mission extant; particularly strong are the Germans in the biblical phases of mission problems, and this engaged the attention also of leading University men in other branches. In a collection of masterly essays called "Skizzen" by the great New Testament savant of Erlangen, Professor Zahn, one of the most thorough and excellent in a discussion of Paul as a missionary, an exceptionally fine analysis of the Pauline mission methods and manners. The Germans also make the introduction of the biblical idea of missions into their congregation a matter of the greatest importance. In regular mission hours (Missions-Stunden) the German pastor will once every month or every two months, give his people a lecture or semi-sermon on a mission topic, usually in exposition of some Scriptural text. The Germans are laying the foundation wide and deep for the prosecution of gospel work along Evangelical and Biblical lines, and when the time comes, and the German Christians have become as wealthy and liberal as the church people in England and America, then it is probable that the Germans with their deeper conception of the correct biblical principles of mission work will prove to be prime factors and forces for good in the world's conquest for the Savior. The future has no doubt wider and deeper opportunities for the German in store in this department of church work as at present organized the German societies work entirely independently of each other. They differ in reference to doctrinal position, the Hermannsburg and Neudettelsau Societies at Leipzig being the most prominent in their confessional and Lutheran attitude.

THE VATICAN CODEX.

One of the most interesting and valuable detail researches that has in recent months been published in Germany is an article entitled "*Alter und Heimat der vaticanischen Bibelhandschrift*," by Alfred Rahlfe, in the *Nachrichten* of the Goettingen Society of Sciences, 1899 Heft 1. The title indicates that it discusses the original home of the Codex Vaticanus, and it can probably now be said that the author has definitely proved that this must have been Egypt. This has been surmised on various sides, but never proved. Grabe regarded it as an example of the Egyptian or Hesychian type of Biblical manuscript, and Mez did the same, and this has been done by others also. Rahlfe compares the peculiarities of the Vaticanus with those of the 39th "Festival Letter" of Athanasius, an undoubted Egyptian product, and for the first time notices the remarkable resemblance between the two. In the first place it is seen that the Codex B. places Esther between Sirach and Judith, as is also done by Athanasius, while the Sinaiticus joins Esther to Ezra-Nehemiah, and the Alexandrinus has the order Samuel, Esther, Tobet, Judith, Ezra. Then too B. unlike S. and A. has none of the books of the Macabees, and as Nestle has shown, never did contain these writings. In the second place, the order of the canonical books of the O. T. is exactly the same as that given by Athanasius, while otherwise the old manuscripts just in this respect exhibit the greatest degree of variety and variance. Thus e. g. Athanasius and the Vaticanus alone agree in this that they place the book of Job not in the beginning but in the end of the poetical books of the Jewish canon, i. e. after Psalms and the three Solomonian books, and the book of Judith stands before Tobet, although this is not in harmony with the chronological order. But the book of Judith has this position in B. and in Athanasius because it is intended to be connected with Esther. For Esther and Judith are the two "*libri mulierum*" found joined also among the Syrians. Only in one part is there disagreement between Athanasius and B. namely in this that the former brings the Apocrypha after the entire Old and New Testament canon in what can

be called an appendix ; but B. places the non-canonical books of the Old Testament between Job and the Prophets. Rahlfe, however, in a lengthy discussion filled with detail, shows that this is an insignificant difference. Further, it is significant that the Vaticanus agrees entirely with Athanasius also in reference to the New Testament books. This is especially significant in relation to the Epistle to the Hebrews which is here given before the Pastoral Epistles. From these and data like this Rahlfe concludes that the Vaticanus and the letter of Athanasius must stand in a close relationship to each other, and that the Vaticanus must be the dependent document. For it is not in conformity with the well known manner of Athanasius to copy an already existing order of Biblical books. And as this 39th letter was written by Athanasius in the year 367 A. D., it follows of necessity that the Vaticanus must be a later document. With this conclusion must then be discarded the opinion frequently expressed lately again by so prominent a scholar as von Gebhardt, in the new edition of Herzog's Encyclopædie, that the Codex Vaticanus was one of the fifty Bible manuscripts which Eusebius, at the order of Constantine, had prepared for Constantinople.

NOTES.

NEW TESTAMENT SIDE-LIGHTS.

The archæological and literary finds in late years do not all accrue to the benefit of the Old Testament, as surface indications would suggest. The New Testament too comes in for its share of side-light illustrations from this source. Professor Deissmann, of Heidelberg, a leading specialist in New Testament Greek, draws attention to this fact in an introductory discussion found in No. 12 of the *Christliche Welt*, of Leipzig, where he says in substance :

It cannot be said that the New Testament has hitherto to the same degree to which this is true of the Old received.

help from late discoveries, nor do the finds that have been made in the countries bordering on the Mediterranean been as valuable for the New as the cuneiform inscriptions have been for the Old Testament. The stone that will fix officially the years of the administrations of Felix and Festus and others and thus would solve an old and vexed problem of primitive Christianity has not yet been found and Christian inscriptions from the very earliest periods of the Church are wanting altogether. And yet the significance of the researches in the archæological store-houses of Greece, Asia Minor, Syria and Egypt have been very great for the study of the beginnings of Christianity. We draw attention here especially to the Greek inscriptions, ostraca, coins, and papyri dating from the period of the Diadochi to the age of the first Christian emperor, i. e., covering the five hundred years of the "Fullfillment" that constitutes the historical background of the Gospel.

From two sides these documents throw light on the New Testament. First of all in reference to the language. We find here practically the same language that the evangelists and apostles wrote, that type of world or international Greek that constitutes the historical connecting between the language of Plato and of the modern Greek newspapers. Fifty years ago such contemporaneous language sources were not available to the New Testament exegete. Now there exists almost a superabundance of materials of this kind, making it possible to fix the language of the New Testament as never before. Especially have the lexicons of the New Testament received an entirely new character since the sources have been made accessible. The scientific "apparatus" of the exegete has been materially enriched and at the same time relieved from unnecessary balast. And, secondly, these materials have given us a mass of new information on the general condition and civilization of the world of that period, of the surroundings within which the New Testament actors lived and moved and had their being, and accordingly for the

study of the background of the Gospel so all important now since the benefit of the historical method in Biblical study has been appreciated. The new sources enable us to get a view of the world of that period which completely changes the picture drawn by the older writers and where the latter had covered the tract by a mass of misleading information. And even there were then more comparatively reliable tradition, the monumental and other newly found records enable the investigator to get a much better view than ever before. It is also being generally recognized that a closer knowledge of the religious history of antiquity is of increasing importance to the New Testament student. The "world" in which Paul at Ephesus, at Thessalonica, at Corinth, proclaimed the foolishness of the Gospel appears to us in its true Janus face in the monuments. Here we see on the one hand that hypocritic character of the age, which the vulgar apologetics of Christianity shall to our own day delight to emphasize as the leading or only feature of the times, just as though it were an honor for early Christianity to have crushed the life out of a decrepit and dying system; and on the other hand we find here a surprisingly vital and high type of culture, deep religious feelings, an attractive and healthy social order of things, that is a genuine surprise to the careful student. As a consequence we have now a better and a more attractive picture of the Roman world of that period, and we must show greater respect for the Roman citizen of that time and of the civilization he represented. The new sources thus compel the New Testament student to deal with facts and data which he had hitherto not noticed.

AN interesting controversy among the Catholics of Germany is attracting a good deal of attention at present. The question involved is the extent to which the scientific investigations, especially Biblical researches of the theo-

logians of the Church are to be presented by the decrees of those in authority. Some weeks ago a Papal pronunciamiento appeared addressed to the General of the Order of the Minorites on the subject of Biblical exegesis, in which warnings were expressed against "certain modern sins," and against "bold and altogether too fresh methods of interpretation," as also against the work of "non-Catholic exegetes, whose unbridled tendency of thought of the Holy Scriptures were rather caricatured than interpreted." A reply to this has been published by theologians in connection with the Catholic faculty of the University of Würzburg, which has for several years been the headquarters of an independent scientific spirit. It was the Würzburg Professor Scholl, whose work on "Catholicism and Free Investigation," almost lead to a boycotting of that institution by the faithful. In this reply protest is made against "the philosophy as dictated by the authorities from above," and against the "Beurocratic prelates of Rome," who with their sharp censorship would crush out all movements of free thought. The reply reminds the authorities in Rome of the fact that in France their methods had estranged a large number of younger clergymen and had driven them out of the Church and caused the organization of an anti-Roman Catholic propaganda; that in Austria the cry "Away from Rome" (Los von Rom) is assuming alarming proportions; and that in Germany this movement of emancipation may also spread. A German priest stationed in Bohemia publishes an appeal to all the German fellow-priests asking them to say mass and a repeated *Memento, ut prohibeatur apostasia nationis nostrae a fide orthodoxa*. The reply further asks if the papal edict of the 28th of January, 1897, means to prohibit all those writings which show the least independence in thought on the part of the clergy. In connection with the so-called "free" University of Freiberg, in Switzerland, where the absolute damnation of the Dominicans drove away a number of German professors who were inclined to do their own thinking, a similar con-

troversy has arisen. In reply to the public declaration of these men, Cardinal Satolli, as the Prefect of the Roman Congregation of Theological Studies, has published a document in which hard terms are used against these men. The *Volkszeitung*, of Cologne, by far the most dignified and influential Catholic journal in Germany, the same that stood up manfully against the Leo Taxil and Diana Vaughn Satan swindle several years ago, sharply rebukes Satolli for his methods and manners and warns against the indiscriminate attack on the scholars and scholarly research.

THE relation of the worship of Jehovah to the religion of Israel, historically and intrinsically considered, has all along been one of the vexing problems of Old Testament research, which has by more advanced advocates of current criticism been answered to the effect that Jehovah was originally only a local deity adopted by the Israelites in the desert, and that the moral element in his character and in his relations to the people was a product of later prophetic teachings. A renewed investigation of the historical relation of Jehovah to Israel is published by Professor König, of the University of Bonn, in an article in No. 9 of the *Neue kirchliche Zeitschrift*, pp. 703-723, entitled "Two fundamental facts in history of the worship of Jehovah." As a result of an examination of all the data produced by those who claim that the name of Jehovah has been found in non-Israelitic literature, especially recent claims to this effect, König reaches the conclusion that "the historical consciousness of the Israelites that the name of their God Jehovah is their own special property, has not been invalidated by the recent finds that have been made. Not even the existing *opinion* of an extra Israelitish term "Jau" is clear of objections, as the *u* in this term may simply be an old nominative ending. Only *Ja*, *J* or *Ai* in Assyrian and Egyptian texts, as also in the Arnarna letters can be regarded as traces of this name, but originating in a manner that cannot be called an influence of the Israelitish cultus." The second fundamental fact, which König de-

fends on the basis of the song of Deborah chiefly is the correctness of the consciousness found in Israel that Jehovah had been *their* God "out of Egypt," as Hoseah declares, and that unprejudiced history must abide by the conclusion that Jehovah has been the God of Israel from the time of the captivity in Egypt.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXII.

APRIL, 1902.

No. 2.

CRITICAL THEOLOGY VERSUS CHURCH THEOLOGY.

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, OHIO.

The development of an increasing estrangement of the so-called scientific theology of the day from the traditional theology of the evangelical churches is one of the most noteworthy phenomena in modern Church thought and life. Conservative and positive circles are beginning in many quarters of the Church, to watch with some distrust and doubt the investigations of those who by their learning and position have all along been regarded as above all others the defenders of the faith. The official teachers of theology and the representatives of technical theological scholarship have manifestly begun to ignore what has traditionally been considered as their chief work and business, that of utilizing their skill and learning in the service of the faith and creed of the Church, and have by their very researches and investigations built up a more or less new system that stands out in bold contrast to the official and confessional status of the churches. The existence of such a "deep chasm" between the old and new theologies—to use an expression of the lamented Delitzsch—is a fact beyond doubt or debate, and is openly acknowledged by the protagonists of the newer views. It is frankly stated that such fundamentals as the inspiration and inerrancy of the Scriptures, an *articulus stantis et cadentis ecclesiae* for the old theology, have been made impossible by modern Bibli-

THIS Magazine is designed to supply the want of a Lutheran periodical devoted to theological discussion. Its aim is the exposition and defense of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope.

The friends of the Magazine are requested to give such aid in its circulation as their circumstances permit.

The Magazine is published bi-monthly, each number containing 64 pages.

The terms are \$2.00 per annum, payable in advance, which includes postage. Single numbers, 35 cents.

All remittances should be addressed to LUTHERAN BOOK CONCERN, Columbus, Ohio. All communications pertaining to the Editorial Department and all exchanges to PROF. GEO. H. SCHODDE, PH. D., Columbus, Ohio.

"The Church of God, which He hath purchased with His own blood." Acts 20, 28.

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 of evangelists." — *Lutheran Church Review*.

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

The book contains 384 pages and sells for \$1.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

No Theological Library Complete Without It.

THE ERROR OF MODERN MISSOURI:

ITS INCEPTION, DEVELOPMENT, AND REFUTATION.

AS SET FORTH IN

- I. The Present Controversy on Predestination; A Contribution to its History and Proper Estimate. By F. W. STELLBORN, D. D.
- II. "Intuitu Fidei." By REV. F. A. SCHMIDT, D. D.
- III. A Testimony Against the False Doctrine of Predestination Recently Introduced by the Missouri Synod. By Several Former Members of the Missouri Synod.

EDITED BY GEO. H. SCHODDE, PH. D.

The subject matter discussed in these several treatises is vast and varied. Dr. C. H. L. Schuette, President of Ev. Luth. Synod, has the following to say with reference to the book: "Suffice it to say that the erudition, assiduity and conscientiousness of the authors, and of the translators as well, are the best guarantee any one can ask for that the book herewith recommended is a treasury of profound thought, nice reasoning and of rich information. May it find its way into the hands of many readers and prove itself of lasting good to them and through them to the Church at large."

The book contains 800 large octavo pages and sells for \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

COLUMBUS THEOLOGICAL MAGAZINE

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

Edited by the Theological Faculty of Capital University

VOL. XXII

APRIL 1902

No. 2

CONTENTS

	PAGE
CRITICAL THEOLOGY VERSUS CHURCH THEOLOGY. By Prof. Geo. H. Schodde, Ph. D., Columbus, O.	65
THE MOSAIC ACCOUNT OF THE CREATION. By Rev. Wm. Hohberger Shakopee, Minn.	73
WHAT NOW? A Funeral Sermon by Rev. L. H. Burry, Mas- sillon, O.	98
THE VERDICT OF THE MONUMENTS. By Rev. Geo. Finke, Astoria, Ore.	102

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

THE TEACHERS' ANNUAL

FOR THE YEAR 1902.

The Sunday School lessons for the whole year explained in language within the grasp of every teacher. The author's object is to make the text of the lessons plain. A faithful use of the "Annual" will richly repay anyone, whether teacher or not.

Price, in substantial board binding, per copy, 75 cents. In lots of six or more, 60 cents per copy, payable in advance. Postage 7 cents extra.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

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, \$2.00; Half Leather, \$2.50; Morocco, \$3.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

DOCTRINAL THEOLOGY

OF THE EVANGELICAL LUTHERAN CHURCH

BY HEINRICH SCHMID, D. D.

A TEXT BOOK The Lutheran Doctrine in a clear, distinct and comprehensive form.

Bound Durably in Elegant Cloth, \$4.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

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 could 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.

ALL IN ONE VOLUME are the works of able and competent authors on Theological and Practical Subjects, covering a large field. We have bound volumes of the COLUMBUS THEOLOGICAL MAGAZINE, from 2 to 19, bound durably in half roan at \$2.00 per volume. Order complete set and we will furnish same at \$1.50 per volume.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXII.

APRIL, 1902.

No. 2.

CRITICAL THEOLOGY VERSUS CHURCH THEOLOGY.

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, OHIO.

The development of an increasing estrangement of the so-called scientific theology of the day from the traditional theology of the evangelical churches is one of the most noteworthy phenomena in modern Church thought and life. Conservative and positive circles are beginning in many quarters of the Church, to watch with some distrust and doubt the investigations of those who by their learning and position have all along been regarded as above all others the defenders of the faith. The official teachers of theology and the representatives of technical theological scholarship have manifestly begun to ignore what has traditionally been considered as their chief work and business, that of utilizing their skill and learning in the service of the faith and creed of the Church, and have by their very researches and investigations built up a more or less new system that stands out in bold contrast to the official and confessional status of the churches. The existence of such a "deep chasm" between the old and new theologies—to use an expression of the lamented Delitzsch—is a fact beyond doubt or debate, and is openly acknowledged by the protagonists of the newer views. It is frankly stated that such fundamentals as the inspiration and inerrancy of the Scriptures, an *articulus stantis et cadentis ecclesiae* for the old theology, have been made impossible by modern Bibli-

cal scholarship, and overthrown by the facts of the Scriptures as these are now laid bare by critical research. Only recently Professor Krüger, of the University of Giessen, in a formal discussion of the relations between the theological teacher and the convictions of the Church, declared it to be a leading duty of the professor of theology "to endanger souls," by demonstrating to the student preparing for the ministry that the naive views of traditional church teachings cannot stand the test of criticism, and that whatever theology he would teach and preach must be built upon entirely new foundations. No man has in recent years more rudely shocked the Christian Church than Professor Harnack, of Berlin, a brilliant scholar, and perhaps the most influential theological teacher in the world. About seven years ago he urged that the Apostles' Creed should no longer be made a part and portion of the ordination vow of the candidates for the ministry, because certain statements of this creed, especially that which says that Christ was born of the Virgin Mary, no longer represented the actual teachings of modern theology. Lately he has published his "Essence of Christianity," in which he boldly declares that in the original Gospel, as preached by the Lord, there is no place for Jesus, but only for God the Father. The most recent indication of this break between the critical theology and that of the Church at large is the proposition, seriously made, to change the theological faculties in connection with the universities into merely religious faculties, in which not only Christianity, but also other religious systems, should be studied, as to their merits and demerits, with the aid of purely scientific principles and methods. This proposal emanates from the devotees of the new "science of religion" (Religionswissenschaft), a regular Pandora box of untold mischief in modern religious thought, which indeed acknowledges Christianity as the greatest of religions, but denies its absoluteness and makes it at best a *primus inter pares* and not a *sui generis* product of divine revelation. Whether we consider the radical Higher Criticism of the Old Testament, as championed by the Well-

hausen school, in its more or less naturalistic reconstructive scheme of Israel's religious development; or the New Testament criticism, that makes practically a difference of kind between the Gospel as preached by Christ and the Gospel as preached by the Apostles, making especially the Apostle Paul the chief factor in the development of what afterward came to be the recognized theology of the Church; or the dogmatical school of Ritschl, which empties the fundamental dogmas of Christianity of their objective reality and substance—in every instance the same condition of affairs is observed, namely, that the critical and scientific theology, that claims for itself the exclusive right to these predicates, advocates teachings that are in outspoken opposition to what the Church has for many centuries regarded as fundamentals and essentials in her system, such matters as the Scriptures, the Person and the work of Christ, the Atonement, and kindred doctrines being involved. Modern critical theology is evidently not a *nove* matter, but a *nova* affair.

Nor is this estrangement confined to Germany, where indeed "university theology" has in many instances almost become a synonym for anti-churchly theology, and has been declared by Krüger and others to be anti-churchly intentionally; but to a greater or less extent it is found wherever modern theological methods and manners have found entrance. Theological thought, like learned thought in general, is now cosmopolitan and international, and the "deep chasm" exists also in large circles of Holland, of French Protestantism, of England and America. In practically all of the leading denominations in the United States, with the exception of the Lutheran, there is a conservative and a liberal element, advocates of the old and advocates of the new theologies. The existence of this difference and conflict of spirit in the Protestantism of the world is one of the fixed facts of modern church life.

To state this fact and to explain the phenomenon are different things. And yet there are certain ideas and ideals that have become prominent factors in modern theological

research that may, to a certain degree at least, explain the why and the wherefore of this estrangement. Among these is found, as neither last nor least, the conception current concerning the proper character and purpose of theological research as such. In this department no ideal is more potent than that of "scientific," corresponding in meaning to the German "*wissenschaftlich*." If the theology of our day wants to be anything, it aims first and foremost at being "scientific." Against this there certainly can be no objection, if understood merely in the sense of a systematic investigation and presentation of the facts of theology. But the aim is another, namely, to build up a system of theology along purely scientific lines, as this is done in such secular sciences as history, philology, or philosophy. The ideal is to deal with theology without any prejudgments whatever, to analyze the facts and data, and by the inductive method to form conclusions and principles. In this way, *e. g.*, in the matter of inspiration, the testimony and claims of the Scriptures to inspiration are to be disregarded, and only the facts as elicited by a study of the Biblical books, judged from the same standpoint from which scholars judge of the facts of any secular science, are to be taken into consideration, and from these alone is the theory of inspiration to be inductively formulated. The general trend and tendency of scientific thought has been to place all sciences, including theology, on absolutely the same footing, to deal with the data and facts according to the same canons and critical laws, and in that way to secure a scientific superstructure that is entirely without prejudgments, "*voraussetzungslos*." The old idea, then, that the science of theology is to render handmaid services to the Church by furnishing the scientific exposition of the faith and creed of the Church, of the truth of which the believers were convinced on other grounds than those that obtained in the secular sciences—this idea has virtually been discarded, and theology is even declared to be *ex-professo* anti-churchly. It is in harmony with these views that the claim is made, that the Protestant Church must

seek another basis for her creed and confession than the written word, which as such can not be regarded as the last court of appeal, since the Scriptures themselves have come *sub judice* under the laws of scientific investigation. The new basis is to be the "historical Christ." It can be readily understood why the adherents of distinctively modern theology protest against the "juridic" authority of the Scriptures, and against the "It is written," as the decisive voice in matters of faith and life, and insist upon a rejection of the formal principle of the Reformation, according to which the Scriptures, and these alone, are the source of doctrine and dogma. The aim now is to get behind these sources by testing these, and measuring the contents, worth, and value of these by purely abstract scientific principles.

Were this ideal a possibility or a reality all might be well. The claims of the Scriptures should and must be tested and examined, but along legitimate lines. But the critical theology of the present time is the very last that can claim to be "without prejudgments." It approaches the facts of the Scriptures with a preconceived philosophy and prejudgments that surpass the dogmatical schools of former generations. It has been the singular fate of the various schools and phases of "modern" and "advanced" thought that it has attempted to force the Scriptures into the Procrustean bed of some subjective philosophy or historical scheme. Vulgar Rationalism made human reason the arbiter of the teachings of the Bible; the New Testament school of Baur, of Tübingen, forced the facts of the New Testament period to harmonize with the Hegelian scheme of historical development. Wellhausen applies the natural development ideas of a Darwin to the contents of the Old Testament, in order, as the critical Dillmann again and again demonstrated, to compel these to tell the story in a "*gradlienige*" process and progress; the new dogmatical school of Ritschl applies the principles of knowledge and of morals as developed by Kant, generally credited with being the father of rationalism. Occasionally a representative of the new school will honestly confess his prejudg-

ments, as does Kuenen, in stating his "standpoint," among the principles of which is the proposition that the religion of Israel was "one of the greatest religions of the world, nothing less, but also nothing more"; or as when Harnack, in his "Essence of Christianity," bluntly states that miracles in the traditional sense of that term could not have occurred, or that the Fourth Gospel cannot be accepted as presenting a historical picture of Christ. In view of facts like these, it is simply folly to claim that modern critical theology is "scientific" or "without prejudgments." It is under the spell of a philosophy, subjective in character and origin, that already from the outset has decided what the result of its investigations of Scriptures will be. In reality it is a dogmatical and not a Biblical school of theology. And its processes are equally as unscientific as are its underlying principles. Modern scholarship is accustomed to laugh at the allegorical methods of a Philo and the early Church fathers, who could make the Scriptures say anything and everything that they desired; yet it is doubtful if the allegorical method with its fantastic crop of exegetical oddities ever produced anything more unique or unscientific than is done by the modern critical school. When, *e. g.*, the marriage of Moses to the daughter of Jethro is made to mean that the great law-giver received from the tribe of Kenites the worship of Jahveh, of which he before this had known nothing, or the persons and events recorded as historical in Genesis and Exodus are made the personification of religious and national ideas, it is doubtful if the pages of Philo can furnish anything more arbitrary. Modern critical theological methods and manners are anything but "scientific." They are a philosophy with which the records of the Scriptures are made, *nolens volens*, to agree.

It must be frankly acknowledged that traditional evangelical theology is also based upon certain prejudgments. It does not claim to be "*voraussetzungslos*." Positive Protestant theology is a unit in accepting the Scriptures as the highest court of appeal in all matters of faith and morals,

and it does so, not on the ground that the inspiration of the Scriptures has been or can be demonstrated, by the ordinary processes of logic or history, to be absolutely inerrant and infallible. The ground for its faith in the Scriptures evangelical theology finds, in accordance with the unanimous teaching of the fathers, in the *testimonium Spiritus Sancti*. This conviction is in fact a matter of faith and not of evidence. In the nature of the case the theologian must look to other sources than reason or history for his belief in the inspiration of the Scriptures. The bulk of these, their very heart and kernel, pertain to matters that reason cannot weigh or measure, and upon the correctness or incorrectness of which it cannot pass judgment. The central doctrines of Christianity, the Trinity, the Person and work of Christ, can be and must be purely matters of revelation. History, archeology, logic, and kindred sources can furnish evidence only on the truth or falsity of the externals, the human side of the Scriptures, the chronology, history, geography, etc. Neither they nor other sciences can *prove* the inspiration of the writings between the covers of the Bible. At most and best they can remove objections wrongly made against the truth of the Scriptures, but this handmaid service exhausts their function and their force. The value and the importance of the archeological finds made in the Euphrates and Tigris and Nile valleys have been rather overestimated in our day. Independent of these the Church is convinced of the divine character and origin of the Scriptures. Its evidence and proof it seeks and finds elsewhere, and within these limits and limitations evangelical theology not only allows but encourages the widest application of scientific canons and rules; and Biblical science becomes not a strange philosophy from without that lords it over the Scriptures, but, recognizing the Bible as that which it claims to be, applies the test of scholarship to the elucidation of the facts of the Biblical books in accordance with their spirit and purpose. It is from this point of view that our older theology was accustomed to call theology a "*habitus practicus*," and to put forth the claim that the first requisite that

is necessary for the theologian is, not that he possess the mastery of the niceties of philosophy, philology, history and the like, however necessary these may be, but that he be a believer and a Christian, as Christian theology is as much a matter of the heart as it is of the head, if not more so.

Whatever the merits or demerits of both the old and the new theology may be there can be no doubt of the fact that the difference between them is one of "standpoint," and one that is rarely, if ever, decided by the laws of logic and evidence. The positions in both cases are taken upon evidences other than the immediate teachings of the records under consideration. At bottom the difference between the old and the new theologies circles around the question: What think ye of the Scripture? Both take their positions as a matter of faith, *i. e.*, their confidence or lack of confidence originates in principles not taken directly from the data and facts of the Scriptures.

These facts, too, show that the two, if honestly and consistently applied and developed to their logical outcome, are irreconcilable. The effort at a compromise between the two ways brings with it the sacrifice of principles on the one side or on the other. The Church can not adopt the critical views now current concerning the Scriptures, their contents and teachings, concerning the origin and early development of Christianity, and on other fundamental matters, without changing its basis and principles. There is no place for consistent critical theology in the traditional creeds and confessions of the evangelical Church. This truth is also instinctively felt wherever the two trends come into contact. In Germany, the great majority of students preparing for the ministry go to universities where the positive tendencies prevail, while at such avowed liberal institutions as Jena and Heildelberg the enrollment is exceedingly small. The Government, too, has recognized the fact that pastors can make no use of their liberal creeds in the pulpits, and has accordingly appointed positive men in the liberal faculties of Bonn, Marburg, Tübingen and elsewhere. It is a well-known fact that the theological hypotheses of

the "advanced" theological professors are in the majority of cases discarded by young ministers when they come into contact with the actual spiritual needs of the people. They find that they can not satisfy souls with such husks, and the efforts of the university professors by "vacation lectures" to keep the rank and file of the ministry in touch with the "newest results" of critical theology have been practically failures.

What the outcome of the contest and contrast will be is scarcely doubtful, in the light of the history of the Church. There have been such collisions before between the positive faith of the churches and the negative teachings of the schools, and in every case it has been a survival of the fittest. Evangelical principles have maintained their position, even if the details in certain points have been influenced and modified by the germ of truth that is always found in erratic tendencies and the exaggeration and misuse of which constitute their stock in trade. The Church has always in the end profited by neological theology, and for that reason it need not worry as to the eventual outcome of the present struggle.

THE MOSAIC ACCOUNT OF THE CREATION.

BY REV. WM. HOHBERGER, SHAKOPEE, MINN.

DAY FOUR.

Lange's version:

And God said: there be lights (literally: there be an illumination of lights, ein Lichterall) in the firmament of heaven, to divide between the day and the night. And they be for signs, and for festive seasons, and for days, and for years. And let them be for lights in the firmament of heaven, to give light upon the earth. And it was so. And God made the two great lights: the greater light (luminary) for the dominion of the day and the lesser light for the dominion of the night; in addition the stars. And God placed them in the firmament of heaven to give light upon the

earth, and to rule over the day and over the night, and to divide between the light and the darkness. And God saw, that it was good (fourth festive beholding). And it was evening and was morning the fourth day.

Authorized version:

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day.” — Genesis 1, 14-19.

The fourth day opens the second half of the six creative days of God. We have already stated that the works of God in the first triad correspond with those of the second triad. Day one and day four have a striking correspondence. (See introductory remarks). “Having perfected the main structural arrangements of the globe by the elimination from primeval chaos of the four fundamental elements of light, air, water, and land, the formative energy of the Divine word reverts to its initial point of departure, and, in a second series of operations, carries each of these forward to completion — the light by permanently settling it in the sun, the air and water by filling them with fowl and fish, and the land by making animals and man. The first of these engaged the Divine Artificer’s attention on the fourth creative day.” — Pulpit Com.

“And God said, Let there be lights in the firmament of the heaven.” The light holders, *mōrōth*, were now made and light, *ōr* a creation of the first day was divided and distributed among them. We are not told what was the substance out of which God made these light holders. Many believe that it was water, the waters above the firmā-

ment. Prof. Kurtz thinks Ps. 148, 4 is an evidence against this supposition: "Praise Him, ye heavens of heavens, and ye waters that be above the heavens." But it need not be supposed that all the waters above the firmament were transformed into light bearers; nor is it necessary to accept the nebular hypothesis of Laplace, according to which a huge mass of nebular matter, revolving in space on its own axis with great velocity, gradually condensed and threw off successive rings to develop all the celestial orbs that compose our planetary system. By the gradual improvement of telescopes the *nebulæ*, those indistinct patches of light in the heavens once supposed to be worlds in the course of formation have been resolved into clusters of distinct stars.

Are all the "lights" creatures of the fourth day or only those lights which are nearest the earth? They who accept the theory of the double creation hypothesis will say, only those lights which stand in the most intimate connection with our earth were created on day four. Satan, it is claimed, not only made the earth void and formless, but also carried on his destructive work on the sun, moon, and stars from which our earth receives light. A reconstruction and recreation was therefore necessary. God again gave shape and form to what Satan destroyed. The distant stars were not destroyed and therefore were not in need of reconstruction. "If there are angels who did not forsake and deny the truth, there may also be stars beyond our solar system which were not reduced to a chaos." — Delitzsch. We answer, the words, "He made the stars also," clearly teach that all the light holders are creatures of the fourth day.

"The lights in the firmament of the heaven" are to serve a threefold purpose: 1. To divide the day from the night; they were to continue and make lasting those separations and distinctions of light and darkness which God ordained on the first day. 2. And let them be for signs, and for seasons, and for days, and years. Signs, ordinary and extraordinary signs they were to be. Signs to the mariner

and wanderer, but also signs of warning and instruction. As signs, othōth, from oth, anything engraved, hence a mark, a portent, they have repeatedly served and will serve before the final destruction of the world. "There will be signs in the sun, and in the moon, and in the stars." — Christ, St. Luke 21, 25. For season, Moradhim they are also to serve. Set times they indicate for animals and men. The time of the migration of the birds, the time of festivals of the church. "Moradhim," from "ya'ad," which means to indicate, to set, to fix. "For days and years." By them men are to learn to value and calculate time. 3. "And let them be for lights in the firmament of heaven to give light upon the earth." All the lights are made to serve the earth. Geocentric is the Mosaic account, geocentric is the account of the Bible in general.

The geocentric idea of the Bible is often explained as phenomenal in contradistinction to the heliocentric idea which is said to be scientific. It appears, it is stated, that the sun rises and sets, and everybody speaks of sun-rise and sun-set; therefore God accommodated his own revelation to human understanding. No one in ancient times would have understood the statement: In that moment when the earth had finished a complete rotation around its own axis and had thus brought on the dawn of another day, Lot came to Zoar. But all could understand the meaning of this statement: "The sun was risen upon the earth when Lot entered Zoar." — Genesis 19, 23.

Heliocentric is an astronomical term, signifying that the sun (Gr. helios) is taken as the center of reference or view. It is opposed to geocentric which indicates that the earth (Gr. gē) is taken for center. The geocentric idea found expression in the Ptolemaic System of astronomy. "The primary and fundamental doctrines of this system are that the earth is the center of the universe, and that the heavenly bodies revolve round it in circles, and at a uniform rate. These notions, which are naturally suggested by the first general aspect of things, having, previous to any accurate observation, established themselves as unquestion-

able axioms, phenomena which are found, on closer examination, to be inconsistent with them, were explained by the introduction of additional hypotheses. The belief that the earth is the center of the universe was supported by its being in accordance with the relation of the primary elements of which the material world was supposed to be composed. Thus, earth, the most stable of the elements, held the lowest place, and supported water, the second in order; above water was placed air, and then fire, ether being supposed to extend indefinitely above the others. In or beyond the ether element were certain zones or heavens, each heaven containing an immense crystalline spherical shell, the smallest inclosing the earth and its superincumbent elements, and the larger spheres inclosing the smaller. To each of these spheres was attached a heavenly body, which, by the revolution of the crystalline, was made to move round the earth. The first or innermost sphere was that of the moon, and after it in order came those of Mercury, Venus, the Sun, Mars, Jupiter, Saturn and the fixed stars, eight in all. To this system later astronomers added a ninth sphere, the motion of which should produce the precession of the equinoxes, and a tenth, to cause the alternation of night and day. This tenth sphere, or *primum mobile*, was supposed to revolve from E. to W. in 24 hours, and to carry the others along with it in its motion; but the Ptolemaic astronomers do not venture to explain how this was done, although since the axis of motion of the *primum mobile* was that of the equator, its extremities being the poles of the heavens, while that of the ninth sphere was the axis of the ecliptic, some explanation was certainly necessary." — *Intern. Cyclop.*

Heliocentric is the Copernican System. "This represents the sun to be at rest in the center, and the earth and planets to move round it in ellipses; in other words, it is that which we know, on unquestionable evidence, to be the true system of the world. It got its name from Copernicus, but in point of fact, it may be described as being a growth to which he was only one of many con-

tributors. The merit of having first formed the general notion of the system seems to be due to Pythagoras; Copernicus has the credit of having, after the lapse of centuries, again drawn the attention of philosophers to it, and of having greatly increased the probability of its truth by his calculations and arguments; for the rest, the glory of having matured its idea belongs to Kepler, Galileo, and others, and to our own Newton, who, through the discovery of the law of gravitation, demonstrated its truth effectually. Many who have been used to reverence the name of Copernicus in connection with this system, would be surprised to find on perusing his work *De Revolutionibus Orbium*, how much of error, unsound reasoning, and happy conjecture combined to secure for him in all times the association of the system with his name."—Intern. Cyclopaedia.

Ptolemy called the earth the center of the universe; Copernicus made the sun its *immovable* center; Galileo noted the movable spots on the disk of the sun and from them inferred that the sun rotates; he would have the sun the *movable* center of the universe. Not satisfied with these notions others speak of a great central sun, many times larger than our sun, which they suppose to be the center of the universe. Our sun, in their estimation, is a decaying star, they tell us that it would require 400 suns at the distance of Sirius to send us the light which that star does; and that our sun at the distance of Sirius would appear less than a star of the sixth magnitude and would be invisible to the naked eye.

We are content in standing by and observing how astronomers advance theory upon theory and hypothesis upon hypothesis only to explode them later. We will not allow their speculations to influence our exegesis. It is not sound exegesis which changes at every new discovery, real or supposed, that science makes. The Mosaic account of the creation clearly states that the lights were made to shine upon the earth. Joshua 10, 12-14, and Eccl. 1, 5, teach that in their motions the lights of heaven serve our earth.

As the angels were created to be ministering spirits unto men, so were the lights, great and small, made to serve the earth. It is inconceivable that an allwise God should create man in His own image and place him in some remote corner of the universe. The creation of man not only, but also, and especially, the incarnation of the God-man, Christ Jesus, is ample evidence, that the earth is the center of God's universe.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also." God made the lights can not mean that they were long before created, but now for the first time became visible to our orb, penetrating with their rays of light the mists which enshrouded the earth. "The Mosaic account tells us, that the sun and moon were created on the fourth day. Geology shows that the distinctive feature of the early Silurian age was the partial clearing of the sky after the murky clouds of the Azoic. The first glimpse of the sun would have seemed to an observer as a new creation, and in popular language it is thus described in Genesis."—Steele. The sun is called the greater light and is to rule the day. In Ps. 19, 7 and Isaiah 30, 26 the sun is called *chammah*, "the warm"; in Job 9, 7, *cheres*, "the glistening"; and in Deut. 4, 19, *shemesh*, "the minister."—The moon is denominated the lesser light and is to rule the night. The moon is the only light which modern astronomers allow to revolve around the earth as a center. "He made the stars also." The number of stars has been estimated to be 500 millions. They are all creatures of this fourth day.

"And God set them in the firmament of the heaven to give light upon the earth and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good."—Tuch remarks: We here have a peculiar example of how the author of Genesis, in spite of his painstaking record, forgets many important things; in verses 16-18, he forgets to have sun and moon named. But Delitzsch answers: Should it be unintentional, that the divine designations should only extend

to the three great polarities of light and darkness, heights and flats, solids and fluids? Only the name of man is yet expressly added. — “And God saw that it was good.” “Laplace was inclined to question the Divine verdict at least as to the moon, which, he thought, might have been so placid as to be always full, whereas, at its present distance from the earth, we are sometimes deprived of both its light and the sun’s together. But not to dwell upon the fact that to remove the moon four times its present distance from the earth, which it would require to be in order to be always full, would necessitate important changes in the other members of the solar system which might not be for the earth’s advantage, the immediate effect of such a disposition of the lunar orb would be to give us a moon of only one-sixteenth the size of that which now dispenses its silver beams upon our darkened globe.” (Job 11, 12)—Pulpit Com.

“And the evening and the morning were the fourth day.”

DAY FIVE.

Lange’s version :

And God said: Let the waters swarm with swarms, that are living beings and let fowl fly and fly (Pil.) above the earth through the firmament of heaven. And God created the great water animals and all living creatures, which move and stir, wherewith the waters swarmed after their kind. And God saw that it was good (fifth festive beholding). And God blessed them and said: Be fruitful and multiply and fill the waters in the oceans, and the fowls multiply on the earth (the great increase of fishes and fowls). And it was evening and it was morning of the fifth day.

Authorized version :

“And God said: Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

“And God created great whales, and every living creature that moveth, which the waters brought forth abundant-

ly, after their kind, and every winged fowl after his kind: And God saw that it was good.

“And God blessed them, saying: Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

“And the evening and the morning were the fifth day.”

The fifth creative day corresponds with the second day. Air and the waters were separated on the second day; air and water are now filled with their respective inhabitants. “And God said: Let the waters bring forth abundantly the moving creature that hath life.” By the almighty word of God, and not by any inherent power of nature were these creatures called into existence. “Nature never makes any onward movement, in the sense of an absolutely new departure, unless under the impulse of the word of Elohim. These words distinctly claim that the creatures of the seas and of the air, even if evolved from material elements, were produced in obedience to Divine command and not spontaneously generated by the *potentia vitæ* of either land, sea, or sky.” — Pulpit Com. The waters were to swarm with swarms and crawl with crawlers. Swarms of creatures that have life were to fill the seas. *Sheretzim*, from *sharatz* to creep, to swarm and hence to multiply (*Gesenius*); or vice versa, to multiply and hence to swarm. — *Sheretzim* is the name of the first great class of animals that God created. The *sheretzim* are subdivided into the following classes: 1. flying *sheretzim* or the insect creation; 2. the *sheretzim* of the waters, or the fishes of the seas; 3. the *sheretzim* of the land, or the reptiles and saurian of sea and land. Flying *sheretzim* are mentioned in Lev. 11, 20-23; *sheretzim* of the waters in Lev. 11, 9-10; and *sheretzim* of the land in Lev. 11, 41, 42. Dawson concludes “that the prolific animals of the fifth day’s creation belonged to the three Cuvierian subkingdoms of the *radiata*, *articulata*, *mollusca*, and to the classes of the fish and reptiles among the *vertebrata*.” — The creatures of the fifth day are distinguished from the creatures of the previous days by an

“anima viva”; they have life, a vital principle. Plants, indeed, are also living creatures; but the life of a plant differs greatly from the life of an animal. There is a great difference between an egg-shaped gourd and a real egg.—“It may be impossible by the most acute microscopic analysis to differentiate the protoplasmic cell of vegetable matter from that of animal organism, and plants may appear to be possessed of functions that resemble those of animals, yet the two are generically different — vegetable protoplasm never weaving animal texture, and plant fibre never issuing from the loom of animal protoplasm. That which constitutes an animal is the possession of respiratory organs, to which, doubtless, there is a reference in the term *nephesh* from *naphash*, to breathe.” — Pulpit Com.

“And fowl that may fly above the earth in the open firmament of heaven.” These “flying things,” or “winged creatures” include all the feathery tribes of animals, also insects. They are covered with feathers and can raise themselves into the air. The *sheretzim* were made from the waters. The fowls or winged creatures were made from the earth. “Out of the ground the Lord God formed every beast of the field, and every fowl of the air.”—Gen. 2, 19. Ground or earth here signifies the dry land and the waters, or the earth in the wider sense of “terra.” The winged animals were made to fly in the open firmament of heaven, *i. e.*, in the concave vault (*Tuch*, Delitzsch), or surface of the expanse (*Kalisch*).

“And God created great whales, and every living creature that moveth which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.” The principle of animal life, an entirely new thing is introduced, therefore we again meet with the word “*bara*”, created. Great whales, *gampus*, porpoise, dolphin, sea-serpents and other long sea-monsters are designated by *Tanninim*. *Tanan*; Gr. *τείνω*; Latin, *tendo*; Sansc, *tan*, means to stretch. *Tanninim* are the long-stretched whales, serpents and saurians. They are, correctly speaking, neither fishes nor beasts, but a connecting

link between them. They were "monstrous crawlers that wriggle through the waters or scud along the banks" — (Murphy) — "whales, crocodiles and other sea-monsters" (Delitzsch); gigantic aquatic and amphibious reptiles (Kalisch). — "And every living creature that moveth, which the waters brought forth abundantly after their kind." These living creatures were the "nephesh chayyah" and are called remes (crawlers) from *ramas*, to move or creep. Here the aquatic tribes of crawlers are meant. They were made after their kind, in distinct orders and species. — And every winged fowl after his kind. Fishes and fowls, animals which inhabit the waters and animals which inhabit the air, were made on the same day. Why? Because of the similarity between the air and the water (Luther, Lyra, Calvin). Because "flying and swimming are strikingly analogous. The fish may be said to fly in the water, and the birds to swim in the air. The feathers of the birds answer to the scales of the fish; and the wings of the former to the fins of the latter, while the tail in both serves as a rudder, by which each steers itself through the waves of its own element." — (Morris). Because this day should have a correspondence to the second day on which the firmament was made and the waters above were separated from the waters below. — Because every new creation was to be grander than the preceding; for, though there are swimming birds and flying fishes, the creation of birds is a higher round in the ladder of creation than the creation of the *sheretzim*. "And God saw that it was good." "As in every other instance, the productions of this day approve themselves to the Divine Creator's judgment; but on this day He marks His complacency by a step which He takes for the first time, viz.: that of pronouncing a benediction on the newly created tribes. Nothing could more evince the importance which, in the Creator's judgment, attached to this day's work." — Pulpit Com.

"And God blessed them, saying Be fruitful, and multiply, and fill the waters in the seas and let fowl multiply in the earth." — By His work God called these creatures into

being; by His word He now imparts to the a blessing, giving unto them the power of propagation and increase. This blessing is not a mere wish, nor a word of command only, but rather a divine blessing which imparted and sustained the reproducing energies to the varied tribes of fins and feathers. The effectiveness of this blessing may be seen from the results which followed. It is estimated that the roes of a codfish have 3,686,000 eggs, of a flounder 225,000, of a mackerel 500,000, of a herring 30,000, of a carp 203,000, of a pike 50,000. The roe of the sturgeon — caviar — often weighs more than a hundred pounds. Then remember the fecundity of insects. The white ant produces 86,400 eggs each day for a month, making a total of 2,592,000 eggs in thirty days. Nothing above animalculæ exceeds this increase. The queen bee lays 40,000 eggs in one season, the silk worm, 1,500; the wasp, 3,000; the spider, 150 in a single brood. Scarcely less marvelous is the increase of birds. Audubon estimated a flock of pigeons that passed over him on the banks of the Ohio at 1,150,000, needing 8,000,000 bushels of grain daily. Captain Flinder saw a flock of sooty petrels pass over him in Van Diemen's Land which he estimated at 150,000,000.

"And the evening and the morning were the fifth day."
 "If of the previous creative days geological science has only doubtful traces, of this it bears irrefragable witness. When the first animal life was introduced upon our globe may be said to be as yet sub judice. Principal Dawson inclines to claim for the gigantic foraminifer, *Eozoon Canadense*, of the Laurentian rocks, the honor of being one of the first aquatic creatures that swarmed in terrestrial waters, though Professor Huxley believes that the earliest life is not represented by the oldest known fossils (*Critiques and Addresses*, 9, 1873); but whether then or at some point of time anterior introduced, geology can trace it upwards through the Palæozoic and Mezozoic eras with the result that is here so exactly defined. Throughout the long ages that fill the interval between the Azoic period of our

earth's history and that which witnessed the appearance of the higher animals she is able to detect an unbroken succession of aquatic life, rising gradually from lower to higher forms—from the trilobites and molluscs of the Cambrian and Silurian systems, up through the ganoid fishes of the Devonian and the amphibians of the Carboniferous to the saurian reptiles of the Permian periods. At this point certain ornithic tracks in the superincumbent Triassic strata reveal the introduction upon the scene of winged creatures, and with this accession to its strength and volume the stream of life flows on till the higher animals appear. Thus geology confirms the Scripture record by attesting (1) the priority of marine animals and birds to land animals; (2) the existence of a period when the great sea monsters, with the smaller aquatic tribes and winged fowl of the air, were the sole living creatures on the globe; and (3) that, precisely as Elohim designed, life has continued in unbroken succession since the time of its first introduction. It may also be noted that the Palæontological history of the earth's crust suggests a number of considerations that enable us to form a conception of the fifth day's work, which, though not contravened by the Mosaic narrative, is yet by it not explicitly disclosed. For example, whereas it might seem to be the teaching of the inspired writer that the tanninim, the remes, and the birds were created simultaneously, and so were synchronous in their appearance, the testimony of the rocks rather points to a series of creative acts in which successive species of living creatures were summoned into being, as the necessary conditions of existence were prepared for their reception, and, indeed, with emphasis, asserts that the order of creation was not, as in verse 21, first the great sea-monsters, and then the creepers, and then the birds; but first the smaller aquatic tribes, and then the monsters of the deep, and finally the winged creatures of the air. This, however, is not to contradict, but to elucidate, the word of God."—Pulpit Com.

DAY SIX.

Lange's Version:

And God said: the waters allow to come forth (not bring forth; the creative word of God brings forth) living beings after their kind: cattle and creeping things and beasts of the earth after their kind. And it was so. And God made the beast of the earth after his kind, and the cattle after their kind, and all creeping things after their kind. And God saw that it was good (sixth festive beholding). And God said: We will make men in our own image, as our own likeness (not after our image, after our likeness) and they shall rule (not that they rule, for man is not made for this purpose only, that he have dominion over the animals; rule [*beherrschen*] not reign [*regieren*] רדה, not מושל) over the fish of the ocean and over the fowl of the heaven, and over the cattle, and over all the earth, and over every thing that creeps, which is creeping on the earth. And God created man in His image — in God's image created He him, male and female created He them. And God blessed them and said to them: Be fruitful and multiply, and fill the earth, and make it obedient unto you, and rule over the fish of the ocean and over the fowl of the heaven, and over all animals that move and stir on the earth. And God said: Behold, I have appointed for you all herbs which produce seeds (*samenhaft*) that are upon the earth, and all trees, upon which are tree-fruits; as they produce seeds; to you they shall be for meat. And (have appointed) for all animals of the earth, and for all the fowls of the heaven, and for every thing that stirs and moves upon the earth, wherein there is a living soul, for food all green things of herbs. And it was so. And God saw all things which He had made, and behold, they were very good (the seventh festive beholding). And so it was evening and it was morning the sixth day.

Authorized Version:

“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

“And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

“And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“So God created man in His own image, in the image of God created He him; male and female created He them.

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

“And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

“And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

“And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.”

The third day witnessed a double creative act of God, dry land and plants were created, its corresponding sixth day also witnessed a double creation, that of animals and man. Animals and man of the sixth day were to move upon the dry land and subsist from the plants of the third day.

“And God said let the earth bring forth the living creature after his kind, cattle, and creeping thing, and

beast of the earth after his kind; and it was so." All the land animals are here generically characterized as nephesh chayyah, animated beings, living creatures. These living creatures are then subdivided into the following three classes: (1) Behemah, "from baham mutum, brutum esse, the ponderous and therefore less roving, and easily tamed and obedient animals, especially the larger quadrupeds and domestic animals."—Delitzsch. (2) Remes. These crawlers and creepers are landcreepers; the remes of the seas were created on day five. The remes of the land creep and "crawl along the ground (an dem Erdboden hinwuseln), as birds do fly through the air."—Lange. The crawlers and creepers move along either with or without feet. (3) Chayyah, or beasts of the earth; the wild, roving beasts are here characterized. The earth brought forth all these beings, though not as a product of the hot rays of the sun and damp and warm earth (Knobel) nor have the vulcanic revolutions of the earth (Ebrand) called them into being. These would have destroyed, not produced animal life. The earth brought forth the nephesh chayyah in obedience and in response to the divine fiat: let the earth bring forth. "Simply in obedience to the Divine call, and as the product of creative energy, they were to spring from the plastic dust as being essentially earth-born creatures."—Pulpit Com. Milton described these births from the soil very graphically. He sang:

"The sixth, and of creation last, arose
 With ev'ning harps and matin; when God said,
 Let the earth bring forth soul living in her kind,
 Cattle and creeping things, and beast of the earth
 Each in their kind. The earth obey'd and straight
 Op'ning her fertile womb teem'd at a birth
 Innumerable living creatures, perfect forms,
 Limb'd and full grown. Out of the ground up rose
 As from his lair the wild beast where he wonns*
 In forest wild, in thicket, brake, or den;

* Wonne is Saxon for to dwell.

Among the trees in pairs they rose, they walked;
The cattle in the fields and meadows green:
Those rare and solitary, these in flocks
Pasturing at once, and in broad herds upsprung.
The grassy clods now calved; now half appear'd
The tawny lion, pawing to get free
His hinder parts, then spring as broke from bonds,
And rampant shakes his brindled mane; the ounce,
The leopard, and the tiger, as a mole
Rising, the crumbled earth above them threw
In hillocks; the swift stag from under ground
Bore up his branching head; scarce from his mould
Behemoth, biggest born of earth, upheaved
His vastness: fleeced the flocks and bleating rose,
As plants: ambiguous between sea and land
"The river horse and scaly crocodile."

"And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good." God made asah, not bara; for the principle of animal life is here not introduced for the first time as in verse 21. He made these creatures after their kinds, i. e., God contrived and created the different animals in all their variety of forms, instincts and habits, and also created them so as to enable each kind to produce its own kind only through all its successive generations. This God-given law of nature has kept distinct all the races of animals from the beginning of the world to the present day. There is no such thing as the transmutation of species, so much-talked of in a certain school of infidels. The law of God: "After his kind," has rendered it impossible. Lyell says: "Each and every species was endowed, at the time of its creation, with the attributes and organs by which it is now distinguished." The world would now be all confusion if there were a real transmutation of species. What was heralded as transmutations has long since been found to be only modifications or larval stages of creatures very different in their

most apparent characters. The order, chayyah, behemah and remes in verse 25 differs from that in verse 24. In verse 24 we have the order of time, in verse 25 the order of rank. The Pulpit Commentary suggests: "There may have been two divisions of the work, in the former of which the herbivora took the lead, and in the latter the carnivora. According to the witness of geology, "the quadrupeds did not all come forth together. Large and powerful herbivora first take the field, with only a few carnivora. These pass away. Other herbivora, with a larger proportion of carnivora, next appear. These are all exterminated, and so with others. Then the carnivora appear in vast numbers and power, and the herbivora also abound. Moreover, these races attain a magnitude and number far surpassing all that now exist. As the mammalian age draws to a close, the ancient carnivora and herbivora of that era all pass away, excepting, it is believed, a few that are useful to man. New creations of smaller size people the groves" (Dana. Quoted by Dawson O. W., p. 224). Pulpit Com. The Divine approbation: "And God saw that it was good," seals the first part of the sixth day's work. Everything is now ready for the crown of all earthly creations, for the king who should rule over the creatures of all the work days of God, for the "magnum opus," the creation of man.

THE CREATION OF MAN.

"And God said, Let us make man in our own image, after our likeness: and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them."

God took counsel with Himself when He created man. The importance of this last creation far excelled that of all previous creations. God did not say, Let us make plants and animals; but He did say, Let us make man. The Unity of God is set forth in the previous creations, the

Trinity of God, as in the beginning so now in the end of the creation narrative, reveals itself. God speaks of Himself in the plural. Let *us* make man. He does not consult with the angels, the plural is not a plural communicativus. Delitzsch says, God, indeed, did not ask the angels to help Him make man, the angels are not creators, but creatures; but He communicated unto them His resolution to make man. Neither does He take counsel with the earth (Maimonides, M. Gerundius). We see in this plural a plural trinitatis. There was a sublime counsel among the three persons of the Godhead before the creation of man occurred. The new creature was to be named man, Adam. The meaning and import of the word, "Adam," is variously given. Josephus, Gesenius, Tuch, and Hupfeld claim that it is derived from *adam i. e.*, to be red. Others derive "Adam" from a root-word in Arabic, which signifies "to shine"; Adam would then mean the "brilliant one." Meier and Fürst point to another Arabic root akin to Adam, which signifies compactness, "to hold or bring together." Eichhorn is of the opinion that "Adam" is derived from "dam," likeness and would then mean, one who is created in God's image. Rosenmüller and Kalisch claim "Adam" points to man's origin and is derived from "adamah," the ground. — "In our image, after our likeness." The image seems to denote the ideal, the disposition, the essence; the likeness, the appearance. "The precise relationship in which the nature of Adam about to be produced should stand to Elohim was to be that of a *tselem* (shadow—vid. Ps. 39, 7), and a *damuth* (likeness, from *damah*, to bring together, to compare, Isaiah 40, 8). As nearly as possible the terms are synonymous. If any distinction does exist between them, perhaps "*tselem*" (image) denotes the shadow outline of a figure, and "*damuth*" (likeness) the correspondence or resemblance of that shadow to the figure. The early fathers were of the opinion that the words were expressive of separate ideas: image, of the body, which by reason of its beauty, intelligent aspect, and erect stature was an adumbration of God; likeness, of the soul, or the intellectual

and moral nature. According to Augustine, image has reference to the *cognitio veritatis*; likeness to *amor virtutis*. Irenæus, Clement, and Origen saw in the first man nature as originally created, and in the second what that nature might become through personal ethical conflict, or through the influence of grace. Bellarmine thought "*imaginem in natura, similitudinem in probitate et justitia sitam esse*," and conceived that "*Adamum peccando non imaginem Dei, sed similitudinem perdidisse*." Hävernicks suggests that *image* is the concrete, and *likeness* the abstract designation of an idea. Modern expositors generally discover no distinction whatever between the two words; in this respect following Luther, who renders *an image that is like*, and Calvin who denies that any difference exists between the two. As to what in man constituted the *imago Dei*, the Reformed theologians commonly held it to have consisted (1) in the spirituality of his being, as an intelligent and free agent; (2) in the moral integrity and holiness of his nature, and (3) in his dominion over the creatures. In this connection the profound thought of Maimonides, elaborated by Taylor Lewis (vid. Lange, in loco), should not be overlooked, that *tselem* is the specific, and opposed to the architectural, form of a thing; that which inwardly makes a thing what it is, as opposed to that external configuration which it actually possesses. It corresponds to the *min*, or kind, which determines species among animals. It is that which constitutes the genus homo." — Pulpit Com. Man created in the image of God was perfect; perfect in will, intellect, body, soul and spirit. He was created in righteousness, and true holiness.— "*And let them have dominion*."— This dominion was a result of the image of God. Being created in God's image they were also to rule. The dominion was given to both men, Adam and Eve, also to their race. The dominion of man is to extend "over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." If the last phrase were put first, we would here have a perfect "*climax ascendens*."

“And so God created man in His own image, in the image of God created He him; male and female created He them.” Thrice does Moses record the fact that God created (*bara*) man; he, no doubt felt the joy of being a man created by the living God. Man and woman are not evolved from inferior animals. The Mosaic Account of the creation has in store a threefold protest against evolution theories concerning the origin of man. How tame, how insipidly flat are the following words of Darwin, compared with this Mosaic Song of Joy. Darwin says: “The main conclusion arrived at in this work — The Descent of Man — namely, that man descended from some lowly organized form — will, I regret to think, be highly distasteful to many persons. But there can hardly be a doubt that we have descended from barbarians. The astonishment which I felt on first seeing a party of Fuegians on a wild and broken shore will never be forgotten by me, for the reflection at once rushed into my mind — Such were our ancestors. These men were absolutely naked and bedaubed with paint. They possessed hardly any arts, and like wild animals, lived on what they could catch; they had no government. He who has seen a savage in his native land will not feel much shame, if forced to acknowledge that the blood of some more humble creatures flows in his veins. For my own part, I would as soon be descended from that heroic little monkey who braved his dreaded enemy in order to save the life of his keeper, or from that old baboon who, descending from the mountains, carried away in triumph his young comrade from a crowd of astonished dogs, — as from a savage who delights to torture his enemies, offer up bloody sacrifices, practice infanticide without remorse, treats his wives like slaves, knows no decency and is haunted by the grossest superstitions.”

“Man may be excused for feeling some pride at having risen, though not through his own exertions, to the very summit of the organic scale; and the fact of his having thus risen, instead of having been aboriginally placed there, may give him hopes for a still higher destiny in the distant

future. But we are not here concerned with hopes and fears, only with the truth as far as our own reason allows us to discover it. I have given evidence to the best of my ability; and we must acknowledge, as it seems to me, that man, with all his noble qualities, with sympathy which feels for the most debased, with benevolence which extends not only to other men, but to the humblest living creature, with his God-like intellect which has penetrated into the movements and constitution of the solar system — with all these exalted powers, Man still bears in his bodily frame the indelible stamp of his lowly origin.”— *The Origin of the Human Race.*

Not only for religious, but also for scientific reasons, have men found Darwinism distasteful. It is not true that we have descended from barbarians. The most ancient nations were highly civilized. Many of their descendants degenerated into barbarians and some of these were again civilized. We begrudge not the evolutionist in his modesty when he declares that the blood of some monkey or baboon “flows in his veins.” It is a false modesty, a modesty of unbelief and pride. We believe and confess that Adam’s blood flows in our veins; it requires faith to make this confession. Man was, indeed, placed “aboriginally at the very summit of the organic scale,” but he has fallen and can only regain his former excellence through faith in the God-man, Christ Jesus. His “hopes for a still higher destiny in the distant future” are not based on human achievements, but on the redemption of Christ and the Sanctification of the Spirit. Not reason, but revelation gives the right answer to the questions: What is truth? Whence have we originated, and whither are we going?

Verse 28. “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” A blessing was pronounced upon the animals, a blessing is now also conferred on Adam and Eve. This blessing in the first instance had respect

to the propagation and perpetuation of mankind. Unbelievers say, that this part of God's blessing would have been a curse to mankind had not sin and death entered the world to counterbalance it. They say the 1,500,000,000 men who now people the earth are crowding each other and making life miserable; now just imagine no deaths since Adam's time and a present population of our globe, as has been conservatively computed, to be 36,627,843,275,000,000: could they all subsist on this earth? We answer, God could easily provide for all these and for many more. With no sin and no death, there would also have been no curse upon the ground, no failures of crops, no deserts, nor barren places; the entire earth would have been one mighty garden. Great would have been the triumphs of arts and sciences. Above all, it must not be forgotten, that the earth was only to be a preparatory place for man. Sinless men, after the time of their probation on earth, would have been translated into heavenly places, as was Enoch. "Enoch walked with God: and he was not; for God took him." — Genesis 5, 24. "By faith Enoch was translated that he should not see death." — Hebrews 11, 5.

God's blessing had respect in the second instance to the dominion of man over the earth. The eighth Psalm is a "lyric echo" of this part of God's blessing. "What is man, that thou art mindful of him? And the son of man, that thou visitest him?"

"For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of Thy hands; Thou has put all things under his feet:

"All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

"O Lord our Lord, how excellent is Thy name in all the earth."

Verse 29. "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree

yielding seed; to you it shall be for meat." Two of the three great classes into which the vegetable creation is divided in verse 12 are here assigned to man for food. "Macdonald thinks that without this express conveyance man would have been warranted to partake of them for nourishment, warranted by the necessities of his nature. The same reasoning, however, would have entitled him to kill the lower animals, if he judged them useful for his support. Murphy, with more truth, remarks, "Of two things proceeding from the same creative hand, neither has any original or inherent right to interfere in any way with the other. The absolute right to each lies in the Creator alone. The one, it is true, may need the other to support its life, as fruit is needful to man; and, therefore, the just Creator cannot make one creature dependent for subsistence on another without granting to it the use of that other. But this is a matter between Creator and creature, and not by any means between creature and creature." — Pulpit Com. To man God assigns the kernel of nature, to animals, the hulls of nature for food. — Lange. Subsisting on the creatures over which he ruled man, though lord of the creation, was to be mindful of his dependent condition.

Was man a vegetarian prior to the fall and prior to the deluge? This is a much debated question. They who deny that man originally was a vegetarian claim that God's grant of food to man does not formally exclude the animals, neither does anything in the relation of man to animals. Moreover, it is said, that man's dominion over the animals involves also the use of them for food; if man offered sacrifices from his flocks, it is probable that he also ate of the meat of the burnt offering. They who claim that man was originally a vegetarian emphasize the words of God's grant of food and the new grant which God gave Noah *after the flood*, Genesis 9, 3: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Moreover, it is said, that almost all nations have traditions of a golden age of innocence in which men abstained from killing animals (cf. Ovid, 'Met.',

1, 103-106).— Though we must here be guarded against the superstitions of Buddhism, which forbids the killing of any and all animals for any and all purposes. Death of man is, indeed, the wages of sin. But it cannot be said that the death of an insect, a worm, or any other animal is the result of sin. Their terrible, horrible, cruel deaths which they now die is a fruit of sin, but let it not be overlooked that God created only man for life eternal, not brutes and animals. We can, therefore, well imagine a painless extinction of an animal's life in a sinless world. That men kill animals for food, and that animals devour each other was not the creative will and design of God; it is a consequence of sin.

Verse 30. "And to every beast of the earth and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat." "The first of the three classes of plants, grass, was assigned to the animals for food. From this Delitzsch infers, that prior to the introduction of sin the animals were not predaceous. The geological evidence of the existence of death in prehistoric times is, however, too powerful to be resisted, and the Biblical record itself enumerates among the pre-Adamic animals the chayyah of the field, which clearly belonged to the carnivora. Perhaps the most that can be safely concluded from the language is "that it indicates merely the general fact that the support of the whole animal kingdom is based on vegetation."—Dawson.

Verse 31. "And God saw everything that He had made, and behold, it was very good. And the evening and the morning were the sixth day." Six times we find the Divine approval: "And God saw that it was good." Now, in the seventh approbation we read: "And behold, it was *very* good."— It seems unnecessary to add that this day corresponds to the Cainozoic or tertiary era of geology, the Palæontological remains of which sufficiently attest the truth of the Divine record in asserting that animals were

anterior to man in their appearance on the earth, and that man is of comparatively recent origin. The alleged evidence of prehistoric man is too fragmentary and hypothetical to be accepted as conclusive; as yet, so far as the cosmogony of the present chapter is concerned, there is nothing to prevent the belief that man is of a much more remote antiquity than 6,000 years."—Pulpit Com.

WHAT NOW?

HOSEA 6, 1.

FUNERAL SERMON BY REV. L. H. BERRY, MASSILLON, O.

MY DEAR MOURNING FRIENDS:—Death has come among us and has claimed a member of your family—the mother, a member of our church, a friend, relative, neighbor; and we have come to accompany her remains to their last resting place, and to look after her soul, as the disciples looked after the ascended Jesus, to find such comfort as we can.

We must say, as we look after her, that whatever her shortcomings may have been, and we all have our shortcomings, our sins, every son of Adam and daughter of Eve, —she bore in her body the marks of Jesus Christ, she went through the conflict called Death with Christ, and Death has not had his own way in the matter; nay, this is another of those cases, where we may cry, as we look after her, "O grave, where is thy victory? Death, where is thy sting?" And the angels answer us: "Blessed are the dead which die in the Lord." This is another case, where Life's battle has been fought and the victory won.

And yet, friends, there is no doubt that there are wounds and sorrows here; *we* have them, though she has won a victory—you, dear brother, who have lost a "helpmeet," you, dear children, who are now motherless, you, dear relatives, we members of this church and community, —

our hearts are sad and ask, What shall we say and do? What now?

To every sorrowing heart I would say, Come, here in the Word of God is something to think over, — something the prophet proposes to stricken Israel, and though the cases are not analogous in every respect, when you ask,

WHAT NOW?

Let me answer:

I. The Lord hath smitten and torn us;

II. But come, let us turn to Him again: He will bind up and heal.

Ah, yes, what your hearts feel is put into words by the prophet, when he said:

I. *The Lord hath smitten and torn us.*

i. *The Lord hath smitten us*, yea, the Lord, — and yet *nay*, *the Lord hath not done it*. It was not God who brought tears and sorrows and sickness, and death into the world; whatever God created was good; but it was Satan and sin that did it: "The wages of sin is death." Sin, that sin in which we all are born, that sin for which many forsake God and say it is sweet, which many love better than God's Word and God's house, that sin which has thousands and millions in its train, that has cursed the world, and put a blight on all we have, and put a bitter drop into every cup of pleasure, that amuses a while and then condemns and devours, — sin is to be credited with this death. All are sinners and all must suffer under its curse.

And yet again we say, Yea, the Lord hath smitten us, that is, it was not without His knowledge and permission; for not a sparrow falleth, nor a hair of our heads except as He willeth. He hath set bounds, and can say to Satan, "Thus far and no farther," and He hath set times when this debt of sinful nature shall be paid. And so we say in this case, not we, not men, but God, in accordance with His will, has transplanted her soul from time to eternity. So then let it stand after all; God hath

2. *Smitten us.* You notice we say "us"; for *God hath not smitten her.* True, for long weeks she lay upon a bed of sickness, and it was no light sacrifice to have a family of children, and it was through a great struggle she passed unto death; and yet, if she gained the victory, if she won a crown of life, if she is so much more blessed in heaven than she could ever hope to be here on earth, and if this poor body ever shall rise again, and being glorified, live before God forever, shall we say that God hath smitten her? Nay, she would answer with the Apostle, "I reckon that the sufferings of this life," etc., "Henceforth there is laid up for me a crown," etc. No; we cannot say that the victor is smitten.

But we are smitten and torn. Even when a great victory has been won, there are widows and orphans who mourn, while others rejoice, and even though this is an inestimable victory for her, this husband and these children will mourn the loss they sustained. And they well may. Here was one of those motherly, womanly women the world loves. She may not have been a "shining light" in "society," she may not have been able to make a speech, and do many other such things as the "new woman" delights to do; but she did fill the place for which God created her; she was such a woman as Solomon describes:

"She seeketh wool and flax, and worketh willingly with her hands. . . .

"She riseth while it is yet night and giveth meat to her household.

"She is not afraid of the snow for her household; for all her household are clothed in scarlet. . . .

"She looketh well to the ways of her household, and eateth not the bread of idleness." (Prov. 31.)

And what now? What shall we say and do? Oh, let me hear again the advice of the prophet:

II. *Come, let us turn to the Lord again; He will bind us up and heal.*

There are miserable helpers as well as good, as Job learned in his affliction, and as Israel learned to its sorrow,

after it had made a compact with heathen nations. Even though it may be well meant, I cannot help but think that much of the comfort the world will offer you, — except such as it learns from Christ — is miserable comfort after all. Suppose the world does tell you not to mourn, because — “It can’t be helped”; “It’s the way we all have to go”; “Her time was set”; “She is at rest — dead,” and the like; if that is not meant in a Christian sense, and does not come from a heart of faith, it is nothing more than can be said of any irrational creature of God — any animal. But ah, what a horrible comfort that would be, that death ends all, — that this is all of life; this is all that comes of “that pleasing hope, that fond desire for immortality”!

Friends, let me direct you to the Lord; what comforts He has for those who die in the Lord, and those near and dear to them! Methinks I hear Him say, as Jesus said to the widow of Nain: “Weep not”; for —

This life is not all of existence. Man created in the image of God, was not created for a day only. The body dies, and sleeps awhile, and turns to dust; but

“Dust thou art, to dust thou returnest
Was not spoken of the soul;”

the soul lives on, and

“There is a happy land, far, far away” — a house of many mansions prepared for the redeemed — the children of God. In that heavenly Jerusalem, the city of God, where no sorrow or tears or death can enter — for there is no sin there — the children of God shall dwell with Him. And though thousands and ten thousands shall have gone to destruction in sin, the redeemed shall never fall from the hand of God. What a comforting thought: “Our loved ones in heaven!”

And the children of God — the redeemed? Yes, *they are they who lay hold on Christ by faith.* He opened a way to heaven; He is the way, the truth and the life. The departed mother was one of these. * * *

That same way is open to you and me; all who believe, all who are in Christ, shall be saved. What a comforting thought: we may meet and dwell together in heaven, if now only we are saved; and we can be, — are invited to be. How different our feelings under the circumstances from the feelings of those who have no hope, no star in their sky, and all is black night! Thank God we are Christians!

And so I ask you all to turn to God and let Him console you. Not away from God, dear brother, dear children; the way away from God may tempt and seem pleasant for a while, but its end is destruction; but to God, to the Church, to the Gospel, on the way over which she has gone before. On this way, God will console you, with "peace above all understanding." Serve God, and be true to your church, and I'll prophesy you blessings here in this life, and a happy reunion in heaven. God grant it. Amen.

THE VERDICT OF THE MONUMENTS.

BY REV. GEO. FINKE, ASTORIA, ORE.

I. DISCOVERY AND DECIPHERMENT OF INSCRIPTIONS IN EGYPT, BABYLONIA AND ASSYRIA.

Since the serpent by the question, Yea, hath God said? sowed the poisonous seed of doubt and unbelief against the commandment of the Lord into Eve's heart, the Word of God has always been subject to doubt and suspicion. In our time also the infidels as imitators of their father, the liar from beginning, have thrown into the world the question of doubt, "Yea, has God spoken in the Bible?" They attack especially the Old Testament and its cornerstone, the Five Books of Moses. They affirm that the first book of the Bible was not written by the man whose name it bears, but originated centuries after the Mosaic age, when it was

composed from ante- and post-Mosaic documents.* A similar adventurous origin is ascribed to the books of Joshua, Samuel, Isaiah, Daniel and other holy writers. The divine inspiration of the Holy Scriptures is denied. Learned and unlearned men gazed at these revelations with amazement. Many fell, many wavered in the faith. The history of the ancient world was nearly wrapped in darkness, the Bible was almost the only source of knowledge here, and the Bible relates only such matters that *are of importance* for the development of the kingdom of God.

In this critical time, when those who still believed in the truth of the Old Testament were laughed at, news came from Egypt, Babylonia and Assyria, that the stones were speaking of the oldest times of the human race (Luk. 19, 40). In these most ancient dwelling places of mankind cities, royal palaces, temples, graves, libraries, etc., were excavated. Numerous inscriptions and pictures cover the walls of the buildings and monuments. Yea, vast libraries, written in stone, were discovered. In excitement infidels waited for the decipherment of the ancient inscriptions and hoped to receive therefrom new weapons against the Bible. But they were bitterly undeceived. The stones have spoken their verdict. They speak a plain language. Whenever they are in touch with the Bible they confirm it splendidly. The grand spiritual battle is fought. The victory is with the Bible, as it always was and always will be. Now the positions are changed; now we may laugh at him who still doubts that the first book of the Bible was written by Moses, that the entire Old Testament gives thoroughly credible history. It is true, we Christians have a better proof for the divine origin of the Old Testament, but still we rejoice heartily and are confirmed in our faith, that by the discovery and decipherment of the inscriptions in the valley of the Nile and in the Tigro-Euphrates basin the Old Testament is so magnificently justified also before the infidels. Praised be the Lord, the ruler of His church, who at the

*Comp. Finke, *Wer hat die fünf Bücher Moses verfasst?* Leipzig, 1900. The same in Swedish, Stockholm, 1901.

opportune time raised the stones from their graves thousands of years old and made them speak!

Hieroglyphics. Hundreds of years ago inscriptions were seen on the grand monuments of the ancient Egyptians. But their writing and language were unknown. The writing was called by the Egyptians Hieroglyphics, that is carving or writing of the priests. In spite of many efforts the mystic letters could not be deciphered by the scholars, till a happy circumstance occurred. During the campaign of Napoleon I in Egypt (1799) the engineer Bouchard discovered a stone near the Rosetta mouth of the Nile. This famous Rosetta-stone bears an inscription in three different characters: in Greek, Demotic and Hieroglyphic. The Greek words which could be read at once contained an ordinance of the priests in respect to some ceremonies to be performed in honor of the coronation of Ptolemy Epiphanes (196 B. C.). The Greek words also say that this ordinance was to be written in Hieroglyphics, Demotic (or the common people's) and Greek letters. This had to be done because the population of Egypt was very mixed since the time of Alexander the Great. That was a ray of light in the darkness. Soon afterwards another stone was found near Tanis (in the Bible: Zoan), the old residence of the kings. This Tanis-stone bore a hieroglyphic inscription and the Greek translation; it was better preserved than the Rosetta-stone. Now the scholars went to work. But not before 1822 the French savant, F. Champollion, succeeded in reading the hieroglyphics. He noticed that groups of hieroglyphic figures were enclosed by an oval ring. He calculated such words to be names of kings and assumed that the encircled word on the Rosetta-stone was "Ptolemaios," on the Tanis-stone, "Cleopatra." The calculation proved to be correct, for the figures 1, 2, 3, 4, in "Ptolemaios" corresponded with the figures 5, 7, 4, 2, in "Cleopatra." In this manner the learned man deciphered all Hieroglyphic signs.

The Hieroglyphic script which is said to be invented by Menes, the oldest king of Egypt, is partly a pictorial

writing. For instance, "king" was written by drawing a man with a crown; two walking legs mean "to walk." Both pictures together mean "king to walk." It appears that it was necessary to have signs to signify the tense of the verb and the case of the noun or the syllables which make these linguistic forms. For such words which cannot be expressed by pictures (e. g. good, beauty) certain signs were also needed. The priests invented these by drawing the figure which expresses the desired word or syllable. The "star," for instance, was "seb" and "dua." A picture of a star could therefore be read seb or dua. When seb was to be read a "b" was written after the picture of the star; when dua was to be read, a "d" was written before the star. When "nefer" (lute) was to be written, a picture of this instrument was drawn. But the word nefer means also horse, youth, beautiful. All these words could be represented by the picture of a lute. Which one was to be read in a certain case? This difficulty was overcome by drawing after the picture of the lute a picture of a horse, when "horse" was to be understood. There are about 1,500 different Hieroglyphic figures.

When the Hieroglyphics could be read Egypt was searched for more texts, and many were found. Hieroglyphics were found on the walls of the temples and palaces, of the pyramids and tombs, on monuments, on coffins, on nearly all objects of daily use, etc. Aside of that thousands of papyri covered with writing were discovered, the oldest of which were written about 3500 B. C. While the inscriptions on stone are written in Hieroglyphics, the papyri are written in the Hieratic script, which could be written easier and faster. The Hieratic script is the mother of the Demotic script and language which originated in the seventh century B. C., and had only a few hundred characters. It is found chiefly in letters, contracts, etc., for it was the writing and language of daily life. In the Christian era it gave place to the Coptic letters and language. The latter is the daughter of the ancient Egyptian. Instead of the numerous signs for words and syllables the trans-

lators of the Bible used simply the Greek letters; therefore the people could easily read the Holy Scriptures. Still to-day the Christian Egyptians use the Coptic language in their liturgy. Their language is so important because it enables us to understand the language of the Old Egyptians. For the decipherment of the Hieroglyphics was of course not sufficient, the language had also to be understood. The ancient Egyptian language is also related to the Hebrew and Chaldaean. The Coptic race, which number at present about 350,000, is the direct offspring of the ancient Egyptians. According to the pictures on the monuments the formation of their faces is nearly the same as that of their ancestors.

Cuneiform Letters. In ancient Babylonia and Assyria too the stones shout. In the beginning of the seventeenth Christian century travelers reported of inscriptions written in cuneiform or wedge-shaped letters. But nobody could read them. Not before 1802 the genial Hanoverian, Geo. Fr. Gratefend, found the key. He examined two short texts which had about this form:

I. $ax - c -$

II. $bx - ax.$

The sagacious scholar assumed that the word represented here by x was the Persian title "king" or "king of kings"; and that the word represented here by a was the proper name of a king. On the second tablet occurs the same name with a different ending, which he suspected to be the 2nd case, "of the king"; the word standing by the side of it he took for "son." Now he had to ascertain which kings were spoken of in these texts. He noticed that one name c did not have the royal title x . Therefrom Gratefend concluded that this was the name of a man who was the founder of a royal dynasty without having been king himself. Because he knew the tablets to have been taken from the palace at Persepolis he looked up the Persian history and found Hystaspes, his son Darius and his grandson Xerxes. Now he read the first inscription as follows: "Darius, king, son of Hystaspes;" the second,

“Xerxes, king, son of the king, Darius.” In this way thirteen characters were deciphered; other scholars deciphered the rest of the twenty-nine letters. The deciphering of the cuneiform letters and the hieroglyphics is justly called the triumph of the science of the nineteenth century.

Since the decipherment of the cuneiform letters more material was sought. Americans, Germans, English and French opened the mounds of ruins and searched the ruins of the oldest cities. The walls of the palaces were covered with inscriptions in which the kings boast of their great deeds. Thousands of baked bricks of divers sizes and covered with inscriptions were found. The story was stamped or carved into the bricks before the latter were burned, therefore they withstood fire and weather for thousands of years. Many are of course damaged. These discoveries have thrown a flood of light on the history of the Tigris-Euphrates basin which we can follow up now to nearly 4000 B. C. We know now the customs, the religion and gods of the most ancient nations. A picture of the science and art of a long perished world rises before our eyes. The excavation and decipherment are still progressing.

Chronology. Having seen *how* the stones were made to speak, we will hear now *what* they have to say. We shall of course reproduce only those things that are in touch with the Bible. But since we will consider the facts in chronologic order, we will first say a few words on ancient chronology. The ancient world knew no single system of chronology. All nations counted the years from the beginning of the life or of the government of their kings or of other representative men or of important events. If we had all the names of the kings and their age and the correct succession of each and all and sure points at the beginning and end, we could make something out of it. But our material is far from being complete. The oneness of era was of a comparatively late origin. Not before 300 B. C. the Greeks counted the years after the Olympian festivals which were celebrated each fourth year. The first Olympiad was supposed to have been celebrated in 776 B. C.

The Romans counted the years "urbe condita" (753 B. C.). But it is not known with a certainty whether or not this was the year when Rome was built. Absolutely sure dates for single facts we had heretofore only since the occupation of Babylon by Cyrus (536 B. C.). For the period of the kings we have at least from Solomon downward an unbroken history in the Books of the Kings, although a unity of era is also not to be found there. Instead of this the author tells the history of Judah and Israel synchronously. This would be a great assistance for the chronologer, if we had only an absolutely reliable starting point. Here the Assyriologists come to our help. A notice written during the reign of Asurdan III (772-754 B. C.), king of Assyria, says: "In the month of Sivan a solar eclipse happened." The astronomers have calculated that a total solar eclipse which was visible in Nineveh took place on the 15th day of June, 763 B. C. This date is of the highest importance for the Old Testament chronology; it is in fact the fundamental date for the ancient chronology. It was proved to be correct by a comparison with the Ptolemean list of the Babylonian kings (750-335 B. C.), and with the Assyrian list of eponyms. The latter is also an important help for the student of chronology. In Assyria each year bore the name of an important man. This honor of giving his name to a year was bestowed by the king on his favorites. The names of the eponyms with their titles and the most important events of the year were registered. Several such lists are preserved. They give an unbroken history from 911-666 B. C. The year 722 B. C. is now acknowledged, by all, as the year of the beginning of Israel's captivity in Assyria, and the year 586 B. C. as the year in which Nebuchadnezzar destroyed Jerusalem. These dates agree fully with the statements of the Bible.

But the Hebrew chronology for the period before the kings received no light from Assyriology. It is true, the ancient Babylonians were eminent astronomers; we find their traces still in our almanacs. Alexander the Great found (331 B. C.) in Babylonia astronomical tablets which

contained the unbroken observations and calculations of 1,903 years; which therefore reached up to 2234 B. C. This goes even further than the time which we usually consider as the time of Abraham. But the years are of no use if we cannot connect the events with them. The Bible helps us here by giving sometimes the sum of years which passed since an important event. We will take the year 536 B. C. as a starting point; in this year Cyrus conquered Babylon and permitted the Jews to return to the Holy Land (Ezr. 1, 1). The Babylonian captivity commenced 70 years before (606 B. C.). According to the Bible the exile began 406 years after Solomon built the Temple. The Temple was therefore built in 1012 B. C. The exodus from Egypt took place 480 years before, i. e., 1492 B. C. (1 King, 6, 1). The accuracy of this chronology was heretofore not confirmed by Egyptian history. For the chronology of ancient Egypt is the poorest of all. Manetho's division into periods which he calls dynasties was made by him in the third century B. C. and has no considerable value for chronology. From statements of Herodotus and Diodorus it appears that the 26th dynasty reigned from 664-525 B. C. But beyond this time everything is uncertain; there is no fixed point. In fixing certain dates for certain events the Egyptologists differ not only by years but by centuries. This state of affairs was changed by the discovery of the Tell-el-Amarna tablets. From these letters it appears, as we will show later on, that the year 1492 B. C. as the year of the Exodus cannot be very far from the truth. After this starting point is won, we may fix dates forwards and backwards. Since the Israelites lived 430 years in Egypt (Ex. 12, 40), Jacob immigrated in 1922 B. C. This would bring us to the age when the Hyksos (15th and 16th dynasty) ruled in Egypt. After the expulsion of the Hyksos the legitimate king ascended the throne again. This explains why the Hebrews were hated and oppressed when "a new king over Egypt arose up who knew not Joseph."

II. HEIROGLYPHICS, CUNEIFORM INSCRIPTIONS AND THE BIBLE.

I. *The oldest history of the world in the light of the monuments.*

The Creation. The Egyptian and Chaldæan legends of creation are closely connected with the history of creation as related by Moses in Gen. 1, 2. A very ancient Egyptian papyrus says: "In the beginning there was neither heaven nor earth, and darkness reigned everywhere. A moist primitive material was in the place of the world, which was created later on and was contained in it. The Divine Spirit slumbered in the primitive material. He was conscious of His loneliness and the wish of His heart revealed itself through the word. The light arose first out of the primitive material, and the creation of the world began with the first sunrise. A pair of twins whom the concealed Creator made out of himself propagated the pedigree."

The report of the Chaldæans is written on seven tablets, of which only fragments are preserved. The Assyriologists declare it to be written about 2000 B C., that is about 500 years before Moses. The creation is finished in six acts, which correspond to the six days' work of the Bible. The creation begins with chaos, which is composed of water covered with darkness, and is called Tiamat (Hebrew: Thehom). The god Merodach divides by his light the chaos into two parts, from one the heaven originates, from the other the earth. The first tablet says, literally: "At a time when the heavens above had no name, the earth below bore no name; the ocean, their first producer, and Mummu-Tiamat, the mother of all of them, mixed their water. — A tree was not yet grown, and a flower was not yet developed, when a plant was not yet grown and there was no order" (comp. Gen. 2, 5). The fourth tablet describes how Merodach defeats, in a terrible battle, Tiamat, who is represented as a dragon. Out of one-half of Tiamat the firmament and the palace of heaven is then built.

Merodach is the god of the capital, Babylon. Though he is subject to the higher divine trinities, he is in entire Babylonia so much adored that he is directly called "Bel" (Baal), that is Lord (Is. 46, 1; Jer. 51, 44), and that the creation of the world is ascribed to him. The fifth tablet reported the creation of sun, moon and stars, which are said to be lights and signs of the time (comp. Gen. 1, 14-15). The oft-occurring phrase, "He made well," corresponds with the Mosaic, "And God saw that it was good." A fragment of the seventh tablet tells the creation of the animals of the earth (comp. Gen. 1, 24). Three tablets relate the creation and the fall of the first pair of men.

Man's Shameful Fall. (Gen. 3.) In Egypt pictures were found representing the tree of life with the serpent by its side. More is found concerning the fall in the Tigro-Euphrates basin, where once the garden of Eden was. A fragment mentions a war between the gods and the bad spirits, which agrees with the Biblical fall of the angels. The first man fell on account of his thirst for knowledge, beguiled by Tiamat, who is the personified power of darkness. In an address to man, God curses the beguiler of man, who had been holy heretofore. On an ancient Babylonian seal a man and a woman sit under a tree, and stretch their hands after the fruit; behind the woman a serpent is seen. Beside this tree of the knowledge of good and evil the picture of the evergreen tree in the grove of the god Anu is found on seats, in the walls of temples and on coffins of clay. The tree is guarded by two cherubims who have wings. There are four rivers in the garden: Euphrates, Tigris, Surrapur and Ukun, which agree with the four rivers mentioned in Gen. 2, 10-14.

The Deluge. (Gen. 6-8.) The Egyptian mythology shows that there was doubtless a rest of knowledge of the flood left. The flood appears as the punishment of men because they had rebelled against their Lord. The merciful God spares the life of a rest, but retires into heaven. The pious men reconcile his wrath by sacrifices. — In Babylonia the story of the flood is preserved purer. Interesting is

the tradition of *Xisuthrus*, which was written down by Berossos, the old historian of Babylonia. Berossos (about 280 B. C.) was priest at the temple of Baal in Babylon. Of his writings only fragments have been preserved which we find in Josephus' works and in the Armenian chronicle of Eusebius. According to the latter, the tradition says, among other things, that Xisuthrus was translated into heaven after he had sacrificed. Those that were with him, saved from the flood, heard as answer to their cries, the words in the air: "Serve God, for, because I have adored Him, I live now with the gods." The tradition says further: "And he commanded them to go to Babylonia to get the Scriptures, which were hidden in Sippara, and to publish them. He told them also that the land in which they were then was Armenia. The men then walked to Babylonia. When they arrived there they found the concealed Scriptures at Sippara, built then several cities and temples, and rebuilt Babylon." Berossos relates also that at his time there were still left parts of the ark in Armenia, and that the people took the pitch of it, for it was believed to save from misfortune. — Another Babylonian tale of the flood is part of a great epic which was written about 500 years before Moses. It is written on twelve tablets of six columns each; each tablet has about 250 lines. This interesting epic tells the *deeds of the hero Namrutu* (Nimrod, Gen. 10, 8). Hasisadra,* an ancestor of Namrutu, was spared in the flood for his piety's sake, and was translated into the community of the gods. We see that here, as well as in the Xisuthrus tradition, the history of Noah and Enoch (Gen. 5, 24), is mixed up. On the eleventh tablet Hasisadra tells the flood and his salvation to his offspring Namrutu. The flood is the punishment for the sins of mankind. Obedient to the command of God, Hasisadra builds a ship, the length of which was 600 cubits, the height and width 60 cubits. After he had pitched it with pitch, Hasisadra entered the ship with his family and every sort of animals and food.

* Some scholars read the same "Izdubar." Proper names cannot always be read with a certainty.

Black clouds and thunder announce a bad storm. The flood (abubu), came like an army and with rain, earthquakes and darkness. The seas rolled upon the land and were mixed with rain from above and "smashed" in one day the land and its inhabitants, that "the men filled the waters like fishes." "On the seventh day I sent forth a dove, and it flew off, and flew to and fro, and found no resting place and returned. I sent forth a raven, and it flew off; the raven flew and saw the water decreasing and ate, swam and went off and did not return." After the waters were abated the saving ship landed on a mountain. He dismissed then everything to the four directions of the wind, rose and offered on the top of the mountain sacrifices to the gods to thank them for his salvation. The burnt offerings were a sweet smell to the gods. In a dream it was revealed to him that god Bel never would send a flood again, but would punish men for their sins by beasts, hunger and epidemic diseases. At last god Bel led him and his wife out of the ship, blessed them and made them like the gods and let them live, "far away at the mouth of the streams." — Another large fragment, containing the story of the flood, was found in 1898 in Sippara (Sepharvaim, 2 King 17, 24), in Babylonia. Its contents are in close contact with the Mosaic record, only that the Babylonian Noah is here called *Pirnapishtim*. — It is also worth noting that the cuneiform texts speak of *Kings of Babylonia who lived before the flood* and of such who lived after the flood. The latter happened about 3000 B. C. Sargon, King of Agane, reigned about 3800 B. C. His son Naram-Sin (about 3750 B. C.) is the writer of the oldest inscription, written on a vase. In the records of Assyrian kings (comp. Sennacherib and Esarhaddon) the flood is occasionally mentioned as a historical event. These facts show that the story of the flood is not an unreliable tradition, but trustworthy history.

Here we have creation, fall and flood, put into the light of the inscriptions of the Valley of the Nile, and of the Tigro-Euphrates basin. These texts were carved

into stone about 500 years before Moses. Hundreds of years before they were committed to writing they lived by oral tradition among the people and came in this way down to the posterity. These traditions have much in common with the Mosaic report. The question arises: Whence did these nations derive the knowledge of these things? There is only one explanation possible, viz: They have preserved them from the time when the human race consisted of but one family. From mouth to mouth, from generation to generation, the history of the primitive world was propagated till it was written down by several nations. The way of oral tradition explains the differences in the stories. Each nation mutilated the original history by additions and omissions and mixed it up with its own mythology. Only in Israel God Himself interfered immediately and provided that Moses wrote the history in its pure and original form and truth. That the Mosaic record is the pure one may also be seen from the fact that it has no national character like those of Egypt and Babylonia. The additions of the latter can all be proven to have originated on Egyptian or Babylonian soil.

In this connection we remark that the faith in the immortality of the soul and in the resurrection of the body was originally common property of mankind. That follows from the fact that the ancient Egyptians and Babylonians had this belief. The Egyptians believed it from the beginning to the end of their history. In the "upper pyramid" of Gizeh parts of the coffin of Mykerinos, one of the first kings of Egypt were found, into which the following prayer was carved: "Osiris, King of Upper- and Lower-Egypt Mykerinos, eternally living, who was born by heaven, conceived by Nut, the goddess of heaven, the heir of Seb, the god of earth. Thy mother Nut expands herself over thee in her name 'secret of heaven,' she effects that thou art a god and hast no enemies, thou king of Upper- and Lower-Egypt Mykerinos, eternally living." A similar prayer was later often written on coffins. According to it, the Egyptians believed that the god Osiris grants the

immortality of the soul to the dead. Osiris is a son of heaven and an heir of the earth. He is even called Osiris, because, in the other world, he must pass through the same dangers as Osiris did. The soul of every dead person is called Osiris; but the soul Osiris must not be exchanged with the god Osiris. By means of magical phrases, which are written in the "book of the dead," the evil spirits who threaten the soul, are defeated. The book of the dead, which wholly or partially is often found in the coffins, describes the adventures of the soul in the other world. On the walls of the pyramids of Memphis, where the kings of the sixth dynasty found their rest, such prayers and magical formulæ are also written; by the means of them the soul is enabled to defeat all unfriendly spirits and animals (especially serpents), and even to make the gods obedient to his will. These formulæ show at least that the Egyptians strongly believed that the soul would individually live after death and that the other life is the continuation of this life. In the realm of the dead the souls that are found to be just by Osiris are working, forming, etc., while the bad souls are tormented by fire and water. The dead have in their realm the same needs as in this life. Therefore the Egyptians put all articles of daily use, including food, into the graves. — The Egyptians believed from the beginning also in the resurrection of the body. In their belief the cripple would arise as a cripple, the farmer as a farmer, the king as a king. The dead had the power to assume another form for a short time, they could turn into animals, etc. For the resurrection it was thought necessary that the dead body be preserved in its original form. Therefore they embalmed the corpses. In the art of embalming they made such progress that the mummies are still now well preserved. In the city of the dead, near Thebes, a tomb was found in which garden soil was heaped by the side of the coffin. In this soil barley was sown, which had grown already several inches. That shows again that the Egyptians believed in the resurrection of the body. — The Babylonians also believed in the life which is to come. The body is

buried, the soul goes into the hades, which is situated under the earth. Here the dead gather together and lead a sad life of shadows. The lower-world is the "land without return," a place of weeping. The god Ea has the power to lead a soul for a while from the realm of the dead to the upper-world. So far nothing definite on a difference between the good and the bad in the realm of the dead has been found in the Babylonian literature.

The Beginnings of Babylonia and Assyria. Gen. 10 contains the precious genealogy of nations, which shows the spreading out of the descendents of Noah over the earth. In verses 8-10 it is stated, that Nimrod, the son of Cush, a mighty and violent hunter of beasts and men, erected the first monarchy by conquering the tetrapolis, Babel, Erech, Accad and Chalne (in the cuneiform texts: Nippur). These cities, with the exception of Accad, have been excavated; their names also often occur in the inscriptions. According to verses 11-12, Nimrod went forth from the land of Shinar (Mesopotamia) to Asshur and built the "Great city," Nineveh, which was a union of four cities: Nineveh, Rehoboth, Calah and Resen, the ruins of which have been identified. The cuneiform texts also testify that Assyria, with its capital, Nineveh, was colonized from Babylonia. For the Assyrians have the same language as the Babylonians. Their cuneiform letters have been developed from the Babylonian letters. Their religion is almost the same as that of the old Babylonians; but their national god, Asshur, is naturally considered the chief god. In architecture the Assyrians were also disciples of the Babylonians. Both nations were Semites, for the genealogy, Gen. 10, 21-31, names Asshur, Aram, Elam (comp. Is. 11, 11. 22, 6, Ezr. 4, 9. 2 Chron. 1, 17), Arphaxad (father of the Chaldæans), Eber and Joktan (father of the Arabians), as the descendants of Shem. This is confirmed by Assyriology. For the language of the cuneiform letters is closely related to the Hebrew, Aramæan and Arabic language. On pictorial representations on the monuments the formation of the faces of the Assyrians is decidedly Semitic, that is, they are like

those of the Jews, Arabians and Chaldæans, who live now in Kurdistan, only their bodies appear to have been more powerful. The ancient Chaldæans, who were Semites, seem to have been the first inhabitants of Babylonia. About 2200 B. C., the land was flooded by the Elamites. It is probable that at this age Nimrod made himself king of Babylon, colonized Assyria and built Nineveh. From the tablets containing the synchronous history of Babylonia and Assyria just the first column, which should have had Nimrod's name, is broken off. A great move of nations seems to have happened at that time. The emigration of Abraham must be placed in this time, also, probably the invasion of the Hyksos in Egypt, too. About 1000 B. C., a new Semitic race, the Chaldæans, came to Babylonia. They were relatives of the ancient Chaldæans, and therefore related to the Babylonians, but were separated from the latter by a different development in the course of 2000 years. They subjected the Babylonians, as well as the Assyrians. Their greatest king was Nebuchadnezzar.

Building of the Tower of Babel and the confusion of tongues. The Mosaic narrative of the building of the Tower which should reach to heaven (Gen. 11), agrees with the general spirit of the ancient Babylonians, which speaks to us through the inscriptions and the vast ruins of their grand buildings of burnt brick. The mighty mound of ruins, Biris Nimrud, on the west side of the Euphrates, is considered as the seat of the famous tower of the confusion of tongues. Sir Rawlinson deciphered an inscription of the Chaldæan king, Nebuchadnezzar (604-561 B. C.), who rebuilt Babylon, which was destroyed (689 B. C.) by the Assyrian king, Sennacherib. This inscription says: "I have renovated the tower, the eternal house and built it in silver and gold and other precious metals. I have completed its magnificence. I have rebuilt and finished the first building which is the temple of the foundations of the earth and with which the oldest remembrance of Babel is connected. In respect to the other one we say: An ancient king built it 43 ages of men ago, but he did not finish the top of it.

The men left it, for they brought forth their words in disorder. I undertook to rebuild the tower and to build its top as it was before intended to be." Berossos reports on the same subject: "The men despised the gods and built a high tower to conquer heaven. But the winds smashed the tower and since then men have different languages."

2. *The Beginnings of Israel in the Light of the Monuments.*

Ur of the Chaldees, Abraham's original home. Abraham moved from Ur Casdim, the ruins of which has been found on the banks of the Euphrates in Southern Babylonia, to Haran, the ruins of which are identified in north-western Mesopotamia (Gen. 11, 31). A flood of light has been thrown by the cuneiform texts on the history of these cities and countries. The city of Ur had in the oldest time already a prominent position among the cities of southern Babylonia. It was always considered as a holy city because it was the central seat of the cult of the moon-god. The kings of Ur were also the heads of a union of cities in southern and northern Babylonia under the title "King of Sumer and Accad." Ur-Gur (about 2700 B. C.) is the first king of Ur who is mentioned in the inscriptions. Over 500 years later, that is, at the time of Abraham, Ur had already lost its independence.

Religion of the race of Abraham. Were Abraham and his race in Babylonia mono- or polytheists? We believe that Abraham and many of his race had preserved the faith in the one and true God. That there were still left believers in the one God at the time of Abraham is evident from the appearance of Melchizedek, king of Salem, and priest of the most high God, possessor of heaven and earth (Gen. 14, 18). In the Mosaic age Balaam, a prophet of God, might be mentioned. The monuments also show that the human race did not develop in bodily strength, morals and religion, but that in the contrary it fell gradually till the time of Christ. The way of mankind was from monotheism to polytheism and not from polytheism to monotheism.

It is true that the Babylonians taken as a whole had already many gods at the time from which we have cuneiform texts, but still they had preserved much of the primitive religion. According to their belief man is dependent on the gods, for they create and preserve him. He must look for their help. They are omniscient, reveal themselves in dreams and visions. The Babylonians were conscious of the debt of sin. The consequence of sin is curse, misery and death. Man longs for salvation and forgiveness. He prays:

“Oh, that my lord’s wrath might turn,
The wrath of the god and goddess unknown to me!
Oh, lord, my transgressions are numerous, numerous are my iniquities;
Oh, my god, my goddess whom I do or do not know,
My transgressions are numerous, numerous are my iniquities,
The lord has looked at me in the wrath of his heart,
God has punished me in the wrath of his heart,
Totar rages against me and brought me into sorrow.
I have troubled myself, but nobody grasps my hand,
I have wept, but nobody came to my side,
I shout, but nobody hears me,
I am broken down by grief, do not lift up my eyes,
I turn to my merciful god looking for help and I sigh,
In tears I grasp the feet of my goddess,
Oh, lord, do not throw down thy servant,
Thrown into the water; take him at the hand!
The sin I committed turn to grace,
My trespasses may be taken away by the wind,
Tear like a dress my numerous iniquities.”

Sacrifices were offered only by priests (comp. Lev. 17, 5) who registered all offerings and took care that all laws of the gods were observed and that the offerings were increased by free will. The offerings must be without blemish (comp. Lev. 1, 3; Lev. 17, 1). All kinds of offerings are mentioned in the cuneiform texts (comp. Lev. 1, 7): bloody sacrifices of cattle, lambs; offerings of bread and dates, of incense and wine.

The Sabbath-day of the Babylonians. (Comp. Gen. 2, 2-3; Ex. 16, 23. 26. 29). In an old Babylonian calendar of

feasts and offerings the 7th, 14th, 21st and 28th days are designated as days of rest. The calendar contains this ordinance to be observed on these days: "The shepherd of the great nations shall not eat fried, boiled or smoked meat, not change his coat, not dress in white (for going to the temple), not sacrifice; the king shall not ride on the wagon, not speak as a ruler, the priest shall not give oracles at the place of the secret, the physician shall not touch the sick; the day is not fit to say a curse on. In the evening or in the morning the king shall present a freewill offer and sacrifice, so his lifting up of the hand will be agreeable to God." The Babylonian Sabbath-day is also called a "day of the pacification of the heart," that is a day on which the gods let rest all wrath over sin and bad.

Several gods of the Babylonians, who are mentioned in the Bible are also spoken of in the cuneiform texts. *Nebo*, the son of Merodach (Isa. 16, 1), is the god of the city of Borsippa, the twin-city of Babel. He is the god of wisdom and of the art of writing. Many proper names are composed with "Nebo," e. g., Nebuchadnezzar, i. e., "Nebo protects the frontier"; *Nergal* (2 Kings 17, 30) is the god of the city of Cuth. He is the god of war and is represented by a colossal lion. The latter is often found at the entrance of Assyrian palaces. *Ramman* (Rimmon, 2 Kings. 5, 18) is called by the Syrians Addu or Daddu (Hadad). He gives rain which fructifies or destroys by a flood the crops. In pictorial representations he holds flaming lightning in his hand. Ezekiel (8, 14) sees in a vision women weeping for *Tammuz*. This god appears in the Babylonian mythology as the youthful husband of Totar, the goddess of love. Each year he became weaker and weaker till he languished entirely in the winter. Women lamented this god who died in the flower of youth. These lamentations were his cult.

The Lifting up of the Hand. Abraham when formally declining to take his share of the booty, "lifts up his hand unto the Lord (Yahwe), the Most High God, the possessor of heaven and earth," to emphasize his words (Gen. 14, 22). It is interesting that in Babylonia, the country of

Abraham, it was customary to lift up the hand to express his desire for communion with a higher power. Tablets containing the prayers of "the lifting up of the hand" have been found. This significant term is taken from the attitude of the worshipper when approaching the deity. On the famous Abu-Habba tablet a worshipper is represented as approaching the sun-god; the right hand is raised, the other is held by the priest, who acts as mediator between the god and the worshipper. That explains why the latter never extends both hands to the deity, he needs a mediator. The lifting up of the hand is symbolical; it expresses the desire of the worshipper to commune with his god who towers over him.

Abraham Rescues Lot (Gen. 14). About 2285 B. C. the Elamites who lived southeast of Babylonia and are later on known in history as Persians, invaded according to the inscriptions Babylonia. They also conquered the lower valley of the Jordan as is seen from Genesis 14. With this agrees that one of their kings, Kudur Mabuk, bears in the cuneiform texts the title "Conqueror of the western land," that is taken from Babylonia the lower valley of the Jordan with the cities of Sodom, Gomorrah, etc. According to the Mosaic record the kings of Canaan rebelled in the 13th year of Chedorlaomer, king of Elam, who is called Kudur Laghamar on the monuments. In the 14th year the latter went with an army to Canaan (about 2130 B. C.); with him came Amraphel, king of Shinar (in the inscriptions: Hammurabi), Arioch, king of Ellasar (in the inscriptions: Eri-Aku of Larsam), and Tidal, king of nations (in the inscriptions: Tudghula). They joined battle and the Canaanites were defeated. Also Lot is taken prisoner but is delivered by Abraham's boldness. In connection with this narrative a letter is interesting which Hammurabi wrote to Linidinnam of Larsam (the ruins of the latter city were discovered thirty miles northwest of Ur). This letter reveals that the Elamitic king, Kudur Mabuk, and his son, Eri Aku, had dethroned Linidinnam. The latter fled to Hammurabi of Babylon. Hammurabi and Linidinnam must have defeated the Elamites, for the first rewards the latter

"in respect of his valour on the day of victory over Kudur Laghamar, king of Elam." The monuments relate also that Hammurabi became a powerful king who enlarged his kingdom greatly.

The Hittites are often mentioned in the Bible (Gen. 15, 20; 23, 4; Ex. 3, 8-17; 23, 23; Num. 13, 30; 2 Sam. 11, 6; 1 Kings, 9, 20). They are descendants of Heth (Gen. 10, 15). The name is derived from heth, i. e., hurdle, and means shepherds. Probably they are in some relation to the Hyksos, i. e., Shepherd Kings. The Hittites are often mentioned in the hieroglyphics as Cheta, and in the cuneiform texts as Chatti. They are the oldest civilized people in Asia Minor. Their beginning must reach up to 2500 B. C. We find them at divers times in Asia Minor, Syria and on the banks of the Euphrates. In all these countries many of their monuments are found, but the scholars have so far not been able to decipher the inscriptions.

Migrations to Egypt. In the time of scarcity in Canaan Abraham went down into Egypt, the granary of the ancient world (Gen. 12, 10). Here the fructifying water of the Nile makes by its annual overflow and mud deposits a failure of crop almost an unknown event. The Egyptians can also water the crops freely either by carrying the water in pails or by bringing it upon the land by wheels which are moved by the Nile (Deut. 11, 10). Jacob also sends his sons to buy corn in Egypt, when there was a famine in Canaan and the other countries (Gen. 42, 1). On old Egyptian pictures we see that marches to Egypt were nothing extraordinary. When a famine occurred in the surrounding country, the people went to Egypt, where they were given work as shepherds or as laborers at the buildings. On a picture we see 37 Semites* who offer gifts to the Egyptian nomarch (governor or viceroy) to gain his favor.

The leader brings an ibex. Behind him his men come with an antelope, bows, lances, and a lyre. The children sit on the back of an ass. The dress is a long shirt, more or less colored. A present for the monarch is the favored

*Features, complexion and the beard, which the Egyptians did not wear, characterize the immigrants as Semites.

paint for the eyes, called mestem. This metallic paint was considered as very precious. 1 Chron. 30, 2, it is mentioned together with precious stones. But it was often adulterated. With this paint the Egyptians made a green (later on a black) line under the eyes to make them appear larger. The Queen Jezebel painted herself also for the reception of Jehu (2 Kings, 9, 30).

Oriental Politeness. In an Egyptian picture (about 2000 B. C.) a country house is seen, the inhabitants of which are greeted by arriving guests. Some lift up their hands; others fall down on their knees. In this way the Egyptians greeted their betters (comp. Gen. 17, 3; Dan. 2, 46). Equals like Joseph and his brothers embraced and kissed each other (Gen. 45, 14-15). The phrases of submissiveness are very strong. In the Tell-el-Amarna tablets (1450 B. C.) kings of Canaan address their sovereign, the Pharaoh, thus: "To the king, my lord, my sun, my god, Abimilki, thy servant. Seven and seven times I fall at the feet of the king, my lord. I am the dust under the feet, the sandal of the king, my lord." Compare with this the words of Mephibosheth to David: "What is thy servant, that thou shouldst look upon such a dead dog as I am" (2 Sam. 9, 8)?

Joseph in Egypt (Gen. 37). The hieroglyphics confirm that Moses in the history of Joseph has faithfully described the land, people and court of Egypt and their customs. This is admitted by all Egyptologists. Of course everything cannot be treated here. We mention only a few things. The chief baker saw in his dream that he had three white *baskets on his head* (Gen 46, 16). Pictorial representations on the monuments show that it was usual to carry chairs and baskets containing fruit on the head. Other things were carried on the shoulder. Brugsh Pasha discovered in the hieroglyphics the title which was given to Joseph by Pharaoh: "Adon (i. e., ruler) over Egypt" (Gen. 40, 43). He also thinks that the inscription on the rocks of Schel concerning "the seven years of terrible distress" refers to the time of Joseph. Geo. Ebers has demonstrated that Joseph with his wonderful fate makes a great figure

in the Egyptian national literature; of course the history is made a romance. The Egyptians had a great inclination to mix history with mythology and other things. In the papyrus Orbiney it is told how a man was murdered by his brothers which is the cause of astonishing events. An illustration to Gen. 41, 35-49, is found in pictures which were made in ante-mosaic time. They show how the corn, after having been gathered in barns and filled into sacks, is carried to the granaries. A carrier is seen putting his sack down before an officer by whose side a clerk is sitting who registers the amount of corn brought in. But in spite of all this it might be astonishing that we find in the hieroglyphics so little of Joseph and his doings, if we did not have a satisfactory explanation of it. This is found in the story of the Hyksos invasion which has been recorded by Manetho. The latter was an Egyptian priest and lived in the third century B. C. By order of the king Ptolemy Philadelphos he wrote a religious and political history of Egypt based on the documents of the temples. Only parts of it have been preserved in the works of other writers. At the time of the fourteenth dynasty, thus Manetho says, there were only weak kings on the Egyptian throne. Then a nomadic race, the Hyksos (i e., Shepherd Kings) invaded Egypt. They came from the east and were Semites. They conquered Lower- and Upper-Egypt. One of them, Salatis, was made king in Memphis. In Avaris they kept a strong army. Only a part of Upper-Egypt with Thebes as residence was left to the native monarchy. The victorious Hyksos assumed the customs of the Egyptians, became disciples of their arts and science. Buildings, monuments and inscriptions of the Hyksos are preserved. Joseph, the Hebrew, must have come to Egypt at the period of the Hyksos, probably when Apepi I was Pharaoh. The Hyksos ruled for 511 years over Egypt; the kings of the 15th and 16th dynasty are Hyksos; at the same time the native monarchs ruled in Thebes. It is confirmed also by the hieroglyphics, that Egypt was at this period divided into two monarchies. Pharaoh Ahmes of the 18th Theban dynasty expelled the Hyksos definitely. Everything that reminded

of the rule of the Hyksos was now destroyed. Among this were doubtless also inscriptions concerning Joseph and his deeds. Such a destruction of disagreeable inscriptions occurred often in Egypt, as history shows.

Embalming of corpses. "And Joseph commanded his servants, the physicians, to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him: for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days" (Gen. 50, 2-3). Joseph's corpse was also embalmed and put in a coffin (v. 26). Everything bears testimony to the truth of these reports. Diodorus Siculus* says of the Egyptians: "They prepare the corpse first by cedar oil and divers other material, which lasts more than thirty days, then, after having it prepared by myrtles, cinnamon, etc., which not only preserve it, but give it an agreeable smell, they deliver it to the relations of the dead. When a king dies, all Egyptians mourn, tear their clothes and do not celebrate the festivities for seventy-two days." The embalmed corpses are called mummies, because they were embalmed by *mumia*, a mountain balsam. The best proof for the correctness of the Mosaic record are the thousands of mummies, well-preserved, which are found in the "city of the dead" at Thebes.

It is probable that the mummies of the patriarchs and their wives still rest in the cave of Machpelah, the burying place near Hebron, which Abraham bought of Ephron, the Hittite (Gen. 23, 19; 25, 9-10; 47, 30; 49, 29-32; 50, 13). It is therefore possible that we may see the patriarchs still in this life after the researches in Canaan have made such progress as in the Valley of the Nile, and in the Tigro-Euphrates basin. The graves of Hebron have been well preserved. They are built over by a mosque and surrounded by a high wall. The piety and superstition of the Oriental

*Diodorus of Agyrium on Sicily lived at the age of Julius Cæsar and Augustus, traveled in Egypt and Asia, lived in Rome for a long time, wrote the "historical library," a history of all nations beginning with the oldest time to the wars of Cæsar. Half of the forty books have been preserved.

nations have jealously protected them. A. D. 1862 the Prince of Wales and Dean Stanley were permitted to see the burying place of the patriarchs. In the cave they saw the closed graves of the patriarchs, each bearing an inscription. But this visit aroused the people. To pacify them the government had to promise that such a visit should not be permitted again. In vain archæological societies have asked for the Sultan's permission to search the famous burying place. That is to be regretted. The smallest inscription would be of the highest value. Especially Jacob's mummy would easily be identified for the lameness of his hip.

Oppression of the Hebrews in Egypt (Ex. 1-2). After the expulsion of the Hyksos the good days of the Hebrews in Egypt were past. It is easily understood that the friends of the Hyksos were mistrusted by the Egyptians. The new Pharaoh saw with rage that the Hebrew population multiplied.* Could they not try to play the part of the Hyksos and make themselves masters of the country? But the matter had another side: Pharaoh did not like to miss so many hands. He employed them in building his colossal buildings which should announce his fame to his contemporaries and posterity. Prisoners of war had also to help in erecting these buildings. The proper work of building was done by Egyptians, but the work of making bricks was done by the strangers and by a lower caste of Egyptians. The latter were the mixed multitude which also left Egypt with Israel (Ex. 12, 38), and made, afterwards, trouble (Nu. 11, 4). These Egyptians were made to do the lowest services for the Israelites, as hewing of wood and drawing of water. Herodotus,† too, relates that there was such a caste of Egyptians, which was very much despised. West of Thebes there are many rock-hewn tombs. Among them the grave of a director of the royal buildings was found, which contains pictorial representations of the buildings

*The populousness of Egypt was proverbial. Diodorus Siculus thinks that the cause of it was the cheapness of living which the fertile soil offered freely. He says that it did not cost more than twenty drachmas (about \$4.00) to bring up a child to manhood.

†Herodotus, the father of history, was born in 484 B. C., at Halicarnassus in Asia Minor. He traveled much in Egypt and Asia

erected by him. Obelisks are set up, sphinxes are made, palaces are built and so on. White Asiatic slaves make bricks, some bring clay, some carry water in earthen vessels from a pond, others work the material with hoes, others carry the finished bricks, after they were dried in the sun, to the building places (comp. Ex. 1, 13-14). Two taskmasters also are seen, one of them is sitting, while the other is lifting up his stick, threateningly. From Ex. 1, 11; 5, 10-14. can be seen that he did not carry his stick in vain. To punish by stripes was usual in Egypt. In Israel it was regulated by law (Deut. 25, 2-3). The Asiatic laborers on the pictures have Jewish features. Chemical experiments have proven that straw was used in making the bricks. Almost every brick bears the name of the king or a legend. So much did men write in those old times! That proves at least that the critics were entirely mistaken when they asserted that the people of the Mosaic age could not yet write.

Goshen. By Pharaoh's permission Joseph lets his father and his brethren live in the land of Goshen or Rameses (Gen. 47, 1, 4, 11). There they found good pasture for their cattle and were separated from the Egyptians and were therefore in a position to maintain their independence, religion, language, customs, etc. Goshen, which was called "Kesem" by the ancient Egyptians, was fertile marsh-land and was at the time of Seti I (19th dynasty) not yet included in the administrative system of Egypt.

Pithom and Raamses. The Hebrews built for Pharaoh treasure cities, Pithom and Raamses (Ex. 1, 11). Both were situated in Goshen. While Pithom has been discovered, the ruins of Raamses cannot be identified, because many Egyptian places bear that name. Pithom was called by the Egyptians Pa Tum, that is place of Tum. Aften, "at the eastern entrance," was added to distinguish it from cities that had the same name. It is about 55,000 yards square and has a brick wall which is seven yards wide. It has a temple and many other buildings, especially a number of brick granaries.

Pithom was situated about at a place where the canal which connected the Red sea with the Nile flows into the

latter. Here was the crossing of the roads from the eastern countries. Pithom was a well-supplied fortress to defend the country against the eastern enemies or to supply an Egyptian army for an Asiatic campaign. According to the historians the main army of Egypt was in Lower Egypt. The Romans also garrisoned Pithom up to the fourth century of the Christian era for the defense against the Arabians. In addition to Gen. 46, 20, the Greek translators of the Old Testament name Heroonpolis (that was the name of Pithom then), as the place where Joseph met his father, Jacob. The vicinity of Pithom is Succoth, which was called Teku by the ancient Egyptians. At Succoth the Israelites pitched their tents after they had removed from Rameses (Nu. 33, 11). Papyri relate that this country was rich of lakes and grass.

The signet-ring of Judah is mentioned in Gen. 38, 18-25 (comp. Ex. 28, 11; Hag. 2, 24; Cant. 8, 6; Jer. 22, 24; Ez. 28, 12). Such a signet-ring was used for sealing documents. The signet-ring of Cheops, king of Egypt, was found. He belongs to the fourth dynasty. Manetho ascribes the building of the great pyramid at Gizeh (near Memphis), to Suphis, who is called Cheops by Herodotus. In the interior of this pyramid a signet-ring was found.

The name "Shufu" is engraved on the seal. Also in Babylonia and Assyria all contracts were sealed as the texts show. Those that had no signet, signed with their fingernails.

Shuah, the country of Job's friend. In 1899 a monument was excavated in Babylonia on which several gods are represented, the other side bears a Chaldæan inscription, in which Samassakun, king of Suchu, relates that he planted palms near the palace of his capital, Gabbarini, and that he planted a very precious tree from the mountains in the country of *Shuah*. This is doubtless the residence of Job's friend, Bildad (Job 2, 11). It was situated on both banks of the Euphrates, between Babylonia proper and Mesopotamia. It was from the beginning under Babylonian influence. About 880 B. C., there were according to the cuneiform texts, Babylonian governors and Babylonian troops.

MODEL SERMONS. SERMONS ON THE GOSPELS FOR THE CHURCH YEAR.

By DR. M. LOY, Dean in Capital University.

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, \$2.50; half leather, \$3.00; half morocco, \$4.00;
Imitation morocco, two volumes, \$4.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

BEFORE THE ALTAR

OR A SERIES OF ANNOTATED PROPOSITIONS ON LITURGICS, TO WHICH
IS ADDED A SELECTION OF STANDARD FORMS.

By DR. C. H. L. SCHUETTE.

The author in his introduction remarks: "The writer will consider himself amply repaid for his labor, if this little book shall add to the number of those among God's people who worship 'with understanding;' and if ministers will take up the subject as it is here outlined and discuss it before their people, say in a course of lectures, there can be no doubt as to the result."

Price, bound in cloth, 75 cents; flexible, \$1.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

CHRISTIAN PRAYER

By M. LOY, D. D.

This book is in fact an exposition of the Lord's Prayer. Pastors are inquiring for sermons on the catechism. There is nothing better in the English language on this, the third part of the catechism. Eight articles treat *The Model Prayer* in a general way, four explain and emphasize the words "Our Father." "Hallowed be Thy Name" is explained in three articles; "Thy Kingdom Come" in four. "Thy Will be Done" in seven articles, and "Give us this day our Daily Bread" in five. "Forgive us our Debts" is treated in five articles, and each of the remaining parts of the prayer is treated in four articles. Besides all this there are fifteen articles on "The Practice of Prayer," concluding with an article on the question: "Have You Family Worship?"

People who never pray should read this book that they may be brought to a sense of their duty and privilege. Those who have not been neglecting this Christian privilege will be encouraged to continue on the right way.

Price, 75 Cents.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

THE MEANS OF GRACE

BY REV. G. T. COOPERRIDER, A. M.

It furnishes a clear and adequate explanation of the Word and Sacraments, God's own appointed means for conveying to us His grace unto our salvation, rather in the light of a practical, broad interpreter than as a treatise of technicalities.

Handsomely Bound in full cloth, XIV and 157 pages. Per copy, 75 cents.

LUTHERAN BOOK CONCERN 55 EAST MAIN STREET, COLUMBUS, O.

THIS Magazine is designed to supply the want of a Lutheran periodical devoted to theological discussion. Its aim is the exposition and defense of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope.

The friends of the Magazine are requested to give such aid in its circulation as their circumstances permit.

The Magazine is published bi-monthly, each number containing 64 pages.

The terms are \$2.00 per annum, payable in advance, which includes postage. Single numbers, 35 cents.

All remittances should be addressed to LUTHERAN BOOK CONCERN, Columbus, Ohio. All communications pertaining to the Editorial Department and all exchanges to PROF. GEO. H. SCHODDE, PH. D., Columbus, Ohio.

"The Church of God, which He hath purchased with His own blood." Acts 20, 28.

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, O.

No Theological Library Complete Without It.

THE ERROR OF MODERN MISSOURI: ITS INCEPTION, DEVELOPMENT, AND REFUTATION.

AS SET FORTH IN

- I. **The Present Controversy on Predestination; A Contribution to its History and Proper Estimate.** By F. W. STELLHORN, D. D.
- II. **"Intuitu Fidei."** By REV. F. A. SCHMIDT, D. D.
- III. **A Testimony Against the False Doctrine of Predestination Recently Introduced by the Missouri Synod.** By Several Former Members of the Missouri Synod.

EDITED BY GEO. H. SCHODDE, PH. D.

The subject matter discussed in these several treatises is vast and varied. Dr. C. H. L. Schuetz, President of Ev. Luth. Synod, has the following to say with reference to the book: "Suffices it to say that the erudition, assiduity and conscientiousness of the authors, and of the translators as well, are the best guarantee any one can ask for that the book herewith recommended is a treasury of profound thought, nice reasoning and of rich information. May it find its way into the hands of many readers and prove itself of lasting good to them and through them to the Church at large."

The book contains 800 large octavo pages and sells for \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

COLUMBUS THEOLOGICAL MAGAZINE

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

Edited by the Theological Faculty of Capital University

VOL. XXII

JUNE 1902

No. 3

CONTENTS

	PAGE
ELOCUTION FOR PREACHERS OR PUBLIC SPEAKERS. By Rev. E. G. Tressel, A. M., Columbus, Ohio	130
THE VERDICT OF THE MONUMENTS. By Rev. Geo. Finke, Astoria, Ore.	136
UNIVERSITY PROBLEMS IN GERMANY. By Prof. George H. Schodde, Ph. D., Columbus, Ohio	159
INDEPENDENT MOVEMENTS IN THE ROMISH CHURCH. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.	168
A SERMON FOR EASTER. By Rev. S. Schillinger, A. M., West Alexandria, Ohio	169
MODEL OF JERUSALEM TEMPLE	177
THE LAST ENEMY HAS BEEN OVERCOME, HALLELUJAH! By Rev. L. H. Burry, A. M., Massillon, Ohio	179
NOTES. By Prof. George H. Schodde, Columbus, Ohio.	183

LUTHERAN BOOK CONCERN

55-57-59 EAST MAIN STREET, COLUMBUS, OHIO

THE TEACHERS' ANNUAL

FOR THE YEAR 1902.

The Sunday School Lessons for the whole year explained in language within the grasp of every teacher. The author's object is to make the text of the lessons plain. A faithful use of the "Annual" will richly repay anyone, whether teacher or not.

Price, in substantial board binding, per copy, 75 cents. In lots of six or more, 60 cents per copy, payable in advance. Postage 7 cents extra.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

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, \$2.00; Half Leather, \$2.50; Morocco, \$3.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

DOCTRINAL THEOLOGY

OF THE EVANGELICAL LUTHERAN CHURCH

BY HEINRICH SCHMID, D. D.

A TEXT-BOOK. The Lutheran Doctrine in a clear, distinct and comprehensive form.

Bound Durably in Elegant Cloth, \$4.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

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 could 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.

ALL IN ONE VOLUME are the works of able and competent authors on Theological and Practical Subjects, covering a large field. We have bound volumes of the COLUMBUS THEOLOGICAL MAGAZINE, from 2 to 19, bound durably in half roan at \$2.00 per volume. Order complete set and we will furnish same at \$1.50 per volume.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXII.

JUNE, 1902.

No. 3.

ELOCUTION FOR PREACHERS OR PUBLIC SPEAKERS.

BY REV. E. G. TRESSEL, A. M., COLUMBUS, OHIO.

The face of the preacher, as of every speaker, is of great importance to himself and rightly so also to his audience. Where it is under proper control, and is responsive to thought and emotion it greatly helps in giving life and influence to the lessons sought to be imparted. There is a language in the face itself; and it is known and read of all men. People need no lessons in elocution or oratory to tell whether or not the face corresponds with the sentiment expressed. It is a universal language; and though many cannot tell why or how things were so good or so bad in the speaker, they know it and feel it as keenly as the one who can tell his reasons.

In a certain kindergarten in one of our large cities the principal stands almost at the head of her profession. She is called upon to write and read essays at national and other important gatherings. In tone color, inflection and what is requisite to exhibit sense and meaning, she has few equals. But in the most sad and mournful parts, with voice in good accord, the face may have the expression of laughter or smile or even hilarity, and in the happiest parts the face may show discontent and even sadness. The little children feel this disparity and wonder over it, and at times a wrong influence is exerted. The usual direction in such cases, as in regard to the great work of gesture, is: Be natural, be

easy, and let the face be without care or attention. How glorious this would be if sin had not marred all that God made beautiful! And just as if such speech would secure the desired result!

What is natural, and how can the face be preserved in its free, open, and radiant form, that it may reflect the goodness and love, the aversion to evil and pity for sinners which ought to mark the preacher's sermons?

Any one who presumes to stand before an audience as a speaker must learn to have a calm, open, free face. That will tend to put his audience on good terms with him, and not call forth criticism and excite prejudice before good will has been secured. The speaker should have a mobile face, one that can move and is responsive to true feeling; but at the opening of service the calm, earnest and soul-inspiring countenance is good for speaker and also for the hearers. The forehead should lie flat and smooth, and be as broad and full as God intended it to be. The eyes should not wink and blink and be wholly at unrest. The cheeks and chin should be free and calm as if they could not be agitated. The mouth may hold the level yet firm position which betokens the soul filled with a message from on high.

§82. Exercises: 1. Smooth the forehead several times each day by taking both hands and at the same time press outward from the center, smoothing out the forehead to the hair on both sides. See that it is done smoothly and carefully, and the forehead be flat and smooth.

2. Hold eye, eye-brows and winkers and the whole face absolutely still for three minutes, at least three times per day. If it at first be difficult, begin by using only 10 or 20 seconds, and then increase until the three minutes can easily be observed.

3. For mouth and lips use this: say *e* — hold it — making the mouth as flat as possible and drawing the aperture into the cheeks as far as possible; say *ah* — hold it — opening the mouth wide; say sound *oo* — hold it — rounding the lips until only the lead of a shapened pencil will enter. Take each position firmly and fully, slowly at first,

and then pass from one to the other until it can be done quickly and smoothly.

Learn to realize that the face does respond naturally to many emotions, and will do so as much as is desirable, when it has been set free from stiff and rigid muscles and has been taught to give out its own proper information. It takes time and the use of proper exercises to educate the face, as well as it does any other part of the body. Information must accompany exercises; for the right must be known before it can be given in the face.

§83. The features expand in pleasure and contract in pain.

They are elongated in melancholy.

They are smooth in placidity and variously furrowed in emotion.

The eye-brows are lifted in surprise, in inquiry and in hope; they are depressed in conviction, in authority and in despair.

The eyes beam in love; they sparkle in mirth; they flash and roll in anger; they melt in grief.

The lips are drawn back and raised in mirth and delight. They are depressed and projected in pain, in sadness and grief. The corners of the lips are curled upward in contempt and downward in disgust.

The mouth is open in fear, in wonder, in listening, in languor, and in desire. It is shut in apathy, in pride, in boldness, and in sullenness. These are a few of the things the face shows, and to some extent they are manifested in the preacher, and are read by the people. It takes time for them to become accustomed to a preacher who breaks these rules, especially if it run to grimaces.

Grimaces are not pleasant to the hearer and interfere with the joy of listening to a sermon. They may be called distortions or oddities of the person. Every speaker ought to learn whether he has any. That he can find out from a true friend, the wife of his bosom, or some other real friend. They may be more marked in private than in public, and should be avoided there as rigidly as when in the

presence of an audience. And when they are known, let no one ignore them, or lightly laugh them off as if they could not be worthy of his attention or would not at all interfere with his efforts as a speaker. Whoever needs an argument to convince him of this is beyond any help except the most heroic. Whatever the lack may be in real true facial repose and expression the faults are *evidences of weakness on the part of the guilty one*, and will be so read by the most unsophisticated of his audience. Why is it that your preacher wrinkles his forehead so much? Why does he not look the audience in the face? Why does he raise his eye-brows so often and at places where it seems so strange? Why does he have such a peculiar movement of the upper lip, even using his hand with it?

These are a few of the expressions which people utter on seeing the face acting contrary to the import of the utterance and the occasion.

§84. These troubles are generally found with the forehead, eye-brows, eyes or lips. The forehead may be wrinkled or knitted. The wrinkles are horizontal grooves in the forehead made by raising the eye-brows or by a forward movement of the scalp, and signify a disturbed condition. The knitting of the forehead causes small perpendicular wrinkles between the eye-brows and often in the forehead itself, and signify dislike; and when the two are combined they signify trouble. How quickly people ask, when such a forehead is on the speaker, what is the trouble with him?

The brows raised slightly signifies *interest*, raised considerably means *surprise*, and raised exceedingly means *uncontrol*. The brows lowered signifies *firmness*. The outside corners of the brows down and the inside corners up signifies *pain*. The inside corners of the brows down and the outside corners up means *ferocity*. The eye is a study and book in itself. Its power of expression is effected by the upper lid, the lower lid and the eye-ball. The upper eye-lid one-half way between pupil and top of iris is normal and signifies calm *attention*; at top of iris it means

interest; showing a line of white above the iris is *excitement*; a great width of white above the iris is *wild excitement*.

The upper eye-lid at top edge of pupil means *indifference*; one-half over the pupil is *intense consideration*.

The lower eye-lid raised to the lower edge of the pupil is *scrutiny*; showing white below the iris signifies fainting, death. Raising the eye-balls means *reverence*.

§85. The mouth with the lips has three general positions with three positions and meanings in each general position.

1. Level mouth with its three positions. Level mouth with lips slightly open is position of *repose* and *beauty*; level mouth with lips tightly closed is *firmness*; level mouth with lips wide open is *astonishment*.

2. Corners of mouth down; with lips slightly open is *grief*; with lips firmly closed is *discontent*; with lips wide open is *horror*.

3. Corners of mouth up: with lips slightly open is *pleasure*; with lips firmly closed is *satisfaction*; with lips wide open signifies *laughter*.

The nose in its normal position signifies *calmness*; the nostrils contracted signifies *cruelty*; the nostrils expanded signifies *excitement*; the nostrils raised signify *scorn*; the nose wrinkled horizontally between the brows signifies *quarrel*; the nostrils contracted and nose wrinkled horizontally between the brows signifies *hate*; the nostrils expanded and nose wrinkled horizontally between the brows signifies *fury*.

These references will be sufficient to give the reader an idea of the value and lessons of the face. These positions and their meanings are generally read of all men. How ridiculous men appear when they are going through more or less of these movements before their audiences without any appropriateness to the thoughts they are uttering. People say they cannot look at that man; his face repels; it does not speak the language of the address. The combinations of the movements in the faces of some speakers without any real meaning, turn the face into a grimace, and

a man must have a great message to give people before he can get them to lose sight of his tell-tale face in the force of his address.

§86. What directions can be given that will be both general and specific, that the good may be helped and the false corrected? The exercise given in the first part for the forehead will be sufficient for it, if the exercise be persisted in until the habit is formed of carrying an open and calm face, and then occasionally used to retain what has been gained. The vigilance of a friend should not be dispensed with, who should be on the alert for recurring slips and approaches of wrinkles and furrows. Practice in front of a glass until eyebrows obey the will, and take their proper places as the meaning suggests. By reference to oneself as he reads naturally and by observing others, one can see how they perform their part naturally; and the attention given thus to them will usually correct false habits and establish the use of the proper ones.

The eye like the tongue is often an unruly member. By proper consideration and by practice with a hand mirror till the meanings given above are seen and the positions can be taken at will, the person will have done all that is necessary to make the eye subservient. Then before an audience, what is it to do? It is a sign of great weakness not to see the audience. A speaker loses much power if he does not see the persons of his audience. He must avoid the *stare*, looking upward, or above his audience, or anywhere but at the audience. Let the eye rest on the audience, passing gently, slowly over the whole and now and then fixing itself upon one here and then one there, so that each one may feel that the address is for him. He can also obtain help from his audience in that way, as well as inspire it by the kindling power and glance of the eye, which has in it a magnetic power and influence not possessed by any other member of the body.

The lips have a duty to perform in articulation often neglected by the speaker. They want to come under excellent control. The consonants must be made clearly and

without seeming effort, and so as not to spoil the meaning of the face. This part is discussed elsewhere, and only needs to be emphasized here. The first thing necessary in the lips is to obtain the firm, flat position against the teeth without any displacement. To this end draw the lips as tightly as possible against the teeth, flattening and thinning them, and learn to hold them that way always except for the work of articulation; then they move only enough to cut the letters like new-stamped coin, with precision and elegance. Care must be taken in this practice not to transgress the laws laid down in a former part of this chapter. All twitching and moving of the lips at the corners or the middle, when not in the exercise of articulation, is the result of nervousness, and the practice of holding all parts of the face absolutely still for three minutes several times each day, will show anyone his weakness. Then if he has the right grit and the proper consideration for himself and his audience he will set about correcting himself. The victory will mostly have been gained when such a determination has been made. Let no one become sensitive of the fact of weakness in this direction. The essential is to know it; the resolve to overcome it is a duty, and the effort will be rewarded with success, if intelligent practice be pursued. There is no doubt about this fact; hundreds of examples can be found at the present day. And in this as in all other things, the *will* will open the way, and what others do can be done again. The pleasing face has much in its favor; it puts the speaker on good terms at once with his audience. If it then be responsive to the feelings and emotions of the soul, it can greatly aid the spoken word in reaching the heart of the hearer. The gracious words which fell from the lips of our Savior were enforced by a countenance full of pity and love. What had that look to do with the repentance of Peter? and how did evil recoil from that sight! Cultivate goodness of heart, piety of soul, genuine love for men, pity for the sinner, confidence in the word and trust in the message you deliver, and seek to let them show themselves in the face.

THE VERDICT OF THE MONUMENTS.

BY REV. GEO. FINKE, ASTORIA, ORE.

[CONTINUED.]

3. *The National Period of Israel in the Light of the Monuments:*

Relations to Egypt. Exodus. In the ruins of the residence of Pharaoh Amenophis IV in Central Egypt near Tell-el-Amarna more than three hundred tablets of clay were found which are covered with cuneiform inscriptions.* These letters, which are now preserved in the Royal Museum at Berlin, were written in the 15th century B. C. by Babylonian and Assyrian kings and by the kings of Canaan to Pharaoh. They throw a welcome light upon the great time in which they were written. They tell us the name of the Pharaoh of the Exodus who was drowned in the Red sea. The letters bear no date, but their time has nevertheless been ascertained. For the Egyptian kings Nimmuria and his son Napchuria are named as addressees. These names do not appear in the hieroglyphics. But an important circumstance furnishes us with a clew. Among the letters is one from the Hittite king Dushratta of Mitani (Mesopotamia) to Pharaoh Nimmuria in which the former says: My father gave you my sister Kiluhipa in marriage. In another letter the same fact is mentioned and aside of that the name of the father is given: Suttarna. In this one and in other letters Tii is mentioned as chief wife of Nimmuria and mother of Napchuria. Thus we have in the letters the name of the chief wife and that of another wife and that of the father of the latter. Now the hieroglyphics tell in-

* That the Amarna letters use the Babylonian language and writing reveals that these were at that time of such international importance as was the French language at the era of Frederick the Great. Babylonian civilization was spread over all the countries on the Mediterranean Sea

deed of a Pharaoh who married Kirkipa, daughter of Satarna, king of Neharina, and who made Tii, daughter of Juaa and Tuaa (of Libya?) his chief wife. He is Amenophis III. It is therefore evident that the Nimmuria of the Amarna tablets is the Amenophis III of the hieroglyphics. He belongs to the 18th dynasty. In the letters Napchuria is called the son (son-in-law?) and successor of Nimmuria, he is therefore Amenophis IV. At what time did these kings live? Among the letters there are some which have been written by the Babylonian kings Kallima Sin and Purnapurias to the two Pharaohs, and one letter written by Ashuruballit of Assyria to Pharaoh Napchuria. According to the Assyriologists Purnapurias reigned from about 1455-1405 B. C. and Ashuruballit about from 1410-1380 B. C. But these figures are not absolutely sure, for the list of Babylonian kings has still a chasm between 1658 and 1480. Therefore we take the liberty to assume that Napchuria ascended the throne of Egypt in 1492 B. C., which is the year of the Exodus and of the death of Pharaoh Nimmuria according to calculations based on statements of the Bible. For the temple which was built by Solomon in 1012 was constructed 480 years after the Exodus (1 Kings, 6, 1). Nimmuria is therefore the Pharaoh of the Exodus who hardened his heart against the Lord's command and was drowned in the Red sea. He liked to be called "Amenophis," i. e., "gift of Ammon," to make believe that he was of divine descent. In the colossal temple of Luxor at Thebes built by him he had represented his own birth in pictures on the walls. In the inscriptions belonging to these pictures he says that his actual father was the god Ammon-Ra who came to his mother in the shape of the King Thutmosis IV. In Soleb in Nubia this "divine king" constructed a temple in which he caused himself to be adored as also his image; priests were to offer sacrifices to him. "Merciful god" he wished to be called by his people. How well this hieroglyphic picture of the Pharaoh agrees with the one which Moses draws of him (Ex. 5, 14)!

Nimmuria constructed many buildings of all sorts. At the west side of Thebes he built a temple at the entrance of which there were two colossal statues of the king. These famous "statues of Memnon," as they are called by the people, are still to be seen. Amenophis intended that in this temple offerings should be made to him after his death, for according to the belief of the Egyptians the dead still needed the daily bread. The rock-hewn tomb of Amenophis is far away in the northern valley of the royal tombs. His empty coffin was found in one room, while a headless mummy was in the next room. Probably it is not the mummy of Amenophis III, but it might be possible after all that the Red sea had given up his dead body (comp. Ex. 14, 6-13).^{*} In the terribly desert valley of the royal tombs near Thebes many kings have their rock-hewn tombs. Here they lie, as Isaiah (15, 18) says, every one in his own house. These

^{*}By the discovery and decipherment of the Tell-el-Amarna tablets the opinion of many scholars to the effect that Rameses II was the Pharaoh of the oppression and his successor Meneptha the Pharaoh of the exodus, has been proven to be wrong. They based their opinion mainly on Ex. 1, 11: "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities. Pithom and Raamses." This passage was thought to support the opinion that the city of Raamses was founded by Rameses II and had its name from him. Aside of that the inscriptions say that Rameses II did build much; in the ruins of Pithom also some bricks were found which bore the seal of Rameses II. But Ex. 1, 11 only says that the Israelites had to build warehouses in Pithom and Raamses. In these warehouses the produce of the country was stored for trading and for supplying the armies. The cities themselves were existing long before. At the time of Joseph already the land of Goshen is called the land of Rameses. (Gen. 47, 11.) Compare what is said of the cities Gezer and Beth-horon (1 Kings 9, 17-19) which were existing long ago (Josh. 10, 11). The Egyptologists have also shown that Rameses II has actually renovated only a few old buildings and built still less. But Rameses has often scratched out the names of his ancestors and had his own name put in place of them; sometimes he had his name put by the side of the name of the actual builder and claimed that he renovated the old work. By this practice it is explained why some (not very many!) bricks in Pithom bear his name.

tombs are grand halls painted in magnificent colors. The eternal dwelling place was more carefully prepared by the Egyptians than the houses of the living. The walls of the interior of the royal sepulchers are covered with frescos displaying brilliant colors. The paintings celebrate the dead king as ruler of the world. Sometimes the pictures represent the four races once subject to the dead king: the Egyptians in red flesh color, the negroes black, the Asiatic and European races yellow.

Royal residences in Egypt. The Egyptian kings had several residences. According to Ps. 78, 12 (comp. Num. 13, 22) the Pharaoh of the Exodus seems to have resided in Zoan (i. e., Avaris or Tanis) in Lower Egypt. The oldest residence is Men-nefer, i. e., the good place, which was called Memphis by the Greeks (Hos. 9, 6), Noph (Ezek. 30, 13) by the Israelites. The city which now has disappeared was built by Menis, the first king of Egypt. The largest and richest capital was Thebes or Nut. The Israelites called it No (Ezek. 30, 14). Homer, the famous Greek poet and contemporary of Moses, calls it Hekatompylos (100-gates) Thebe.

Egyptian tradition concerning the Exodus. In the hieroglyphics naturally nothing is found respecting the glorious exodus of Israel and the shameful death of Pharaoh and his army. All historical inscriptions boastfully relate only victories or glorious deeds of the kings; they never tell of any defeats or disagreeable events which doubtless also happened. But an event like the exodus cannot be extinguished from the memory of man, even if it is not carved into stone. The Egyptians have always remembered that awful time. Only the history is — as is natural with oral tradition — much changed and represented in such a manner and form that it flatters the national Egyptian vanity, while the Hebrews, the unclean, are treated badly. Manetho has written down the tradition in the shape in which it lived — the Egyptian people about 300 B. C. The Greek writers Lysimachos Alexandrinus and Chaermon Alexandrinus, who lived in the first century

B. C., and who wrote "Hieroglyphics" and "Egyptiaca," know also of the tradition, as the preserved fragments of their works show. We give an outline sketch of the tradition in the following. The king Amenophis desired to behold the gods like Oros (Horemheb), one of his predecessors; and told this desire to Amenophis, son of Papis, who was thought to be related to the gods on account of his wisdom and his knowledge of the future. The latter told the king he should see the gods if he would cleanse the entire country of those afflicted with leprosy and of other unclean men. The king rejoiced over this answer and gathered together all sick men, cripples, etc., in Egypt, and sent these 80,000, or — as some say — 250,000 men into the quarries east of the Nile, where they had to work separated from the other Egyptians. Among them were also some leprous, learned priests. Then Amenophis feared that the wrath of the gods would come over himself and the king for the bad treatment of the priests, and prophesied that the unclean by the help of confederates would rule over Egypt for 13 years. Because he did not risk to tell the king his fears, he wrote it down and committed suicide. Then the king lost all courage. After the unclean had worked in the quarries for a long time they asked the king to let them have the former city of the Shepherds, which was then empty. The king let them have Avaris, which was from the oldest time discarded to the god of the bad. In Avaris the unclean rebelled and elected Osarsiph, a priest of Heliopolis, their leader, to whom they swore unconditional obedience. He commanded at once not to adore the gods, to kill and to eat the sacred animals and to have no communion with those that did not belong to the union. They rebuilt now the walls of the city and prepared for war against the king Amenophis. Osarsiph at the head of a legation went to the Hyksos, who had been expelled by Thutmosis, and lived in a city named Jerusalem. He described his and his friends' position to them and asked them to join them in a war against Egypt. He promised to give back to them their ancestral city, Avaris, to supply them with everything and

to conquer the country. Two hundred thousand Shepherds followed him gladly to Avaris. The king Amenophis, terrified by their coming, and remembering the words of the seer Amenophis, rallied the Egyptians, collected the most important holy animals and concealed the gods. His five-year-old son, who was named after his grandfather, Rameses, he sent to a friend. With an army of 300,000 men he met the enemy, but in the belief to fight against a god he offered no battle but retreated. In Memphis he took the Apis and other holy animals and went to Ethiopia, accompanied by the whole fleet and many Egyptians. Here the king received him as a guest, gave him cities and villages and had the frontier watched by an Ethiopic army to prohibit an attack of an enemy. The Solymites and the unclean Egyptians conquered the country and conducted themselves as badly as possible. They burnt cities and villages, pillaged temples, destroyed the images of the gods, cooked the holy animals and forced the priests to sacrifice them, and maltreated the priests. The father of the constitution and of the laws of this people is said to have been Osarsiph, who had himself called Moses since the confederacy with the Solomytes; 13 years afterward Amenophis and his son Rameses returned at the head of a powerful army, defeated the Shepherds and the unclean, killed many of them and expelled the others and drove them to the frontier of Syria.

Singular religious reform by Napchuria. The deeds of Yahwe made a deep impression in Egypt. That is seen in the religious reformation of Napchuria, who succeeded Nimmuria on the throne of Egypt. Since Nimmuria had lost his only son when the firstborn in Egypt were slain, his daughter, Nefutiaeit, inherited the crown; she transferred it to her husband Napchuria. The latter was in the beginning — probably for political reasons — entirely under the influence of the highpriests of Ammon at Thebes. Therefore he called himself Amenophis IV. But soon he made himself independent, and tried to abolish the hundreds of Egyptian gods and to introduce the service of *one* god.

(monotheism). Compare the decree of Nebuchadnezzar of Babylon (Dan. 4), and that of Darius, the Median (Dan. 6, 25-28. Like these, Amenophis doubtless also wanted that all Egyptians should fear the God of Israel. But he did not know much of the living God, and had to take into account the resistance of the Egyptian priests, who certainly would not accept the God of Israel. Amenophis called his god "Aten," i. e., disk of the sun. Aten did not reveal himself in animals like the Egyptian gods. He is represented as the disk of the sun sending out his rays.

There is a picture preserved on which Napchuria, his queen and six daughters are represented offering before Aten. But the priests specially of Thebes fought steadfastly for their gods as long as Amenophis lived. He therefore built in Middle Egypt a new residence near the present village of Tell-el-Amarna and made it the center of the new religion. Parts of the royal archives have been discovered there, as we have noted before. Amenophis called himself as representative of his god, Chuen-Aten, i. e., lustre of the sun. This religious reformation explains it also why Chuenaten had neither the will nor the time nor the power to fight against the Israelites who lived for 40 years near the eastern frontier of his kingdom, but even the calls for assistance which the kings of Canaan send to him as to their sovereign when Israel invaded Canaan, could move him to send an army against the people whose god he thought to worship in Aten. During the reign of his successors the many gods of Egypt took their old places again in the worship of the people.

The papyrus plant, which the English Bible translators call rush, rede (Job. 8, 11; Isa. 35, 7) or bulrush (Ex. 2, 3; Isa. 18, 2) is a kind of reed growing in the water. It served for many purposes. The thinner stalks were used for the manufacture of baskets and boxes. Moses was put on the Nile in an ark of papyrus daubed with slime and pitch (Ex. 2, 3). From the thicker stalks light boats for two or three persons were manufactured; of these Isaiah (18, 2) speaks. From the marrow of the thick

stalks an excellent writing material was made by the simple process of pressing. This so-called papyrus was still used in the Middle Ages. The Egyptian papyri are usually not wide but very long. The characters were drawn on them by a brush. The black ink used is so excellent that the writing is still to-day, after thousands of years, well preserved.

The legislation of Israel. The legislator of Israel is Moses, whose name is purely Egyptian. Compare the Egyptian names Rameses, Thutmosis, etc. He was educated at the royal court, and was learned in all the wisdom of the Egyptians (Acts 7, 22). It is very important that the hieroglyphics reveal that the ancient Egyptians had already centuries before Moses ceremonial laws similar (not the same!) to those which Moses gave to Israel (Leviticus). That proves at least that the infidels are mistaken in assuming the complicated ceremonial laws could not have developed for centuries after Moses. Ancient Egypt was a state in which the laws of the priests governed the king as well as the people. Nearly each day in the year was dedicated to another god; the number of gods were hundreds, each of them had one or more magnificent temples. A large number of laws respecting religious festivities, prayer, sacred usages, sacrifices of all sorts, regulations for the clean and the unclean and ritual laws were found. From the circumcision to the burial the priest always interfered with the life of the Egyptian. The higher officers, judges, teachers, physicians, etc., were priests.

At each temple was a highpriest, several priests and many servants of the priests. With this agrees the Mosaic hierarchy of highpriest, priests and Levites, which is said by critics to have developed not before the Babylonian exile! Each Egyptian temple had 3 parts: the most holy, a covered and an open court. In the most holy was the naos, i. e., a stone with a cave in which the holy animal was which was considered as an incarnation of a god; through it the god revealed his will. Herewith compare the partition of the Mosaic tabernacle into the most holy, the holy and the

court (Ex. 25-40). There is much similarity between the Egyptian and Mosaic institutions. But the fundamental difference must not be overlooked: those were invented by men, these were commanded by the living God; those were ceremonies without meaning and value, these were the expression of eternal divine ideas which are the kernel while the ceremonies are only the shells. The heathenish temples of Egypt are destroyed, while the tabernacle and the Temple of Israel went up into the holy Christian church or the communion of saints which they foreshadowed. For thus says the Lord God: "I will destroy the idols, and I will cause their images to cease out of Noph" (Memphis). Again the Lord of hosts, the God of Israel, says: "Behold I will punish the multitude of No (Nut or Thebes) and Pharoah, and Egypt, with their gods, and their kings; even Pharoah, and all them that trust in him (Jer. 46, 25).

Many pictures from the ante-Mosaic time were found in Egypt. They stand in some relations to the building of the Mosaic tabernacle, because they prove that the Egyptians and with them also the Israelites were far advanced in the finer kinds of mechanical arts, that the Israelites were therefore very well able to manufacture the tabernacle and its belongings. We see on these pictures fine vessels skillfully worked from gold with ornaments in shape of men, animals and flowers. Golden rings are weighed on a scale, on which metal heads of animals serve for weight. There are mechanics seen making images of idols from gold and silver; women and men manufacture threads, spin and weave. As a rule the art of weaving was practiced by women, but from this picture it appears that men also did weave. That verifies the statement of Isaiah (19, 9). That the ancient Babylonians were also adepts in the art of fine weaving is seen on the pictures of kings and others, who wear fine garments. That Josh. 7, 21, a goodly Babylonish garment is mentioned, shows that the Babylonians had extended their trade with the produce of their art west to the Mediterranean sea. This seems natural, when we consider

the political influence which Babylonia had over those countries.

Beard and head were usually shaved by the Egyptians. Therefore Joseph had himself also shaved when he was called out of the dungeon to appear before Pharaoh (Gen. 41, 14). Not even women wore long hair, which would have been disagreeable anyhow in the hot climate. But on solemn occasions wigs of hair and wool were used. Shepherds and slaves only wore beards. Mourners shaved their hair, while the lamenting women wore long hair which they shook wildly in their sorrow. The custom, however, was not the same at all times and places. That the Israelites as children of the Lord might not assume similar superstitious usages in the time of mourning as the Egyptians had, they were forbidden to disfigure themselves by cutting the hair, etc. (Lev. 21, 5; Deut. 14, 1).

A bill of divorcement written in cuneiform letters has been discovered in Babylonia. It was written 850 years before Moses. This proves that Christ is right after all when he affirms (Mark 10, 5) that Moses wrote the precept to write a bill of divorcement (Deut. 24, 14). The interesting document reads as follows: "Shamash-rabi has dismissed Naramtum from wedlock. She takes along her (property); she has received her money of dismissal. When an (other) man marries Naramtum, Shamash-rabi will not bring a suit. They have spoken with invocation of Shamash, Malkat, Marduk (three gods as witnesses) and Sinmuballit (the reigning king, about 2317-2287 B. C., as a fourth witness and even as a fourth god). Before Ilushu-abashu; before Askappum(?), before Sin-immatim, before Litutu . . . , before Shamash-in-matim, before Shamash-inaia, before Igabram, before Rabut-Sin, before Shamash-ilu, before Ili-rabi (ten human witnesses). Year of Shamash and Ramman."

The golden calf or young bull of the Israelites in the desert (Ex. 32) corresponds with the Egyptian bull Apis at Memphis and with the calf Mnevis at Heliopolis. Through

these animals the gods revealed themselves; Ptah spoke through the bull and so on. The Israelites thought probably of this Egyptian belief, and expected that Yahwe should reveal himself through the golden calf; the latter was thought to be an image of Yahwe.

Proper names. Many proper names of the Bible are also found in the inscriptions. That proves that such names were usual at those times and that the bearers of such names in the Bible are also historical persons. Like as in the Old Testament each proper name in the inscriptions has also a certain meaning. This proves that it was then customary to give such significant names. Therefore it can no more be concluded from the significance of a name that the bearer was a fictitious person. We have noted already such significant names and mention here some more from the Amarna letters. Balumni (comp. Balaam, Num. 22, 5); Chani (comp. Hanniel, i. e., grace of God, Num. 35, 23); Japachi (comp. Japhia, i. e., glittering, Josh. 10, 3); Japtiaddu (comp. Japheth, i. e., expansion, Gen. 9, 27); Jashnia (comp. Jeshaja, i. e., salvation of Yahwe, or Jeshwa, Jesus, Ezr. 2, 6); Kunijah (comp. Konjahn, Coniah, i. e., Yahwe confirms, Jer. 22, 24); Natan-Addu (comp. Nethaneel, i. e., God has given, Num. 1, 8); 'Shalmiati (Shelomith, i. e., rich of peace, Frederick, Lev. 24, 11; 2 Chron. 11, 20).

Conquest of Canaan. By the Tell-el-Amarna tablets it is known that the kings of Canaan were vassals of Egypt at the age of Moses and Joshua. Thutmosis I. already had subjected Canaan. He belonged to the 18th dynasty and was one of the most successful conquerors who sat on the throne of Egypt. After he had defeated the armies of Canaan and Syria, he beleaguered, stormed and captured the numerous fenced cities, fortresses and castles which were usually built on hills and rocks. Thutmosis returned to Egypt with rich spoils. As long as they paid their annual tribute to him Thutmosis left the kings of Canaan alone. The consequence of this system were continual rebellions which kept the kings and armies of Egypt almost all the time on the roads to and from Canaan. A battle did not de-

cide the rebellion, but the fortified places had to be taken also. That cost much time and trouble. The kings of Egypt had carved into the walls of the temples hundreds of names of the conquered cities and villages. These interesting lists throw a flood of light upon the population of Canaan several centuries before Moses.

Thutmosis IV. broke finally with the tradition and garrisoned the most important cities of Canaan. That made a rising of the natives against the Egyptian rule more difficult. His successor, Pharaoh Amenophis III., allied the kings of Canaan to himself by taking their daughters into his harem. It was under the reign of his son-in-law, Pharaoh Amenophis IV. (Napchuria, Chuenaten), when the Hebrews invaded Canaan. The vassal kings of Canaan called on Pharaoh for help against the victorious "Chabiri," i. e., Ebrim or Hebrews.* But the old Pharaoh does not interfere, but on the contrary recalls his garrisons from Canaan.

The Egyptian officers and garrisons doubtless had related the terrible deeds of the God of the Hebrews and thereby spread fear before the invading people. This fear of the Canaanitist is clearly seen in the Amarna letters. That agrees fully with the words of Rahab of Jericho to the spies of Joshua: "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God, He is God in heaven above, and in earth beneath" (Josh. 2, 9-11; Comp.

*The "Ch." cannot speak against this supposition, because we often find in the Amarna letters *ch. inseat ajin*, e. e., *Ch-zati* for 'Azza (Gaza); compare also Chasor for Hazor. In some of the letters the invading enemy is given another name which the Assyriologists could not yet decipher.

5, 1). Since no help came from Egypt, yea, since Pharaoh even withdrew his garrisons and officers from Canaan, the kings of Canaan made covenants against the Hebrews as they formerly had done against Egypt.

The Amarna letters contain calls for help and news about the progress of the Chabiri. Since they have different authors and are written in diverse states of the war, we do not expect in them a coherent description of the conquest of Canaan, as it is given by Joshua in Ch. 10 and 11. But also in the letters we have clear traces of the southern (Josh. 10) and northern (Josh. 11) campaign.

After the Jordan had been crossed, Jericho and Ai conquered and all men, women and children and all animals had been killed with the edge of the swords, Joshua had the tents pitched at Gilgal (Josh. 6, 8). The Gibeonites by craft attain a league with the Hebrews (Josh. 9). The Amarna letters also relate that the Chabiri first destroyed everything and let nobody live and then made a league with those Canaanites who were friendly to them and supplied them with warriors and specially with those terrible chariots (Josh. 11, 4).

The king of Jerusalem called on the kings of Hebron, Jarmuth, Lachish and Eglon to help him with their hosts to smite Gibeon for making peace with the Hebrews. But Joshua with his people of war marched all the night from Gilgal to Gibeon and came upon them suddenly and routed them utterly and had the five kings killed. Then Joshua had to do the same, what the kings of Egypt had so often done before, even to conquer the fortified places of the defeated and killed kings. Letters of the kings of these cities (Josh. 10) are among the Amarna tablets.

Biridja, king of Makkedah (Comp. Josh. 10, 28), in vain asked Pharaoh for assistance. "I guard the city day and night," he writes. "But strong is the enmity of the Chabiri in the country, and the king may care for his land."

There are two letters which the princes Zimridi and Jabniilu, sons of the killed Japhia of Lachish, have written to Pharaoh. Zimridi promises to obey the command of

Pharaoh. It is not stated what this command was. They also call on Horam of Gezer for help, for when Joshua encamped and fought against Lachish, Horam of Gezer came up to help his relations in Lachish. But Joshua smote him and his people. But Gezer is still spared, because it was too far north. But its new king Japhia, Horam's son, calls on Pharaoh for help against the enemies: "They are mighty against us," he writes in his terror, "the king deliver me from their hand, that they may not destroy us." In another letter he writes, that his youngest brother was rebelling against him, that he had already taken one town and joined the enemy against him.

The Amarna letters also show, that many other cities in western and southern Palestine were threatened by the Chabiri. Jitia of Aocalon writes, that he watches the city of the king and is willing to defend his whole country. *Pharaoh had written to him that his officers could not protect the country.* Jabitiri writes, that he guards the gates of Gaza and Japha.

Abdchiba, king of Urusalim (i. e., Jerusalem) and probably son of Adoni-Zedek, killed by the Hebrews, describes in seven letters to Pharaoh Napchuria the situation as follows. He defends himself against the calumination that he rebelled against Egypt; he calls himself an officer of Pharaoh, whom he faithfully offers his tribute. "Neither my father nor my mother have brought me into this position. The powerful arm of Pharaoh has instituted me in the kingdom of my fathers." The calumination came from the Egyptian officers, whom he had reproached *that they favored the Hebrews*, and thereby harmed the native kings whereby the country of Pharaoh is going to be lost. *Janchaum returned with the Egyptian garrison to Egypt*; this garrison is missed now sorely. The Chabiri have conquered a large part of the country. Some kings were defeated and killed by them, some helped them by troops, weapons, chariots and food. Milkili and others deliver the land of the king to the enemy. He (Abdchiba) stands almost alone faithfully to the king. Gaza also belongs still to Pharaoh.

But the latter should send troops, otherwise neither land nor princes will remain for him. It was not his fault that the caravan of Pharaoh was surprised and robbed. He must guard the city and could not send the caravan to Egypt under the present unsafe conditions. Pharaoh should care for his land. Jerusalem is still safe; but the danger is coming nearer. Gezer and other cities, yea also Bit-Ninib—a town in the territory of Jerusalem—are lost. The land might be reconquered if Pharaoh would send troops. But if he would not send an army, he should send officers who would lead him and his family to Egypt. Finally Abdchiba writes: "The entire land of Pharaoh is going to be lost and arises against me. The land Shiiri (Seir) to Ginti-Kirmil (Gath-Karmel), lost are the kings, etc." Hereby he designates about the territory of the five defeated kings with the exception of Jerusalem, which was conquered by Joshua in the southern campaign, as a look at the map shows.

Traces of the northern campaign (Josh. 11) are also found in the Amarna letters. Like the king of Jerusalem in the south the king Jabin of Hazor was the chief of the coalition in the north. He had rallied the kings and their armies against the Hebrews. But Joshua surprises and defeats them in a terrible battle, follows them to Sidon and destroys them. Then he returns to conquer the fenced cities, etc.

Ittakama of Kinza writes to Pharaoh, that Namiawaza had surrendered all cities of Pharaoh in the country of Kadesh (Josh. 12, 22), and of Ubi. But he intended to retake them and expel the enemies.

Abimilki of Tyre writes, that the kings of Sidon and Chasor have made a treaty with the enemy.

During the northern campaign the Hebrews probably had their headquarters in the famous Shiloh (Zilu), later on the seat of the tabernacle (Josh. 18, 1). For Abdchiba writes in one of his letters to Pharaoh Napchuria, that the princes of Turbusa and Japtiaddi were slain by the Charibi "in the gate" of Zilu. It appears from the Bible as well as from the cuneiform texts, that civil (Ruth 4, 1) and

criminal law was executed (2 King. 7, 17-20) "in the gate of the city," that this was also the place for public meetings (comp. Deut. 16, 18; Job. 30, 9; 31, 21; Isa. 29, 21; Lam. 5, 14; Amos 5, 15; Ps. 69, 12; Prov. 24, 7; 31, 23-31). The place "in the gate" must have been large, because the walls of the cities used to be of astonishing thickness.

Israel and Egypt after the conquest of Canaan. After the death of Pharaoh Napchuria Egypt declined fast. One king dethroned the other, civil wars destroyed the land. At last the king Horemheb pacified the country. He was the husband of Neteim-Mut, youngest daughter of Amenophis III., drowned in the Red sea, and his wife Kirkipa. His successor Rameses I. reigned only a short time, and was succeeded by his son Seti I., the head of the 19th dynasty. He was a powerful king. At the beginning of his reign he invaded Syria. When Pharaoh Napchuria left Canaan to the Hebrews the kings and cities of Syria united under the great king of the Hittites. Seti wished to subdue them again. But Canaan was situated between Egypt and Syria. Seti, however, avoided coming in touch with the Israelites by marching on the road on the western coast of Canaan along the Mediterranean sea. He defeated the Hittites, garrisoned the fenced cities and organized Syria as an Egyptian province. After a reign of 10 years Seti was followed by his son Rameses II. He also had to undertake an expedition against the rebels in Syria in his second year. Like his father he did not molest the tribes of Israel, but marched along the Mediterranean coast to the north. That he chose this road actually is proved by an inscription which he carved into the rocks on the banks of the Nahr-el-Kelb (dog-river) in the neighborhood of Beirut. In his fourth year he repeated his campaign against Syria, as is seen from his second inscription by the side of the first. Only the territory of the tribe of Asher was touched by Rameses, for in inscriptions on the walls of Egyptian temples the king boasts of having subjected the tribe of Asher. It is possible of course that Rameses took some cities of Asher for a

while, for the political conditions of Israel in the period of the judges were not very excellent. But Rameses certainly did not subject the tribe of Asher. We must not forget that the heathenish kings and specially Rameses like to boast and are inclined to overrate their deeds in the inscriptions.

But the Hittites of Syria were not entirely subjected. Other nations (the Neharina, Karchemish, etc.) joined them. In his fifth year Rameses had to undertake another large expedition against Syria. Near Kedesh, on the Orontes, he met the Hittites and their allies in battle and defeated them. But the victory cost him dear. The Hittites made a peace with him which was favorable to both parties. But on his march home the Hittites attacked his rear to show that they did not intend to hold the peace. Still, after he had to march against them, he conquered several of their cities (Ascalon, etc.). But he let the lion of Judah alone on his mountains. Not before his 21st year Rameses made a final peace with the Hittites, according to which the war should end, and both parties should assist each other in case of war against a third party. Rameses also married the daughter of the king of the Hittites. The latter visited the valley of the Nile. In spite of all these facts, Rameses calls himself in the inscriptions of the temples the conqueror of the Hittites. It is worth mentioning that Rameses II. built a temple on the Nile in Nubia, because on the colossus in front of it, representing Rameses, are written the *oldest Greek inscriptions* which have been preserved and can be dated with a certainty. For Pharaoh Psammetich II. (594-589 B. C.) undertook a campaign against Ethiopia; then his Greek and Phoenician soldiers carved their names into the statue. Rameses II. was succeeded by Meneptha, of whom a text has been preserved, in which Israel is mentioned: "The land of the Libyans is conquered. The country of the Cheta (Hittites) is pacified. The land of Canah (near Tyre) is destroyed on account of its misconduct. Ascalon is captured. The country of Gaza is conquered. Yanoah, the Syrian, is de-

destroyed. *The people of Israel is diminished, they have no seed.* Hor (Palestine) has become the widow of Egypt. All countries around have peace. Each robber is subjected to the king Meneptha, who gives life to each day like the sun." These words show at least that Israel at the time of Meneptha lived already in Canaan, and that this king therefore cannot be the Pharaoh of the exodus. Under Meneptha Egypt declined more. But Pharaoh Setnecht, the head of the 20th dynasty, effects a change. His successor was Rameses IV. Instead of undertaking foreign expeditions he had to defend himself on the west side of his kingdom against his enemies. The latter were the Amorites and other nations of Syria and Asia Minor, which had also subjected the Hittites. The battle raged, Rameses paid dear for his victory. His successors were weak kings who were greatly influenced by the high priest of Ammon.

At last Herhor, a high priest, ascended the throne himself and became the head of the 21st dynasty. He and his successors made no wars; they were glad when let alone by other nations. To one of them Hadad of Edom fled, after Solomon had driven him out of his land. Pharaoh gave Hadad to wife the sister of his own wife, the sister of Tahpenes, the queen (1 Kings 11, 17-20). Solomon also made affinity with one of the kings of this dynasty, by marrying one of his daughters. Pharaoh, who had taken Gezer, gave it to his son-in-law, Solomon (1 Kings 3, 1; 9, 16). As a consequence of this affinity Solomon received the commerce between Egypt and Syria. He bought the famous Egyptian horses and chariots in Egypt and sold them to the Syrians and Hittites (1 Kings 10, 28; 2 Chron. 1, 16). This is the first time after the exodus that Israel comes in touch with Egypt; for 480 years there were almost no relations. We note here that pictures from the ante-Mosaic period represent a wagonmaker manufacturing a wheel.

Pharaoh Sisak I. (Shishak) is the head of the 22nd dynasty. He treated well Jeroboam, the enemy of Solo-

mon, till the death of the latter, when Jeroboam returned to Canaan and made himself king of the ten tribes of Israel. In this undertaking he was probably assisted by Shishak (1 Kings 11, 26-40). In the fifth year of Rehoboam, king of Judah, Shishak came up to Jerusalem and spoiled the temple and the king's palace. This is the first time that Egypt dared to attack the people of God after the exodus. The Bible (1 Kings 15, 25-26; 2 Chron. 12) as well as the hieroglyphics tell of this campaign of Shishak's against Jerusalem. The triumphal monument of Shishak, which he constructed after his return from Canaan on the walls of the temple of Karnak, has been preserved. On this monument Shishak is seen with the sceptre in his left hand. In his right hand he holds the ropes by which kneeling Asiatics are tied by their hair. Every one of them has an inscription. One of the latter reads: "Yuteh-Malk," which is thought by some to refer to Judah or the king of Judah. In all 156 names of Palestine countries and cities are written on the monument, all of them he claims to have conquered, e. g., Rabbith, Thanach, Shunem, Rehol, Gibe'a, Megiddo, Migdol. In this list Shishak counts as conquered not only cities in Judah but also such in Israel, while he fought only against Rehoboam of Judah, and Jeroboam of Israel was his friend. This is explained by the usage according to which an Egyptian king in his official documents never knows foreign allies, but only subjects. Therefore Shishak considered Jeroboam's cities as Egyptian territory and brings them in his list of conquered cities.

Musical instruments. Under the reign of David and Solomon the art of holy music was flourishing (2 Chron. 5, 11-14). Egyptian pictures handed down from the ante-Mosaic period represent some of the most important musical instruments. On one picture four fantastically dressed women are seen, of whom one plays the flute, while the others beat time by clapping their hands. Then four women appear who play the harp, the cithern, the double flute and the lyre. All these instruments were also used by Israel.

Inscriptions in Canaan. There have been found two inscriptions in Canaan which are very important for the purpose of this book. This may justify them for being mentioned here though they were not found in Egypt or on the banks of the Euphrates. One is the Mesha, the other the Shiloah-inscription.

The monument of Mesha, King of Moab, was found 1868 A. D., in the ruins of Dibon, east of Jordan. It was going to be delivered to the Prussian government when it was destroyed by Beduins. Happily a copy was taken before. The fragments of the stone were bought separately by Frenchmen, and are preserved now in Paris. The inscription of the monument is written by King Mesha himself; he lived in the 9th century B. C. It is the oldest monument of the Hebrew alphabet. It is about the wars between Moab and Israel, and gives confirmation and light to the records of the Bible on this subject (2 Kings 3; 2 Chron. 20; Ps. 83). It reads as follows:

1. "I am Mesha, the son of Kemoshmelech, the king of Moab, from

2. Dibon.* My father ruled over Moab 30 years and I became king

3. After my father and I have constructed this sanctuary for Kemosh in Karcha for the deliverance of Mesha,

4. for he rescued me from all the kings and let me see my delight over all my enemies.†—Omri,‡

5. the King of Israel oppressed Moab for many days, for he was angry with Kemosh on his

*Fortified city in Moab, Num. 21, 30; 22, 3. 34; Josh, 13, 9. 17; Neh. 11, 25; it had idolatrous altars, Isa. 15, 2; Jer. 48, 18.

†These were Jehoram of Israel (896-883 B. C.), Jehoshaphat of Judah (914-889 B. C) and the king of Edom. They fought Mesha, king of Moab, because he rebelled against Jehoram of Israel, when Ahab of Israel died (897 B. C.), for Moab was subject to Israel and had to render the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

‡Omri (929-918 B. C.) is the sixth king of Israel; he built Samaria and was the father of Ahab (1 Kings 16, 16-28).

6. land. And he was succeeded by his son,† and he said: I will oppress Moab. In my days he spoke thus;

7. but I triumphed over him and his house. And Israel was destroyed forever.* — And Omri had conquered the whole country

8. Medeba,** and they lived therein his days and half of the days of his son, 40 years. And Kemosh brought

9. it back in my days. And I built Baalmeon† and dug the pond therein, and I built

10. Kiryathaim.* And from the oldest time the Hadites lived in the country of Atarot;‡ and the king of

11. Israel built Atarot. And I fought against the city and conquered it and killed all people in

12. the city, a delight for Kemosh and Moab. And I retook from those as spoils the altar Dodah and brought it

†That is Ahab of Israel (918–897 B. C.) 2 Kings 1, 17.

*This line and lines 3 and 4 are explained by 2 Kings 3, 24–27. The Moabites were defeated and fled. Israel conquers the fenced cities and devastates the country. When the King Mesha who was besieged (probably in his fortified capital Dibon) saw no way of escape, “he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation in Israel: and they departed from him, and returned to their own land.” This shows that Israel raised the siege on account of their indignation over the bloody sacrifice. Mesha calls it a great triumph over his enemies. That is a striking example of the manner in which the heathenish kings wrote the history of their deeds on the monuments.

**Medeba was a city of the Moabites, Josh. 13, 9. 16. Isa. 15, 2.

†Baal-meon, i. e. lord of the domicile; in line 30 it is called Beth-baal-meon, i. e. the house of the domicile of the Lord. It is a city of Moab, situated near Aroer, Num. 32, 38; Josh. 13, 17; Ez. 25, 9.

*Kirjathaim, i. e. cities, is an ancient city east of Jordan, Gen. 14, 5; Num. 32, 37; Josh. 13, 19; Jer. 48, 1; Ez. 25, 9.

‡Astaroth, Gen. 14, 5; Num. 21, 33. 36; Deut. 1, 4; Josh. 9, 10., 12, 4; 1 Chron. 7, 71; 2 Macc. 12, 20.

13. before Kemosh in Keriot;† and I settled therein the people of Sharon‡ and the people of

14. Mhrt(?). Then Kemosh said to me: go, take Nebo* from Israel, and I

15. went in the night and fought against it from morning till noon and conquered

16. it, and killed them all, 7000 men and boys; also women and girls,

17. and slaves; I dedicated them to Astarte of Kemosh; after that I took from there the vessels

18. of Yahwe and carried them before Kemosh. Then the king of Israel built

19. Jahas and was in it, when he fought against me; and Kemosh drove him out before me, and

20. I took in all 200 Moabites and led them up against Jahas and occupied

21. it, to add it to Dibon. And I built Karcha, the walls of the wood and the walls

22. of the hill, and I built its gates, and I built its towers.

23. I built also the royal palace; and I constructed the sluices of the pond for the water in the center

24. of the city; and there was no cistern in the city of Karcha; therefore I commanded all people: every one

25. construct a cistern in his own house. After that I cut the incisions for Karcha with the help of prisoners

26. of Israel. I built Arver‡ and constructed the road on the Arnon. And

27. I built Beth Bamoth,¶ for it was destroyed. I built Beser, for it was in ruins,

†Karioth is the birthplace of Judah the traitor.

‡Saron is a fertile country in Galilee (1 Chron. 28, 29; Song 2, 1; Isa. 33, 9. 35, 2. 65, 10) and a city (Acts 9, 35).

*Nebo is a mountain and a city in Moab, Deut. 32, 49. 50; Jer. 48, 1.

‡Aroer is a city on the Arnon, Num. 32, 34; Deut. 2, 36. 3, 12; 2 Kings 10, 33; Judges 11, 33; 1 Sam. 30, 26.

¶Num. 21, 19. 20.

28. of Dibon 50, for entire Dibon is subject, and I ruled

29. 100 in the cities, which I added to the country. And I built

30. Medeba(?) and Diblahtain‡ and Beth-baal-meon. Up there I brought the sheep(?).

31. the small cattle of the country.¶ And in Horonain§ the son of Dedan° lived; and Dedan said(?)

32. and Kemosh said to me: descend, fight against Horonain; and I descended

33. Kemosh in my days.”

Rest is illegible.

The Shiloah inscription. The pool of Shiloah received—as modern researches have made apparent—its water from the spring of Shiloah. But the latter was no spring in the proper sense, but the outflow of a subterranean canal which carried the water of the “spring of Mary” through the Ophel to the Tyropoeon. The spring of Mary is in the rocks on the west side of Kidron. Scholars crept through this canal. It is roughly constructed. The workmen evidently lost often the direction, for it has many curves and branches. The distance in a straight line would be 335 meters, but on account of its serpentine line the canal is much longer. The want of skill in the construction of this canal proves its age. At the outflow of the canal an inscription in ancient Hebrew characters was found (A. D. 1880), carved into the rock. The inscription is much damaged. The preserved part reads thus:

“ the cut. And this was the proceeding of the cut. When still then the voice of one called to the

‡Compare Ez. 6, 14; Jer. 48, 22.

¶Compare 2 Kings 3, 4; “Mesha, king of Moab, was a sheep-master.”

§A city in Moab, Jer. 48, 3. 5. 34.

°This Dedan is either the son of Raamah, son of Cush (Gen. 10, 7; 1 Chron. 1, 9), or the son of Jokshan (Gen. 25, 3, 1 Chron. 1, 32). A famous commercial city bears his name (Ez. 27, 15. 20., 38, 13; Jer. 25, 23).

other, for there was an opening in the rocks, and on the day of the cut the stone-masons stroke chisel on chisel and the waters were flowing from the starting point into the pool 1200 yards, and 100 yards was the height of the rock over the head of the stone-masons."

This inscription describes the cut of the canal. The laborers worked from east and from west and met in the center. The place of meeting can still be seen, for the strokes of the chisels show here opposite directions. The entire length of the canal is about 1200 yards. The inscription mentions neither the age nor the name of the builder, but the linguists declare it to be written about 700 B. C. This is at the time of Hezekiah, king of Judah (727-698 B. C.), and agrees with the Old Testament. For in 2 Kings 20, 20, we read: "And how he (Hezekiah) made a pool, and a conduit and brought water into the city." 2 Chron. 32, 30: "This same Hezekiah also stopped the upper water course of Gihon, and brought it straight down to the west side of the city of David." Gihon, that is bubbling spring or pouring of water, is doubtless the spring of Mary, as in 2 Kings 1, 33, 38. The latter was called Shiloh already before the time of Hezekiah (Isa. 8, 6-7). The word "Shiloh" is by interpretation "sent" or "pouring of water" (John 9, 7), that is the same as Gihon.

UNIVERSITY PROBLEMS IN GERMANY.

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

The total enrollment of 44,144 students in the twenty-one universities of Germany, as officially reported for the present winter semester, shows that the dangers of a "learned proletariat," which Bismarck so often lamented in the Parliament, have anything but disappeared. Although only 35,540 of these are regularly matriculated candidates for degrees, yet all have professional careers in view; and the overproduction of technically skilled and educated men,

and the large surplus supply beyond the needs of state, society and the church in Germany constitutes one of the unique problems of the day. It was the Iron Chancellor's firm conviction that this host of discontented aspirants for the various professions really supplied the Social Democratic propaganda with its brains and energy. And yet the present government has been and still is using its influence rather to increase the university attendance. It has opened the doors of these famous institutions to persons who never before were admitted. Traditionally it has been only the graduate of the nine years' purely classical gymnasium course who could enter all departments of the university. Now those too who have completed the nine years of the non-Greek Latin course of the Real gymnasium and the nine years of the purely scientific and non-classical Real-schule are admitted to all the privileges of these institutions. This breaks radically with the principle that the humanistic or classical secondary school is the *sine qua non* for all professional careers. Even in the classical gymnasium, largely through the influence of the Emperor and through the Berlin Educational Congress that a year ago met under his orders, the number of hours devoted to the classical tongues has been diminished; it being the Kaiser's programme that the secondary schools as well as the universities, are to turn out "not good Greeks and Romans, but good Germans."

It was also largely the Emperor's doings that the Polytechnic schools have been placed on an equal footing with the universities, and have been granted the right to bestow the title of "Doctor of Engineering." These purely scientific and practical schools have experienced a wonderful development, externally and internally, within the last decade, and now have a total attendance of fully half that found at the universities. Germany's transformation from an agricultural people to a manufacturing and commercial nation, contending for supremacy in the world of trade, is largely responsible for the elevation of these schools of technology, which, like the universities, have not their equal on the globe.

A marked innovation in the German university world is the woman contingent, which now numbers 1,222 at 16 different universities. Only one of the German governments, namely that of Baden, has taken kindly to this movement, and at its two territorial schools at Heidelberg and at Freiburg, admits women to immatriculation and examinations and degrees, putting them entirely on an equality with men, and in perfect consistency with this, has not only permitted the establishment of the first regular girls' college or gymnasium in Karlsruhe, but has also opened the boys' colleges to their sisters. No other German government has shown any inclination to be equally liberal, although Oldenburg and Würtemberg will by way of exceptions admit girls to the gymnasium and the other schools of this grade. But elsewhere in Germany women can be only "listeners," and can take degrees only by special permission. Indeed a reaction against the attendance of women has set in in some places of Prussia, which state usually is the guide for others in educational matters, and the privileges of these "outsiders" have been curtailed. In Königsberg such stringent measures have been taken that women are practically excluded altogether; while similar measures in Berlin indeed cut down the attendance from 439 to 303 a year ago, but now the women have evidently rallied and this winter number 611 in that university, or exactly one-half of the whole number in the country. As long as the Prussian government shows such coldness over against the woman's movement in the universities, its progress will be more seeming than real.

One of the results of the excellency of these higher educational institutions is a veritable deluge of foreigners, both at the universities and at the Polytechnic schools, especially at the latter. This fact has again resulted in a phenomenon never before observed in German university life, namely a regular anti-foreign movement, which in recent months has assumed national proportions. It is an open secret that this agitation is directed chiefly against the Russians and

other Slavs, and especially against the Jews and Jewesses from Eastern Europe, who are crowding the German students in the lecture rooms, the laboratories, dissecting rooms and elsewhere. The ground of complaint is that these outsiders are insufficiently prepared and accordingly hinder the progress of others. It is entirely a students' movement, but in most cases the authorities have aided, by deciding to admit only those foreigners who are really prepared to do university work. It must be admitted that the universities have been exceedingly liberal in the privileges extended to outsiders, admitting these when they would exclude Germans; but these days are over. The universities most affected by this agitation are naturally the most prominent in the country, among them Munich and Heidelberg in South Germany, Berlin, Leipzig, and Halle in North Germany. Probably a dozen Polytechnic schools have been affected and the authorities seem in every case to be willing to yield to the wishes of the undergraduates.

It is again the Emperor who has been responsible for the latest excitement that is vexing and perplexing the university people of the Fatherland. In order to please his Catholic subjects, he has done what all other German governments have all along refused to do, namely, to appoint a special "Catholic" professor of history. The leaders of that church have all along insisted, that in the philosophical faculties their church should have special representatives in the department of history, philosophy and literature; while it has been the highest ideal of the universities to have the scientific attainments of a man, irrespective of his religious proclivities, determine whether he is fit or not for the duties of these chairs. By the appointment of Dr. Spahn, to Strassburg, in addition to the regular incumbent of the chair of history, the Emperor has broken with this high ideal. As a consequence a sharp protest has been heard, headed by the veteran and venerable Mommsen, who in his "open letter" addressed to the university faculties, declared that this innovation was a "denominationalizing" of the university and a violation of a cordial principle of independent scholar-

ship. A number of non-Prussian faculties have joined in this protest, but only two universities of that kingdom, namely Kiel and Breslau. There are no indications that the Emperor's *ipse dixit* will be changed by these potent voices. Like everything else in Germany, the university world too is under the spell of his marked individuality.

INDEPENDENT MOVEMENTS IN THE ROMISH CHURCH.

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

Interesting developments are come to the front in the Roman Catholic church. In all official circles from the vatican itself down to the average bishop and priest, the tendency is decidedly Ultramontane. The dogma of papal infallibility declared by the council of 1870 is bringing its legitimate fruits. That church has never been so emphatically Roman and Romish and so little Catholic or Christian as it is to-day. The principle of blind obedience to the authorities of the church, which is the central dogma and the fundamental demand of that communion of the church, has never been emphasized as is done in our times. Obeying the pope or the vicegerent and representative of God on earth is lauded to the skies as the panacea for all the ills that afflict the society, the politics, the literature, the religion of the day. Every encyclica or other official pronunciamiento that emanates from the vatican rehearses this cry to an echo. The Jesuits sit enthroned in the councils of the Roman Catholic church and have never so persistently and consistently drawn the practical conclusions from the principle of the church authorities as is done now. In dogma and doctrine, in practical problems and in church government Ultramontanism is in evidence, and its determined advocacy of its schemes and ideals wins even a certain admiration of the outsiders. The pope holds a certain international position of influence by virtue of the very persistency displayed in pushing his claims that even the Protestants

recognize to a degree that is dangerous to the best interests of the Gospel. But Ultramontanism and Jesuitism are the characteristic features of the Roman Catholic churchdom of our day and date.

This trend and tendency has not failed to produce a reaction within the church itself and in many quarters decided movements of an independent character, both in learned thought and investigation and in regard to the practical workings of the faithful, are making themselves felt. There never has been a time when the much boasted unity existed in the fold of the Roman Catholic communion. The policy of centralization of powers in Rome and of absolute uniformity in cultus, worship and work, the realization of which is the highest ideal of the authorities, has never been fully carried out and the church has at all times been compelled to make certain concessions. Having the wisdom of the serpent without the harmlessness of the dove, the Roman Catholics have made arrangements for just such emergency by its policy of *posse tolerare*, which admits of certain things contrary to its teachings and spirit when circumstances make it the part of wisdom to yield. In this way it allows mixed marriages, or the use of native tongues in public services in portions of the church and makes other concessions. In some cases the spirit of independence has been a characteristic feature of whole sections of the church. Gallicanism stands for a trend of this sort in the French church, "the favorite daughter" of the vatican. In Germany particularly theological science has rebelled again and again against the domination of the vatican and of Jesuitism, but only rarely did it reach the limits of the agitation against the infallibility dogma that led to the organization of the Old Catholic church. As a rule these protests end in a *laudabiliter submisit*," and the Catholic scholar is content to commit "the sacrifice of the intellect," which every thinking member of that communion must agree to providing he remain faithful to its teaching. Men who like Döllinger will actually break with the church of Rome on account of their independence of thought are few and far between.

In our own day such independence within the Romish church is beginning to develop almost a crisis in the communion, and is looked upon with deep apprehension by the authorities. The most important and most popular of these is the "Away from Rome" agitation in the German provinces of Austria, which now numbers, according to the best sources of information, nearly thirty thousand converts. Begun as a more or less political agitation, it has in recent times become more and more spiritual and is now recognized as one of the most promising Protestant agitations in the world. While at first despised and ignored by the authorities of the Romish church, it is now openly fought with the ready and willing help of the state authorities, but the more it is opposed the more widely it spreads, and, significantly, the greater is the percentage of increase in conversions. It is one of those movements that cannot be understood or appreciated except on the basis of a special divine Providence. As far as human eye could see there were no special reasons for expecting a crusade toward Protestantism within the Romish fold in Austria at this time any more than in other sections of the church; but beginning as a phenomenon of the size of a man's hand it has now overspread large portions of the empire, and promises eventually to restore to the Protestant church many sections that were taken from her by fire and the sword during the terrible days of the counter-Reformation inaugurated and pushed to the bitter end by the Jesuits. In another respect it bears a close resemblance to the Reformation of the sixteenth century, namely in this, that its somewhat cloudy beginnings, the uncertainties and doubtful features of its first stages, are gradually giving way to clear ideas and ideals, so that those Protestant circles that doubted and hesitated are hopefully welcoming every evidence of the vitality and spread of the movement.

In France the movement is of a somewhat different kind, although the popular feature is not absent and in certain sections of the church in that country there has been a decided gain for the Protestant cause. But best known is the movement of the "Former Priests;" generally connected

with that widespread but rather intangible tendency called "Americanism." This is a general term to indicate a decided inclination toward independence of thought and action but within the fold of the church, which is claimed to have had its origin within the American section of the church. In France this tendency has been developed chiefly by the younger element among the clergy and the movement of the "Former Priests," headed by the former abbe Bourrier does not propose to break with the church of Rome but to evangelize it and to supplant the present Ultramontane ideas and ideals by others more in harmony with the teachings of the Scriptures. In this respect it is not unlike the Old Catholic movement, which intended to remain Catholic while denying leading teachings of that church, but refused to become Protestant. To the credit of the "Former Priest" agitation, however, it must be said that its trend is more evangelical and its teachings more Scriptural than are those of the Old Catholics. This latter was and is almost exclusively a negative movement, but no purely negative issue can live and prosper in the world of religion or theology as little as in any other sphere of thought. The Protestants of France have been somewhat slow in welcoming this agitation chiefly because its advocates decline to connect themselves with any of the existing branches of the Protestant church. While this is the official position and programme of the "Former Priests," and the leaders have adhered to this policy, not a few of those who have followed in their footsteps have connected themselves with the Protestant communions, chiefly with the Reformed church, although a few have become Lutheran. It is claimed by what seems to be good authority that about four hundred French priests have in this way left the church of Rome. Some of these have secured a temporary home in an institution established for this very purpose near Paris; quite a number have entered the Protestant ministry, after having taken a theological course either in the seminary in Paris or in one of the Swiss universities; others have entered business or secured positions in other secular callings. One of the

greatest difficulties has been to find places for these men, and it is claimed that if the difficulties in this direction were not so many or so great that many more of the wide awake priests of the French church would break with their church. An indication of this is the fact that the "*Chretien Francais*," the organ of this new movement, is read by fully two thousand Catholic priests. The Catholic authorities have been compelled to take note of this crusade, and prominent dignitaries of the church, including several archbishops, have advocated that the church break with her old scholastic methods of teaching theology, cease to antagonize new methods of thought and seek a *modus vivendi* with the philosophy and criticism of the day. Various congresses and conventions of the ecclesiastics have been held, one of them, in Bourges, being decidedly in favor of far reaching concessions to the demands of the freer tendencies. The French Roman Catholic prelates and priests are evidently doing a good deal of thinking at present.

Quite different from these is a popular movement in Italy known as the "Christian Democracy." The church of Rome in all of its sections has been favoring an active participation of clergy and laity in the great sociological questions of the day. Indeed the adoption of Roman Catholic methods and manners has been everywhere proclaimed as the panacea for all the troubles and trials of modern society. High church officials have taken leading part in social congresses and in social agitation. The pope himself has by special pronunciamento given instructions on the labor problem and its solution. The precept and the practice of those in authority have found ready acceptance on the part of the laity, but in Italy at least a large portion of those interested in this propaganda has gotten beyond the control of the church and, after the manner of a McGlynn in New York, about a dozen years ago, have developed decidedly socialistic tendencies, with an inclination to advocate methods and programmes that look very much like those of the radical political social Democrats. This is the "Christian Democracy" of Italy, which is found so strongly represented

in many dioceses that the vatican people have been compelled to make repeated efforts to bring them into submission. To make matters worse, the new reformers have declared that the old claim of the pope that he must have his temporal power back and that it is not the correct thing for a faithful Catholic to take part in the political affairs of Italy is an antiquated position and really a matter of indifference as far as the real welfare of the church is concerned. It is the purpose of this new "Christian Democracy" to take an active part in the politics of Italy and to organize in the Parliament a specifically Catholic party, after the manner of the "Centre" in that of Prussia and of Germany. So aggressive have these people become that just recently Rampollo, the papal secretary of state, issued two special documents addressed to the archbishops and bishops of Italy, insisting that the zeal of the party be curbed and that their schemes and projects be kept within the sphere of the church and that in all respects they subject themselves to the direction of the vatican. In some sections the new "Democrats" have gracefully submitted, and the leading organ of the movement, of which kind of periodicals there are a number, not a few being influential, has declared that it will cease its propaganda for the time being, but expressing the hope and indeed the conviction that the day will come when those in authority will be wiser and favor and further the programme of the Christian Democrats. Other friends of the movement are not so willing to yield, and time only will show whether this decidedly radical agitation can be curbed and checked.

In Germany independent Catholic thought is confined almost exclusively to the learned world, and the most pronounced advocate of an "evangelical" Catholicism over against an Ultramontane type, namely Professor Krauss, of Freiburg, has recently died. His criticism of current methods and manners in the Catholic church were very decided, especially were his "Spectator" letters in the supplement of the Munich *Allgemeine Zeitung* thorns in the flesh of the Ultramontanes, but at heart Krauss remained a faithful and

obedient son of the church, and had not one grain of the character of a Luther, whose place in the history of the church and whose significance in the development of the kingdom of God he misjudged as much as Döllinger did. Krauss' main service consisted in his scholarly and free and frank criticisms of the weaknesses of his own church, but he never attained to evangelical Protestant principles. Professor Schell, of Würzburg, has also again and again tried to harmonize Roman Catholic principles and practices with modern thought and ideas, and has even in a special book defended the proposition that the Catholic church is the greatest friend of real progress in thought and learning, but he has been compelled to recant and to recall his words. In general the best Catholic scholars of Germany turn their backs to those fields of research in which they might come into conflict with the ruling powers and their behests, and for that reason Roman Catholic scholarship even in Germany, where it is at its best, is practically *nil* as far as influence in the general run and development of science and research is concerned. In the nature of the case independence of thought and action is impossible in the church of Rome; there is a deep chasm fixed between them, and all their independent movements cannot but end in failures and compromises, because they fail to embrace and to include the only theory that makes real independence possible, namely the Gospel. But as long as Rome continues to be Rome it must and will crush independent thought or action in every sphere and department of life. Rome can recognize only one virtue, and that is absolute and implicit obedience to the authorities of the church.

A SERMON FOR EASTER.

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

(Mark 16, 1-8.)

Dearly Beloved in the Lord:

In the last verse of the preceding chapter we are informed that when our Savior was laid in the sepulchre Mary

Magdalene and Mary the mother of Joseph observed the place. "And when the Sabbath was past," which, according to our reckoning, would be Saturday evening, the two Marys accompanied by Salome, procured sweet spices to anoint the Lord's body. Early on Sunday morning they came to the sepulchre to perform the intended honor. But they were troubled about the rolling away of the stone, for it was very great. When they approached they saw however that it was already rolled away. They entered the sepulchre and seeing a young man clothed in a white garment they became afraid. And he said unto them, "be not affrighted. Ye seek Jesus of Nazareth which was crucified. He is risen; He is not here; behold the place where they laid Him." He now told them to go and tell the disciples that their Lord is risen and goes before them into Galilee.

The testimony of the young man (who was an angel), however, is not the only proof we have that the Lord is risen, although his words are indeed sufficient, but we learn further that He appeared to Mary Magdalene early in the morning, and afterward to two of His disciples as they were traveling through the country, and to many others. Again He appeared to the eleven disciples as they were sitting at meat, and gave them the command to preach the Gospel to every creature, i. e., to tell everybody who Christ is, that He suffered and died for our sins, was buried and rose again for our justification. Let us heed this command by considering, by the grace of God,

THE GLORIOUS RESURRECTION OF CHRIST THE JOY OF THE
BELIEVER.

- I. *Why is it glorious; and*
- II. *Why is it the joy of the believer?*

The Scriptures tell us that satan, our great enemy, persuaded our first parents in Eden already to eat of the forbidden fruit and thus brought the curse of sin upon all mankind, in consequence of which he has been able to lead men at his pleasure. From his jaws we were unable to wrest ourselves. In consequence of our obedience to him all man-

ner of sorrow and affliction came upon us. The sting of death has visited us, the earth opens to receive us, and the plagues of hell would have been our eternal doom, had not, thanks be to God, our blessed Lord Jesus gained the victory over all these evils. Jesus is the mighty conqueror, who burst the bars of death, descended into the depths of hell, bound our deadly enemy and came forth victorious from the battle. His enemies led Him forth clothed in purple, with a crown of thorns upon His head. They smote Him, they spit upon Him, and in mockery worshiped Him; and when they had so shamefully maltreated Him they nailed Him to the accursed tree. They thought when He expired they had gained the victory. They supposed the Prince of Peace, the mighty Ruler in Israel to have been conquered. But on the third day He came forth victorious from the grave. His victory is our victory, and therefore we can say with the Apostle: "O death, where is thy sting; O grave, where is thy victory!"

His enemies also well remembered His words that He should rise again, and although they did not believe it, yet to secure Him against His friends they placed a guard around the sepulcher lest they should come and take away His body and thus make it appear as though He had arisen. All their care, however, to make things secure profited them nothing. God will not be mocked by His enemies, neither are they able to thwart His plans. The angel of the Lord descended from heaven and rolled the mighty stone away and our Lord and Savior came forth with power and great glory. Our enemies are conquered. Satan and his hosts are fled. The powers of hell are crushed. Victory, victory is ours! Sing aloud unto our God: the Lord is risen indeed! He was dead, but now He is alive. Let this glorious news resound throughout the innermost recesses of hell, and let the devil know that his scepter is broken and his usurped power forever crushed by the heel of Him who was proclaimed in the Garden of Eden, who is the beginning and the end, the Alpha and Omega, the Lord of lords. Such is the victory of our Lord over satan, and such is our victory.

What the Lord has accomplished He accomplished for us, and by His resurrection He sealed it for us, else it would be a subject of little joy. The Christian rejoices in the resurrection because he knows that in Christ Jesus he is victor over the devil. He remembers the words of our Lord: "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." The devil may yet assail us, but he cannot harm us. We need but to refer him to the Lord Jesus, and tell him: "There is your conqueror, and there is our substitute; overcome Him if you can, but if you cannot conquer Him you have no charges to make against us. You have persecuted Him unto death, knowing that if He were destroyed we must be your victims, and since you have failed to destroy Him, you have no right to come to us, for we are in Him just as much your conquerors. All the devil can charge us with Christ has borne upon the cross, and now He is risen from the dead and gives us full assurance that complete satisfaction has been rendered. Such is the comfort secured by the glorious resurrection of our Lord, and our heavenly Father has not failed to publish this comfort abroad. He sent a messenger early in the morning to await the women at the sepulcher, and the first words he spoke to them were full of comfort: "Be not affrighted," i. e., you have nothing to fear; your enemies are conquered. They are become as dead men. They can do you no harm. There is nothing to hinder you from entering the sepulcher. I know that you have come to seek Jesus, but He is not here, "He is risen," as He told you, but before you go away come in and see for yourselves the place where He lay. Satisfy yourselves that He is not here. "And go quickly and tell His disciples that He is risen from the dead, and behold, He goeth before you into Galilee; there shall ye see Him; lo, I have told you." The Lord was particularly desirous that His disciples should know what had happened, for they were no doubt exceedingly distressed and greatly troubled because they had forsaken Him in His great struggle with the enemy. He wanted them to be told that although they had forsaken Him, and thus

sinned, they should not be cast out, but should receive comfort again, for He was coming to meet them in their trouble. The angel commanded the women expressly to tell Peter, who was undoubtedly troubled the more because he had thrice denied his Lord. He was especially to be comforted by the joyful news that the Lord is risen and has rendered complete satisfaction for his sins; and not only for his, but for the sins of the whole world. This affords the Christian sweet comfort; for however great his sins may be, Christ has rendered complete satisfaction for them all, and by His resurrection He gives perfect assurance that all has been accomplished. Peter's sin of denial was great. The Lord himself tells us: "Whosoever denieth me before men, him will I also deny before my Father in heaven." Yet the Lord in His great mercy does not cut Peter off from the blessings He had secured, but sends the women to tell him expressly that his dear Lord has risen and goes before them into Galilee, and there shall he see Him. In like manner the Lord also sends His messengers to proclaim the glorious news of His resurrection to us also, and gives us the assurance that satisfaction has been rendered for our sins however great they may be. "Christ was delivered for our offences and was raised again for our justification." The comfort imparted through our Lord's resurrection does not consist alone in this that our enemies are conquered, and that it has been shown that satisfaction has been rendered, but also in this, that even as our Lord came forth from the grave so shall we be brought forth. As He raised up His own body, so will He also raise up our bodies on the last day. We are not to remain in our graves forever, but we shall be brought forth and we shall be glorified. Sin will then no more cleave to us. This mortal body will then have put on immortality and will live forever; as the Lord says: "Because I live ye shall live also. For as in Adam all die, even so in Christ shall all be made alive." Our bodies shall live, but not as they live in this world, to be harassed by the troubles and afflictions of sin. We shall be in the presence of the Lord, breathing the air of heavenly love and en-

joying all the pleasures of God's kingdom of glory. "Where I am there shall also my servant be ; I go to prepare a place for you."

The Lord has risen and has ascended far above the heavens to prepare for us a house of many mansions. This shall be our heritage, for we are Christ's brethren, and if His brethren, heirs of His Father's kingdom. All this has been acquired by the sufferings and death of Jesus, and secured and sealed by His glorious resurrection.

II. *Why is it the joy of the believer?*

It is not only necessary to our salvation that such glorious things as that of our Lord's resurrection be accomplished, but we must also learn how to make them our own. This is an event which far transcends human understanding, and therefore the natural man looks upon it as foolishness. He will receive nothing that he cannot comprehend. The Holy Spirit must kindle faith in our hearts before any of the mysteries of God's Word can be apprehended salutarily. But faith requires knowledge. An event must be known before faith can grasp it. Therefore, God appointed the angel who was sitting at the sepulcher when the women arrived, to tell them the Lord was risen. The angel also commanded them to tell it unto the disciples. The first thing necessary was to supply them with the proper knowledge of this event. How could a valuable treasure profit one if he knew nothing about it? So it is with spiritual things. We must learn to know of them first. This should incite us diligently to search the Scriptures that we might learn of the goodness and mercy of God towards us. When we have received the necessary knowledge a contest arises within our souls between grace and unbelief. If unbelief gains the victory the fact that we have received the proper knowledge will be of no profit to us spiritually. We must believe beyond a doubt that what we have learned is true. But faith requires something more than knowledge, and simply believing that events are true. It requires also confidence. You may know that the Lord arose and you may

believe that He arose, and yet not be saved. You must have confidence in the event.* That is, you must believe that He arose for you and for you gained the victory over sin, death and the devil. If one has no confidence he has nothing but a historical faith. That is a faith that accepts simply the history of Biblical events, but does not rely on the blessings they secure. Let us see to it, therefore, that we have a true and living faith — a faith which lays hold of the resurrection. Unless we have such a faith we cannot expect to be heirs of God, and joint heirs with the risen Lord. True we shall arise, but we shall not enter into the bliss of heaven. All shall arise on the last day, but only those to eternal life who have rightly believed in the Lord Jesus. They who believe in Him will also believe in what He has done. Let us therefore pray God to help us rightly to apprehend the doctrine of the resurrection, and firmly to believe that the Lord lives, and we shall live in Him. If this be our faith we have joy unspeakable. Our enemies are defeated. Who can harm us if we are in Christ? Why should we fear death when we know that Christ is the resurrection and the life? If we believe in Him, though we were dead we shall still live. Death has no terrors for the Christian. He knows, believes and confides in the risen Lord. If misfortunes beset his path and afflictions come upon him, he still does not despair; for what do misfortunes and afflictions amount to when compared with the heavenly treasure which he has in Christ Jesus. All the sorrows of this world are not worthy to be compared with the happiness which the children of God shall enjoy in the realms of love.

In this world already the Christian enjoys many blessings, although he has trials and dangers with which to contend. He has the precious Gospel of Christ which tells him, among other comforting truths, how the women found the empty sepulcher, which is the occasion for much joy. It is a fountain which sends forth its streams of grace through all the world. It plants within him a sure hope of the treasures of heaven. With the hand of faith he grasps the pre-

cious truths of the Gospel and is happy. He is happy because he knows that he is in Christ, and in Him he shall enjoy the blessings of the resurrection. Oh, what reasons we have to rejoice that by faith we are brethren of Christ, and have the assurance that through His resurrection we shall be led forth from the grave into the pearly gates of the New Jerusalem, where we shall with the holy angels sing praises unto God! Indeed, the thought of such happiness cannot but fill us with true joy.

It is not the nature of a living faith to keep precious, saving truths concealed. It is not selfish. It will tell unto others how it was gladdened by the sweet Gospel. If we have such a faith we will not cease, nor become weary telling the glorious news of the resurrection to our fellow-man. Then will we concern ourselves that others may learn to know how the Lord burst the bars of death and came forth conqueror over sin, death and the devil; that they shall be raised from the dead, as Christ is risen and lives and reigns to all eternity. Then will we tell them also that by faith these blessings can be made theirs. May we diligently learn the glorious truth of Christ's resurrection. May we be found as early seeking its blessings as were the women at the sepulcher to do honor to their Lord. May we ever remember why Christ arose, viz: that He might declare Himself with power to be the Son of God, as He says: "Destroy this temple, and in three days I will raise it up." And again that He might show that He has made satisfaction for our sins and secured for us eternal righteousness; as St. Paul says: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." And finally, that He might also raise our bodies on the last day and make us citizens of His kingdom. "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die." Amen.

MODEL OF JERUSALEM TEMPLE.

Mr. Walter Williams, editor of the *Columbia (Mo.) Herald*, member of the Board of Curators of the State University of Missouri, Superintendent of one of the largest Sunday Schools in the country, and former President of the National Press Association of America, now traveling in the Old World as the representative of the Louisiana Purchase Exposition, writes from Jerusalem under date of February 24, as follows:

"I have secured from Dr. L. Schoencke, of Jerusalem, the promise to exhibit at the World's Fair in St. Louis the world-famous models of the Temple of the Jews, models prepared by his father-in-law, the great scholar, the late Dr. Schick, and perfected by himself. Efforts have been made to secure these models for use at other Expositions but so far entirely without success.

"Some thirty-odd years ago there came to Jerusalem a German Archaeologist, Dr. Schick, who thenceforth made the Temple area his life-study. Last December he died and the fruits of his life-work are to be seen in the fine models, made of thousands of pieces of wood and showing the various temples as this learned scholar believed them to be. For three thousand years the Temple area has been sacred. Jews, Christians, Moslems alike never cross the spot. Eight great temples have been builded upon it, three Jewish, one Pagan, two Christian and two Mohammedan. Of these the most notable are the Temple of Solomon, the Temple of Herod, the Church of Justinian and the Mosque of Omar, the present Haren-es-Cherif.

"Beginning at the southeast corner we see part of the Temple Hill or Mount Moriah, in Solomon's Temple, rising in rock steps up to the city wall, the valley of Kedron to the right and to the left the Tyropoean Valley, and inside the wall of the mills bastion and the 'House of Mills.' Following up we see two streets leading up to the double and

triple gates of the 'King's House.' On a higher terrace is the Palace of the King, Solomon. Here to the left is the 'House of the Forest of Lebanon' and, crossing above the double passage, we reach the Judgment Hall in which was the throne of the King, and, further, after crossing the triple passage the King's private lodging. Above this terrace of palaces and on a higher level are the outer Temple Walls and porches forming a great square. Inside the porches extends the Outer Court, or Court of the Gentiles, behind which none but Jews could go. A rise of twelve steps brings us to another platform or terrace called Chel or the Rampart, on which stands a large building with three wings and three stories high. Inside this building are the Middle Court and the Inner Court. Fifteen steps on which the Psalm of Moses was chanted, led up to this Inner Court, and thence up five steps to the Court of the Priests, and there on the Holy Rock of Sakhra, stood the altar of burnt offerings and the brazen sea. Up twelve steps more on the highest platform, stood the House of the Lord, where the Ark of the Covenant reposed, beneath the outspread wings of the cherubim in the Holy of Holies. The house faces to the east. On the north outside the Temple enclosure, we see the fortress with the towers Meah and Hananeel, mentioned by Nehemiah.

"When Herod pulled down and rebuilt the Temple of Zerubbabel he enlarged the Temple area, taking into the enclosure the ground space formerly covered by the palaces of the King and extending the wall to the west. A grand porch, called Solomon's Porch, was put where the line of palaces had been, but the Inner Temple and the Chel and its buildings were arranged much as in Solomon's time. The altar is large and of stone. Marble pillars in the courts have taken the place of pillars of brass. The upper room has a greater room and the middle tower on the front is left unfinished. Herod's fortress of Antonia has taken the place of the old stronghold on the northwest.

"The great Christian church of St. Mary, built in the reign of the Emperor Justinian, and called Justinian's

church, was erected on the foundation of the Temple of Jupiter built in the second century by Hadrian. At this time the platform upon which the church stood was constructed, Hadrian's monument was made into a chapel of St. James, and the Golden Gate in the east wall was restored. Between the great Byzantine Church and the earlier one came the aqueduct from Solomon's pools beyond Bethlehem, to the outlet among the cypress trees. On the northeast corner a large Government house had taken the place of the Tower of Antonia of Herod's time. The rock stops and cistern are seen.

"The beautiful Mosque has taken the place of Justinian's Christian church. The first building within the enclosure is the Aksa Mosque and close to it the Mosque for the women, once the armory of the Knights Templar. At the cypress trees is still the outlet for the aqueduct. Saracenic buildings, minarets, residences, schools, porches, are along the western wall. On the east is the Golden Gate. In the southeast corner the surface pavement is above the subterranean space, the so-called stables of Solomon. Over the whole area are seen white marks. These are the mouths of wells or cisterns, beneath. The great Mosque shows traces in its architecture of all the phases of ownership it has seen — Byzantine, Crusader, Saracen.

"Dr. Schick has reproduced with marvelous ingenuity all these buildings, and the beautiful models show the result of intelligence, patient industry and profound scholarship."

THE LAST ENEMY HAS BEEN OVERCOME, HALLELUJAH!

1 Cor. 15, 16.

BY REV. L. H. BURRY, A. M., MASSILLON, O.

Dear Mourning Friends: — "As by one man, Adam, sin came into the world, even so death came upon all men." And ever active, Death goes about fixing his mark upon

some here, struggling with others there, and ever and anon gathering some of his victims into his embrace.

We have traced his footsteps often, but to-day they lead us to this home, and we find that he has taken from this father his life companion, from these children a mother, and from many a friend; and we have now assembled here to follow the remains to their last resting place, and show her the last token of respect.

It is upon such sad occasions as this, that we look up that old and tried comforter, the Word of God, to see what it may say, by way of consolation, to sorrowful hearts; and indeed earth hath no sorrow that heaven cannot heal. Everywhere in that Word of God, there is comfort for those who are in Christ, and we need not mourn as the heathen, who have no hope. And when I look upon this sad event, the Word of God, which I have just read, impresses itself on my mind, and I want to say to you, by way of comfort, dear friends, as I look upon the sleeping form before me:

The last enemy has been overcome, hallelujah!

And as I think on these things, I want to say,

I. Many enemies encompass us, but the last of these is Death;

II. But Death has been overcome, and she hath gained the victory;

III. And so we shall not mourn, but rather take leave of our departed one with a triumphant hallelujah.

I. *Yes, many enemies encompass us, but the last of these is Death. Since sin has come into the world, what is our whole life but a struggle and a warfare?* Surely, that has been the experience of us all. With a cry of distress we are ushered into the world: with a sigh and a groan we take our departure, and between birth and death, lie 10, 20, 30, 40, 60 years of struggle. Sin has left its curse on all things: the field in which man, by the sweat of his face, is to earn his bread, is cursed with thorns and thistles, so that he has a continual struggle for existence.

And upon the house and home, in which woman has her place assigned, sin has left its traces, so that woman not only in sorrow bears children into the world, but her whole life is a struggle of work and saving and mending and care; and oh, how often, when the work has been done, has it seemingly been done in vain. Whoever he may be, every one has his life's battles, cares, troubles, sicknesses, and finally death, so that we all must say with Moses: "The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength labor and sorrow."

What cares and sorrows must not this mother have had in her years. In *temporal* things—although I am not intimately acquainted with her life, I would say, that any woman who has raised a family has had her share of life's battles. In *spiritual* things, she, too, has had her battles to hold fast that which she had; for it were strange if the devil, who goeth about as a roaring lion seeking whom he may devour, would leave a Christian in possession of the truth without a struggle; and alas, how often Satan succeeds, so that there is no one can say, that he is without sin. No doubt, she also sinned, but thank God she kept the faith in the end.

And now, the last enemy, Death has assailed her. Surely he is an arch-enemy. He reaps the ripened grain indeed, but cuts down also the flowers that grow between. He spares no one, and all seasons are his, as the poet says: "Leaves have their time to fall

And flowers to wither at the north-wind's breath,
And stars to set; but all,
Thou hast all seasons for thine own, O Death!"

In every nook and corner, on every side he lies in waiting: sometimes he comes in a loathsome disease, sometimes he comes hidden in pleasures, sometimes he plays with us during a long season, allowing us to revive again, and then tormenting us once again, and sometimes he comes to us in the twinkling of an eye and carries us away. And he came and took away this mother.

All that could be done on her part, and the part of friends was done; and she relied not on man alone, but supplications were raised to God; and now, though for over sixty years she has fought off Death, at last she lies still and cold before us, her soul has taken its flight, and the world says, she is dead.

Then Death has won? No; I say, no,

II. *Death has been overcome; she has gained the victory.*

Let us think on this further:

No; not all men overcome Death. There is no earthly weapon or medicine for Death; and for those who do not fight aright, this thing we call Death, this passing away becomes an everlasting death—a passage to the state in which men are forever shut out from the face of God. The most of mankind are overcome by that death.

But Jesus overcame Death. He entered into conflict with him; He went down to death, was buried and even descended into hell, but He triumphed and rose again, and lived. Like Sampson of old, Christ allowed Death to bind Him and then He tore the cords and arose. Of course, Death temporal is still here to fall upon men, but for the Christian it is no more death but a sleep; Christ has taken from the old serpent his fangs, which are death eternal or hell: yea, He has taken Death captive so that now Death must serve God as an executioner to the godless and as a messenger to call Christians home.

And now that Christ conquered Death, the Scriptures tell us, that they who fall asleep in Christ have conquered with Him. Said Jesus: "I am the resurrection," etc.; "I live and ye also shall live," etc. That is why Paul can triumphantly cry: "O Grave, where is thy victory!" etc. Not even the body may Death hold, for it too shall arise, as Christ said: "And I will raise him up at the last day"; "for where I am, there shall my servant also be."

And so I trust this mother has triumphed. She was, etc., etc., and now, what shall we say to these things?

III. *Let us not mourn, but rather take leave with a triumphant hallelujah.*

And why should we mourn? Do men mourn over those who have conquered? — who have fought and won the crown? — who are at home in the heavenly city? No; we may mourn *our* loss, but not her lot.

Nay; lay her to rest, and thank God over another victory won, and that in her case the last enemy is overcome, and that henceforth there will be for her no cares and sorrows and wants, and death, and no tears to wipe away.

And we, friends, will take up our weapons afresh and “fight the good fight of faith,” so that we too may obtain the crown and meet with our dear ones again, and live with them before God forever. And now as we take leave of this mother, let us console ourselves in the thought as we say to our hearts: The last enemy, Death, has been overcome, hallelujah!

NOTES BY G. H. S.

NEW FINDS IN EARLY CHRISTIAN LITERATURE.

The Biblical scholarship of Europe is now for the first time reaping some good results from the friendship that exists between the Sultan and the Kaiser. A special irade of the former recently published directs that the whole Christian literary contents which have recently been found in the famous Kubbeh-el-Chasme, or Treasury, at Constantinople, are to be sent to Berlin as a gift of the Sultan. This is the outcome of an agitation that has been carried on by several German savants for a number of years. The Kubbeh traditionally is a store house of the Christian literary remains saved from the destruction of the great St. John Basilica, in Damascus. Professor von Soden of the University of Berlin, who was in the East some three years ago engaged in New Testament textual studies, made strenuous efforts to gain

admittance to this storehouse, but was told that it had been opened some sixty years ago and nothing valuable found in the department of Christian literature except a copy of the Greek Testament. Through the influence of the present Chancellor of the German Empire, Von Bulow, permission was a year later granted to have these literary remains examined, the Sultan having given orders to have a complete catalogue of the Kubbeh documents prepared. A young Syrian scholar from Berlin, Dr. Violet, whose expenses were paid by a Christian lady in that city, was at once sent to investigate. Something over three months were spent in this work and the results have been partially disappointing. No specially old or valuable manuscript of the New Testament has been found, no Papias, no Logia Jesu, no Hegesippus, none of the Gnostic writers. The rather confident hope of Von Soden that older copies of the New Testament than the vatican or the sinaitic would be found was not realized. But innumerable pieces of papyri and of parchment were found, most of this in the Arabic languages, with extracts from the Koran, bills, receipts and official reports of the Damascus mosque. But the Christian languages, Syriac and Greek, were not lacking, and after much careful work in cleaning and photographing these documents, which were all in a rather dilapidated state, Dr. Violet has made a number of finds of special interest to the students of the early and earliest Christian literature. The leading documents of this class are the following: (1) A unique fragment, consisting of Ps. 78 in Greek and Arabic, the latter written in Greek letters, so that the old pronunciation of the Arabic can be readily determined; (2) Samaritan fragment of the Pentateuch; (3) fragments of the New Testament in the Greek language, dating from the fourth and fifth and possibly from the third century; (4) remnants of unique translation of portions of the Old and of the New Testament into Palestinian Syriac, probably not unlike the dialect spoken by Christ, dating from the fourth or fifth century; this collection, including large parts of Pauline letters, supplementing the old Palestinian transla-

tions of the Gospels found on Mt. Sinai; (5) 117 sheets of old Syriac prayers, of special importance for the study of the worship of the old Syrian church; (6) a Hebrew fragment of the Pentateuch, of uncertain date; (7) 25 sheets of a Greek Psalter in old uncial letters; (8) a large fragment of a Greek church father; (9) 47 sheets of an unknown commentary of Theodore of Mopsuestia in the Syriac language; (10) a number of fragments in Syriac, Hebrew, Greek, Latin and Armenian; (11) a portion of a Latin letter of King Baldwin IV. of Jerusalem addressed to a merchant; (12) an old French fragment giving an account of the crusades. After Dr. Violet's term had expired these fragments were again returned to the Kubbeh, but this time not put into an old sack, where they had been originally found, but in a substantial chest.

DISCOVERY IN BABYLON.

The German "Orientgesellschaft" is steadily pushing its investigations on the site of the ancient Babylon, and the leader of the expedition, Dr. Koldewey, reports that the discoveries so far made give a fair idea of the metropolis and of its external contour, such as size, streets, walls, temples, public places, etc., as also of the social, intellectual and religious life of the inhabitants. In the so-called *Nishan el-aswad*, or Black Hill, which occupies practically the center of these acres of ruins, only recently some four hundred tablets were found covered with inscriptions. Only two of these have been carefully studied as yet, and both are most important finds. One of these tablets contains a large portion of a famous Babylonian lexicon, in which the Babylonian cuneiform characters are explained by Sumerian and Semitic words in parallel columns. This is doubtless the oldest dictionary extant and of great practical importance for the decipherer of the cuneiform monuments. The second tablet contains nothing less than the litany which was sung by the choirs of Esagila when on the 14th of Nisan the god Marduk, after the completion of the procession, returned to that magnificent Pantheon which

this expedition has been excavating and the laying bare of which is constituting its chief work this winter. Among other important finds has been a hitherto unknown temple of the protecting divinity of the physicians, Adar (or Ninib), situated not far from the Black Hill, in which were also found three cylindrical inscriptions descriptive of the building of this temple prepared by the father of Nebuchadnezzar, named Nabopolassar, who deposited them in this temple Esibatale—i. e., house of the shepherd of life. The latest issue of the "Mittheilungen" (No. 9) of this society, in addition to the details of these discoveries, reproduces also a number of amulets containing pictures and descriptions directed against the female demon Labartu, who is represented as a dire looking creature drinking human blood. Such amulets were formerly hung around the necks of children to protect them against the influence of this demon. 'A *fac-simile* of the great banquet hall of Nebuchadnezzar accompanies this *brochure*. The work of the Germans at Babylon is proving to be a masterpiece of archeological research. Among the most liberal contributors to the fund of the "Gesellschaft" is the Emperor himself.

THE PROTESTANT MOVEMENT IN AUSTRIA.

The official organ of the Protestant church in Austria, the "Evangelische Kirchenzeitung" of Vienna, has ever since the inauguration of the "Away from Rome" movement been publishing the particulars of the agitation. Its recent annual survey bears heading, "The Victory of the Gospel in Austria," and the discussion fairly bristles with data and details showing the spread of the propaganda. In the year 1901 alone no fewer than 36 new preaching places were added to the scores already established. Of these 22 were in Bohemia alone, and the rest in the other German provinces. In forty different localities the Protestant faith is now being preached for the first time since the terrible days of the Counter Reformation. Special church building societies in the interests of the Protestant cause have been newly organized in ten places, and an Old Catholic society

in one place. The laying of eleven cornerstones was reported in these twelve months and the dedication of seven church bells. New Protestant churches were dedicated in seven larger towns, and chapels were opened in eight other places. To these should be added several Protestant parsonages and cemeteries. The Protestants of Germany have come to the rescue in sending young ministers to these new places, but for several years the Austrian government which has been antagonistic to the movement all along, refused to recognize them. During 1901, however, seven were permitted to engage in their work, and the way has been opened for others. Evangelical associations of many kinds have been established to co-operate with the purely church work. Among these are school associations, for the purpose of founding Protestant schools, evangelical ladies' societies, etc. In Vienna a Theologians' Home was established, in which Protestant candidates for the ministry are received and housed, and in the same city a Protestant Deaconess Home was opened, while Protestant societies for Home Mission work are now found in scores of Protestant centers. The total number of converts from the Catholic church to Protestantism in consequence of this movement was in 1901 something more than 6,000, while the year before it was only 4,516. The ratio has been steadily growing each year, and their figures do not include those who go to the Old Catholics. The total number of Protestant converts since the beginning of the agitation is almost 19,000. The Catholic authorities greatly fear that it will cross the boundary into Germany.

THEOLOGICAL DISCUSSION IN GERMANY.

In the lively discussions of theological problems that are agitating the Church of Germany with increasing violence there is going on an evident shifting of centers of interest and of theological schools. The critical Biblical problems that circled around the name of Wellhausen no longer enjoy the same monopoly of public prominence as during the past two decades, and new names of theological

thinkers are beginning to attract attention. Harnack's "Essence of Christianity" is a sign of the times and indicates the character of the problems before the Protestant world of Germany — problems that deal, not with the accidentals and externals of Christianity, but with its essentials and fundamentals. The Berlin savant, who had remained silent when attacked on all sides by the "lesser lights," has now seen fit to answer the charges raised against him as voiced by Professor Cremer, the veteran conservative theologian of that solidly positive theological faculty of Greifswald. Cremer had also published a series of lectures on the subject of the "Essence of Christianity," and this has resulted in a running debate in the shape of open letters between the two. One of the lessons of this discussion is the fact that Harnack is decidedly more positive than his adversaries have been willing to admit. Indeed, he has almost come to be recognized as an exponent of evangelical views within the liberal ranks, as he is the main opponent of the newly developing school of extreme Ritschlians, who aim to convert the theological faculties of German universities into "Faculties of Religion," as has been already done in Holland. It is becoming more and more apparent that the Ritschlian school, as did its predecessor in liberal theology, the Hegelian, is being divided into two opposing classes, one with conservative and even reactionary tendencies, of which Kaftan and Harnack are probably the best representatives, and the other with decidedly radical tendencies, headed by Troeltsch, of Heidelberg. The latter branch has been particularly active during recent months in effecting a regular organization through a conference held in Mühlacker. Its representatives are very active both in the literary and the popular propaganda of its views. Professor Wrede of Breslau, in a recent work on the "Messianic Secret in the Gospel" takes from Christ and His work virtually every element above the natural, and Dr. Hillmann, of the University of Marburg, in a series of lectures in Braunschweig on the "Beginnings of Christianity" denied all that Evangelical Christianity con-

siders fundamental to its faith. Such aggressive radicalism has, however, always led to opposite results in Germany; for example, as the extreme Hegelianism of the Baur school led to a rupture of that class and to the new theology of Ritschl.

A RUSSIAN APPEAL FOR RELIGIOUS LIBERTY.

The annual "Mission Congresses," which have been held by the orthodox Church of Russia for a decade and longer, for the purpose of devising ways and means to spread the influence of the Greek Church and especially to extend its power over the "Raskól," or Sects, have usually been rather monotonous, consisting generally of the complaints of the missionaries that they could do little or nothing, and ending with an appeal of the Congress to have the State take more rigid steps against the Dissenters. The convention held this fall in Orel was an exception to this rule, and the address there delivered in favor of religious liberty by a Russian of the Russians, the marshal of the nobility in the government of Orel, Mr. Stachowitz, has not only aroused the whole orthodox church, but secured international attention. This is the case, not because of the sentiments in themselves, for these are familiar to non-Russians, but to the fact that for the first time a prominent and influential Russian official and layman in a convention consisting chiefly of clergymen and ecclesiastics, and assembled purposely to suppress religious dissent, could utter such sentiments on religious liberty and tolerance. The speaker declared that in antagonizing religious liberty the Russian Church authorities had been building its structure in forgetfulness of the corner-stone. He openly declared that it should be the privilege of everybody to decide upon his religious convictions and that everybody should have the privilege of severing his connection with the State Church if he so desired, and the State should not any longer punish such a step. The address has been widely discussed by the Russian press, and as a rule not criticised as severely as could have been expected. Bishop Nikanor, of

Moscow, has entered the arena against the bold speaker, but has attempted rather to explain away the examples of religious intolerance that has been cited against the present methods and does not try to overthrow the principle. The secular papers do not seem to know exactly what to say, as it is suspected that the speaker did not utter his sentiments without the knowledge of his political superiors. At any rate, these latter have so far been silent in the controversy.

IS THEOLOGY A REPUTABLE SCIENCE?

A singular controversy on the status and claims of theology as a science is attracting general attention in Germany, and its discussion has called forth articles by leading university professors, among them Harnack, of Berlin; Loofs, of Halle; Jülicher, of Marburg; Cremer, of Greifswald, Seeberg, of Berlin. The occasion for the debate was furnished by the publication of two radical attacks upon the very foundation of Christianity by two non-theological savants, Professor Häckel, of Jena, the leading Darwinist in the Fatherland and himself a zoologist, and Professor Thudichum, of the law faculty at Tübingen, who has begun a series entitled "Kirchliche Fälschungen," of which three parts have appeared, each of which out-Herods Herod in a revival of the old Baur claims concerning New Testament literature and the origins of Christianity, and the latest of which is an attack especially on Hebrews, claiming this to be a fabrication of a hierarchial party in the fourth or fifth century. Loofs in the "Chrisliche Welt," No. 45, had an open letter addressed to Häckel, in which he shows up thoroughly that the latter has simply been reviving old and stale but often refuted charges against primitive Christianity, and in No. 48 of the same journal Jülicher does the same to the strange *Machwerk* of Thudicum, who confesses that he never read Hebrews entirely until he was past sixty. Harnack in No. 49 gives a new and serious turn to the discussion by asking why outsiders like Häckel and Thudicum can make the most ridiculous

and unscientific attacks upon Christianity without being hooted at by the whole learned world, while any inroad of ignorance or prejudice into any other department of research will be followed by speedy condemnation. The two radicals from Jena and Tübingen need have no fear of losing caste because of their exhibition of ignorance. Harnack is convinced that this is so because theology as such does not enjoy the standard of respectability and recognition in the learned world that is by common consent accorded to other sciences, and that it occupies that doubtful position because it has not yet discarded the unscientific methods and measure with which old orthodoxy was accustomed to maintain itself. To remove this stain and stigma and secure for theology as a science the credit it merits should be a leading purpose of modern theology and research. Cremer, the conservative leader of Greifswald, in the Berlin Kreuzzeitung, No. 593, acknowledges that theology is looked at askance by many in the scientific world, but that this will continue to be the case as long as there are so many who will not accept the fundamental truths of Christianity which in their origin and character are not the objects of scientific analysis. Theology cannot afford to secure for itself recognition by practically, under the guise of historical research, discarding such essentials as the story of the birth, of the resurrection, of the ascension of Christ. Seeberg, the new conservative man in the Berlin faculty, in No. 601 of the same journal, expresses his agreement with Cremer, and insists that theologians themselves are largely the cause of the low estimate currently put upon theology as a science, because the representatives of the various schools of theology so bitterly and personally antagonize and denounce each other, i. e. the old historical *odium theologicum*, the existence of which Melancthon so keenly deplored. Not only the theological but also leading political papers of Germany are eagerly discussing the pros and cons of this problem.

GOSPEL WORK IN ISRAEL.

The work among the lost sheep of the house of Israel has never enjoyed the general favor in the Christian Church at large that characterizes the foreign mission propaganda. Jewish missions have always been the work of the few and not of the many, and with the exception of the late Professor Delitzsch, it has among its promoters but few of the university men. And yet it is thoroughly organized and achieves good results. In England alone there are thirteen different societies engaged in it, chief of which is the London Society, organized in 1809, and now employing nearly 115 agents of various kinds, with a revenue of \$230,000 annually. Next in importance is the British Society, organized in 1842, while the most energetic is probably the Midway Mission, founded as late as 1876, but with 38 representatives in the field and a revenue of \$40,000 annually. The Scotch societies are six in number, with a total income of about \$75,000. There is one organization credited to the Protestants of Ireland, while Germany has twelve, Switzerland one, the Netherlands three, France two, Scandinavia five, Russia four, the United States six. These are all Protestant organizations and do not include the propaganda as carried on by the Roman Catholic or the Greek Catholic Church. It is a fair estimate that these Protestant societies have a grand total of nearly five hundred men and women in their employ, many of whom are themselves converts. The number of converts is larger than is usually supposed. During the past year official reports from Prussia alone state that in that kingdom 344 Jews had embraced Christianity; Bavaria had 18, Saxony 37, Baden 12, the city of Hamburg alone 32.

MODEL SERMONS. SERMONS ON THE GOSPELS FOR THE CHURCH YEAR.

By DR. M. LOY, Dean in Capital University.

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 Naanna which came down from heaven by which his soul is nourished unto eternal life.

Price, plain cloth, \$2.50; half leather, \$3.00; half morocco, \$4.00.
Imitation morocco, two volumes, \$4.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

BEFORE THE ALTAR

OR A SERIES OF ANNOTATED PROPOSITIONS ON LITURGICS, TO WHICH IS ADDED A SELECTION OF STANDARD FORMS.

BY DR. C. H. L. SCHUETTE.

The author in his introduction remarks: "The writer will consider himself amply repaid for his labor, if this little book shall add to the number of those among God's people who worship 'with understanding;' and if ministers will take up the subject as it is here outlined and discuss it before their people, say in a course of lectures, there can be no doubt as to the result."

Price, bound in cloth, 75 cents; flexible, \$1.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

CHRISTIAN PRAYER

By M. LOY, D. D.

This book is in fact an exposition of the Lord's Prayer. Pastors are inquiring for sermons on the catechism. There is nothing better in the English language on this, the third part of the catechism. Eight articles treat *The Model Prayer* in a general way, four explain and emphasize the words "Our Father," "Hallowed be Thy Name," explained in three articles; "Thy Kingdom Come" in four. "Thy Will be Done" in three articles, and "Give us this day our Daily Bread" in five. "Forgive us our debts" is treated in five articles, and each of the remaining parts of the prayer is treated in four articles. Besides all this there are fifteen articles on "The Practice of Prayer," concluding with an article on the question: "Have You Family Worship?"

People who never pray should read this book that they may be brought to a sense of their duty and privilege. Those who have not been neglecting this Christian privilege will be encouraged to continue on the right way.

Price, 75 Cents.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

THE MEANS OF GRACE

BY REV. G. T. COOPERRIDER, A. M.

It furnishes a clear and adequate explanation of the Word and Sacraments, God's own appointed means for conveying to us His grace unto our salvation, rather in the light of a practical, broad interpreter than as a treatise of technicalities.

Handsomely Bound in full cloth, XIV and 157 pages. Per copy, 75 cents.

LUTHERAN BOOK CONCERN 55 EAST MAIN STREET, COLUMBUS, O.

THIS Magazine is designed to supply the want of a Lutheran periodical devoted to theological discussion. Its aim is the exposition and defense of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope.

The friends of the Magazine are requested to give such aid in its circulation as their circumstances permit.

The Magazine is published bi-monthly, each number containing 64 pages.

The terms are \$2.00 per annum, payable in advance, which includes postage. Single numbers, 35 cents.

All remittances should be addressed to LUTHERAN BOOK CONCERN, Columbus, Ohio. All communications pertaining to the Editorial Department and all exchanges to PROF. GEO. H. SCHODDE, PH. D., Columbus, Ohio.

"The Church of God, which He hath purchased with His own blood." Acts 20, 28.

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, O.

No Theological Library Complete Without It.

THE ERROR OF MODERN MISSOURI: ITS INCEPTION, DEVELOPMENT, AND REFUTATION.

AS SET FORTH IN

- I. **The Present Controversy on Predestination; A Contribution to its History and Proper Estimate.** By F. W. STELLHORN, D. D.
- II. **"Intuitu Fidei."** By REV. F. A. SCHMIDT, D. D.
- III. **A Testimony Against the False Doctrine of Predestination Recently Introduced by the Missouri Synod.** By SEVERAL Former Members of the Missouri Synod.

EDITED BY GEO. H. SCHODDE, PH. D.

The subject matter discussed in these several treatises is vast and varied. Dr. C. H. L. Schuette, President of Ev. Luth. Synod, has the following to say with reference to the book: "Suffice it to say that the erudition, assiduity and conscientiousness of the authors, and of the translators as well, are the best guarantee any one can ask for that the book herewith recommended is a treasury of profound thought, nice reasoning and of rich information. May it find its way into the hands of many readers and prove itself of lasting good to them and through them to the Church at large."

The book contains 800 large octavo pages and sells for \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

COLUMBUS THEOLOGICAL MAGAZINE

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

Edited by the Theological Faculty of Capital University.

VOL. XXII

AUGUST 1902

No. 4

CONTENTS

	PAGE
THE LUTHERAN CHURCH AND HIGHER CRITICISM. By Prof. Geo. H. Schodde, Ph. D.	103
ENGLISH SERMON. By Rev. W. E. Tressel.	210
THE VERDICT OF THE MONUMENTS. By Rev. Geo. Finke.	223
THE STRUCTURE OF THE SERMON. By Prof. E. Pfeiffer, A. M.	242
NOTES. By Prof. George H. Schodde	252

LUTHERAN BOOK CONCERN

55-57-59 EAST MAIN STREET, COLUMBUS, OHIO

THE TEACHERS' ANNUAL

FOR THE YEAR 1902.

The Sunday School Lessons for the whole year explained in language within the grasp of every teacher. The author's object is to make the text of the lessons plain. A faithful use of the "Annual" will richly repay anyone, whether teacher or not.

Price, in substantial board binding, per copy, 75 cents. In lots of six or more, 60 cents per copy, payable in advance. Postage 7 cents extra.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

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, \$2.00; Half Leather, \$2.50; Morocco, \$3.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

DOCTRINAL THEOLOGY

OF THE EVANGELICAL LUTHERAN CHURCH

BY HEINRICH SCHMID, D. D.

A TEXT-BOOK. The Lutheran Doctrine in a clear, distinct and comprehensive form.

Bound Durably in Elegant Cloth, \$4.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

THEOLOGICAL LIBRARIES

Pastors and Teachers and Professors will find it to their advantage to consult the general catalogue of the Lutheran Book Concern, to see what they need for their libraries. It cannot be expected that all the books mentioned could 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. *Birth and Death Records* are a necessity. The LUTHERAN BOOK CONCERN has them for sale at 75c.

ALL IN ONE VOLUME are the works of able and competent authors on Theological and Practical Subjects, covering a large field. We have bound volumes of the COLUMBUS THEOLOGICAL MAGAZINE, from 2 to 19, bound durably in half roan at \$2.00 per volume. Order complete set and we will furnish same at \$1.00 per volume.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXII.

AUGUST, 1902.

No. 4.

THE LUTHERAN CHURCH AND HIGHER CRITICISM.

AN ADDRESS BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

The Lutheran is the only one among the larger Protestant denominations in American Christendom that has not been infected by the radicalism of modern Biblical criticism. In the popular sense of the term there are no "Higher Critics" within the pale of our church in this country. That does not mean that the Lutherans are not "Higher Critics" in the true and legitimate sense of the word. The literary and learned study of the Sacred Scriptures has ever found a home in our communion; but the radical abuse of this perfectly legitimate and highly useful science, never. "Higher Criticism" is an unfortunate term, being intended originally to imply only the next or higher step to textual or lower criticism, and correctly employed is nothing but the historical and literary study of the Scriptures, as such research is conducted in the classical literatures of Greece and Rome, or in Shakespeare or Goethe. Lower or textual criticism aims only at a restoration of the exact words of the books of the Bible as these were penned by the Prophets and the Apostles; when these *ipsissima verba* have been established, then all the helps that history, analysis of the text, etc., can furnish are put into requisition in order to extract with absolute fidelity and correctness the meaning originally put into these words. This latter process is "Higher Criticism," in the

legitimate and scientifically correct use of the term and discipline and in this sense every real student of the Word is and must be a "Higher Critic."

But such is not the Biblical criticism as currently taught and practiced in our times. Destructive and revolutionary theories concerning the character of the Scriptures, their origin and contents as also concerning the religious development they picture and portray, claim not only the right to be regarded as true Bible study, but deny to those who favor the older and tried ways of Evangelical Protestantism the character of scientific scholarship. The Higher Criticism of the day tells us that the Scriptures *are* not the Word of God, but only that they *contain* the Word of God, to a greater or less degree — usually the latter: that these books are *not* inerrant, but being the joint composition of a human and a divine factor, share in all the weaknesses of other human productions, and are consequently not inerrant, but honeycombed with myth and fable, with chronological, historical and other errors and blunders; that the religion of which they are the official records is not a special revelation, but, in harmony with the philosophical spirit of the age of Darwin, controlled by the ideas and ideals of natural development, this religion is merely the expression and unfolding of the religious instincts of the people of Israel, who were especially endowed in this direction as were the Greeks for philosophical thought and the Romans for jurisprudence and administrative leadership. The reconstruction scheme of a Wellhausen or a Kuenen is a purely naturalistic product, eliminating as the controlling factor and force the agency of Jehovah from the historical development in Israel's records. The denial of the authenticity of the Pentateuch, the division of Isaiah into two parts, chronologically severed by many decades, the claim that the bulk of the Psalms belong to the Maccabean period, and indeed the whole literary readjustment of the Old Testament books in itself need not be a serious matter. We can afford to remain ignorant about many literary questions pertaining to the Scriptures, or may revise our views on such matters. Who can to this

day tell when the book of Job was written or who is the author of Hebrews? If the Higher Criticism of the times did nothing else than to revise our ideas on historical or literary problems, and even if it would go so far as to insist upon a dissection of the Pentateuch into various documents, the result might do more good than harm. But when on this revision of the sources, Higher Criticism undertakes to construct a hypothesis of a naturalistic development of the religion of the Scriptures, to make, what Delitzsch called "a religion of the era of Darwin," and thus flatly contradicts the conception of this religion as claimed by the Scriptures themselves, and as taught by Christ and the Apostles and the entire New Testament, then with one voice the Church of Christ must cry out: "*Obsta Principiis*," Resist the very Beginnings! And this substitution of a purely natural development in the place of the revelation and leadership of Jehovah in the religion of the Scriptures, especially in the Old Testament, is the heart and kernel of the radical and advanced Higher Criticism of the day; although there is a difference in the extent to which this is done and not a few of the critics, after the manner of the German philosopher Jacobi who declared that he was "a rationalist with his head but a believer in his heart," by a blessed inconsistency, do not teach what their principles legitimately involve; yet fundamentally, aggressive modern Higher Criticism is a radical subversion of Biblical teachings concerning the character and history of the religion of the Bible.

And in this subversion the Lutheran Church has had no part. Why? Is it accidental? Or is the reason to be sought for deeper, in the principles and in the spirit of the Church itself? There must be something in the character of the Church itself that has enabled it to resist the blandishments of exceedingly skillfully woven theories and hypotheses that come largely from the "land of thinkers and authors," as the Germans with pardonable pride call themselves, with the recommendation and endorsement of the finest technical scholarship of the world. The other leading denominations have to a greater or less extent fallen a

prey to these brilliant allurements, but the Lutheran Church of our country has not. It certainly is not because our professors, pastors and people are ignorant of these things. The Lutheran can lay claim to an educated ministry as much or even more than can a number of other denominations. While large sections of our Church are exclusive, declining pulpit and altar fellowship, yet this exclusiveness signifies anything but ignorance of the methods and manners of thought current in other circles. Indeed the Lutheran is naturally the Church that should know of these new views best, as they to a great extent originate among and are advocated by circles in Germany that are Lutheran by historical associations, but engage in more or less advanced Biblical criticism, not *because* they are Lutherans, but *notwithstanding* the fact that they are such. Bible study, both direct and indirect, both technical and popular, belongs to the very kernel of Lutheranism, which, even more consistently than other branches of Protestantism, aims to make a fact and reality, the formal principle of the Church, that the Bible and the Bible alone is the source of faith and life. In our theological seminaries the Biblical branches are usually well represented, and in many sections of our Church an excellent system of congregational schools, in which the teaching of the Word of God is the beginning and the end of all instruction, as also the general use of the catechism, of Biblical History, etc., in our Sunday-schools and *Christenlehre*, or Sunday service for the instruction of the children conducted chiefly by the pastor, all make our Church pre-eminently a Church where the Word of God is closely and assiduously studied in pulpit and in the pew.

Nor is the reason why the whole Lutheran Church presents a united and solid phalanx against the hosts of advanced critical thought to be sought in the influence of any particular man or party. The Lutheran Church acknowledges the authority of no man or party or school of thought. The Lutherans are intensely independent, as is evidenced by their many Synodical divisions, which sometimes show anything but a friendly feeling toward each

other. And notwithstanding all of these divisions along Synodical, national, language and doctrinal lines, the whole Lutheran Church is one heart and one soul in its opposition to the neologies of modern Biblical criticism and in its acceptance of the inspiration and inerrancy of the Scriptures. While externally the Lutherans are more divided than some other denominations in their various branches, and do not exchange fraternal greetings and delegates, yet internally our Church in its acceptance of the Scriptures absolutely as the Word of God and as the last court of appeal in faith and practice is really more united than are those churches which externally in their branches recognize each other but differ materially in their position over against the Scripture. It is this oneness of the Lutheran Church in its allegiance to the Scriptures, notwithstanding disagreements in the interpretation and practical application of some of the teachings of these Scriptures that distinguishes it from other Churches.

No; the noteworthy phenomenon that the Lutheran Church as one man stands out in opposition to the extravagances and radical teachings of Higher Criticism must be sought for in the very genius and character of the Church; and it is to be found in the fact that our Church accepts unequivocally and without any mental reservation the Scriptures as the pure and perfect Word of God and with that position will stand and fall. Although our Church with all her heart favors and fosters a fair and honest and legitimate investigation of the Scriptures, in their whole length, breadth and depth, it cannot, without a denial of its own genius and character, permit or encourage a Bible study that, based upon false principles and practices, dethrones the Word of God. Between the Lutheran Church and modern Higher Criticism there is an impassable gulf fixed.

In order to appreciate this truth it must not be forgotten that really the issue at stake in the current criticism is the character of the Bible as the absolutely true and reliable Word of God. The fundamental theological problem of the age is really the question: What think ye of the Scriptures?

Whose words are they? God's or man's? History is repeating itself. As was done in the days of the Reformation, the authority, inspiration and character of the Word, the formative principle of the Evangelical Church, is being called into question, and this time not by the historical enemies of Protestantism, the Roman Catholic Church, but by schools and classes within Protestantism itself. It is true that *nominally* it is not the question of the Scriptures that is at stake; but in reality this is the case. Officially Higher Criticism claims to offer, on the basis of scientific methods, a revision of the old views held with reference to the Old and New Testaments and their religious teachings, according to which this religion is a more or less naturalistic product. In order to do this, the books of the Scriptures must submit to processes and judgment that are a mockery of fair and honest research or current critical canons. Were the same methods and manners of analysis, dissection, combination and separation of parts, resorted to in dealing with a classical writer, the cool judgment of philologists would ridicule the attempt. Years ago the effort was made to dissect Homer and to scatter the compossible parts over various ages and countries of Greece; but the sober second thought of the classical students has discarded this hypothesis. Modern Biblical criticism, however, in its so-called advanced representatives does this and even more, claiming to have discovered countless contradictions, errors, mistakes and blunders of various kinds in the records of the Scriptures, and in the case of some books, such as Chronicles and others intentional perversions of actual history in order to accommodate these books to certain dogmatical prejudgments. At the hands of these people the bulk of the historical books of the Old Testament become "pious frauds," in comparison with which such a subjective historian as Herodotus becomes a model of fidelity. The result of such a use or rather abuse of the sources of information as found in the Old and the New Testaments, is the veriest caricature of what the Old Testament actually teaches and the New Testament endorses. The Law of

Moses, to which the Moses of history contributed practically nothing is not the oldest part of the Old Testament, but in the form now found is actually the youngest and latest. Jehovah did not reveal himself to Israel, but the worship of Jehovah was adopted by the Israelites from a tribe living near Mt. Sinai. The book of Deuteronomy is an actual forgery dating from the times of King Josiah. Abraham, Isaac, Jacob and the other patriarchs are not historical personages, but are the personifications and petrifications of local religious myths. Originally the tribe that afterwards became the people of God worshipped sacred stones, waters and hills; while down to the days of the prophets the worship of Jehovah was lacking all moral and ethical elements, and He was only a God of strength; not the universal God of heaven and earth, but only a tribal and national divinity. Such are some of the leading extravagances now asking for acceptance at the hands of Christian scholars under the name of Higher Criticism.

In horror and amazement a sincere student of the Word must ask, what possible authority for such a caricature men of sober mind find in the pages of the Scriptures. They really do not find this authority in these writings; but the whole is really a reading into the Old Testament of a purely philosophical scheme of what religious development ought to be. Never did men approach the Scriptures with greater prejudgments than do the critics of our day. That new science and the Pandora box of countless crazes in religious research, i. e. the Science of Comparative Religion, that found its practical expression in the mongrel assembly in Chicago that deceived the very elect, namely the World's Religious Congress in 1893 — this science it is that claims to have discovered what the natural and necessary development of religion ought to be, and the Old Testament literature is simply forced upon this Procrustean bed, prepared by subjective and non-Christian philosophy. If the facts of the Scriptures do not agree with these hypotheses, so much the worse for the facts. Occasionally one or the other defenders of the new faith is honest enough to confess that

this whole reconstruction is purely a matter of subjective notion. Kuenen, in defining the standpoint upon which he builds his whole structure, says that one of the principles is that the religion of the Old Testament "is one of the leading religions of the world, nothing less, *but also nothing more.*" The generic difference between the revealed and the natural religions thus falls to the ground, and the Old Testament becomes merely sacred literature in the sense in which the Vedas of the East Indians, the Avesta of the Persians and the Koran of the Arabs are "sacred books." The Scriptures cease to be God's Word.

These facts alone demonstrate the truth of the assertion that at bottom and fundamentally the debatable ground between the radical criticism of the day and the historic position of the Lutheran Church is the doctrine of the Sacred Scriptures. The Lutheran Church cannot and will not share that view which makes the Scriptures a bundle of contradictions. Her views of the Scriptures make it impossible for her, without selfstultification and suicide, to accept the critical ideas concerning the origin and the character of the Bible.

And now what are the convictions concerning the Scriptures held by the Church of the Reformation? In one word, it is the firm and unshaken conviction that the Scriptures are the inspired and inerrant revelation of God given for the purpose of declaring to man, lost in tresspasses and sins, the plan of salvation through faith in the merits of Jesus Christ. The Lutheran Church also believes that the Scriptures are a literature; that they are history, and poetry and prophecies, but that they are infinitely more and are such because they are revealed by the Spirit and therefore absolutely inerrant. In confirmation of this claim it is not possible to quote from the Confessions. Neither in the Augsburg Confession nor any of the later confessions is there found a special article that treats of Inspiration. The explanation of this is not to be found in the fact that the fathers of the Church intentionally left the matter of plenary or verbal inspiration an open question, as has been main-

tained even by so excellent a representative of the best modern Lutheranism in Germany as the late Professor Frank; but such special articles are not given for the same reason that the confessions do not try to prove the existence of a God or the reality of the resurrection of Christ, namely because these were regarded as self-evident, as can be seen by a reference to the practical use made of the Word, which is in all cases made the last court of appeal, the judgment of which was absolutely decisive and final. Luther's position fully agrees with this, and his occasional free judgments on certain Biblical books, when rightly understood, are in harmony with this. Thus in the oft-repeated statement that James is a "straw epistle" the Reformer simply states that, on account of the peculiar and difficult shape in which James teaches the doctrine of justification by faith, *this is, compared with St. Paul*, a "real straw epistle." In fact, this has been the historical position of the Lutheran Church at all times. Only gradually was the locus "*de Scriptura Sacra*" introduced into the theology of the Church. Our oldest dogmaticians contain little that can be called a formal discussion of the subject, except as this was forced upon them by the false teachings of Rome or of others. In Gerhard and some others the discussion assumed larger proportions and the manner and extent of inspiration were elaborated more fully. But even now the inspiration of the Scriptures is so much a self-evident matter in our Church, that in Schmid's dogmatics it is still made only a portion of the Prolegomena.

And in insisting upon the full and plenary inspiration of the Scriptures the Lutheran Church appeals to the evidences of the Scriptures themselves and to the witness of the Spirit in the heart of the believer. This is the foundation of our faith in the inerrant and divine character of the Word. For in reality the inspiration of the Scriptures is a matter of *faith* worked through the Spirit and not a matter of argument, history or logic. It is impossible to prove the inspiration of the Scriptures in the ordinary acceptance of this term. And this for several reasons. Historical and

other evidences cannot produce an absolute or moral certainty with every element of doubt eliminated. Even the greatest abundance of ordinary proof can make a matter only probable, more probable or most probable, but not absolutely certain. The moral conviction which the Christian must have in reference to the absolutely reliable character of the Word must come from another source, and that source is the working of the Spirit in the hearts of the believers. The traditional argument for the reliability of the Scriptures as always upheld by Lutheran theologians, is this, that this conviction must be based on the "*testimonium Spiritus Sancti*," the testimony of the Holy Ghost. And in all of the vicissitudes which the discussion of this article has called forth this has ever proved to be the only safe and sure argument. Nobody will ever be absolutely sure of the complete and full inspiration of the Scriptures and will put his whole trust and confidence in what they say, unless this conviction has been awakened in his heart by the Holy Spirit.

And then how foolish to attempt to "prove" the inspiration of the Scriptures! The bulk and best portions of the Scriptures are divine truths which the reason and the logic of man cannot touch. How could he weigh in the balance of truth the mysteries of the Trinity, of the person of Christ, of the Atonement, of the Plan of Salvation? How could he reason out whether the Scriptures speak the truth on these cardinal and fundamental teachings of the Church? They do not come within the scope or sphere of human argument. They must be believed or rejected on the authority of other sources than logic and history. Only a very limited portion of the Word, only the externals, such as history, archaeology, chronology and the like can be tested by ordinary argument as to their correctness or incorrectness. And it is from this point of view that we must put the correct estimate on the Biblical researches of the times. We hear so much of "confirmation" of the Biblical records from the cuneiform inscriptions of Assyria and Babylonia and from the hieroglyphics and tombs of Egypt. But it

must be remembered that all of these archaeological discoveries can in the nature of the case affect only the *externals* of the Scriptures, only the hull and shell but not the kernel. We should indeed be thankful for these extra-Biblical records, but we should not overestimate them. They do not and cannot "confirm" the Scriptures, even in their externals, in the sense that they make more sure what formerly was doubtful. This they cannot do, as these archaeological finds can awaken only a *fides humana* in the truth of the Scriptures, but not a *fides divina*. At best they do excellent handmaid services in removing objections to the accounts in the Scriptures; and for this service they are more than welcome. A generation ago it was almost an axiom in critical circles that Moses could not have written the Pentateuch, as such a literary product at that time and under those circumstances would be unthinkable. Now, however, the famous Tel-el-Amarna tablets have been found in Egypt containing scores of letters that passed between the Egyptian kings and various princes of Palestine, including him of Jerusalem, written at a date earlier even than Moses. That old argument against the Mosaic authorship has accordingly been promptly discarded. Indeed we have reasons to believe that the archaeological investigations in Bible lands are yet to render Biblical research excellent services, as it now seems probable that these finds will eventually overthrow the whole subjective reconstruction scheme of Higher Criticism with reference to the early history of Israel and the first records of the Pentateuch. Especially through Hommel of Germany and Sayce of England a splendid beginning has been made in this direction. Yet with all this must not be forgotten the relatively limited sphere in which these "Oriental side-lights" can serve the cause of the Bible. They have taught us much with reference to the history of Israel, of Egypt, of Babylonia and Assyria; we understand better than ever before the historical background of the Old and also of the New Testament; but these researches in Bible lands have not helped us a whit to understand any better the great fundamentals of our faith, the very things:

for which the Scriptures were given, the mystery of the Triune God, the Person and the Work of Christ. In fact, it is sometimes a question whether real Bible study has not actually lost more than it has gained by this modern trend of research. The attention and interest of the Church is now centered on the periphery and not on the heart of the Word; on the human and not on the divine side of the Scriptures. A new archaeological find arouses the deepest interest in the Church; but where is the concern for the substance of the Scriptures, for the great truths that are there revealed? Modern theology reflects this change of interest and viewpoint; and in this respect theology and Biblical study has deteriorated. Those old heroes of theological lore, for whom the Bible was the Word of God in the fullest sense of the term, Luther, a Chemnitz, a Hollaz, a Gerhard, a Quenstedt and other stars of the first magnitude in the Lutheran firmament, have as a rule, looked more deeply into the great fundamentals of Christianity, the mighty doctrines with which the Church must stand and fall, than have the majority of modern theologians. A Lutheran pastor can do himself no greater favor than by working his way into the realm of Biblical thought in which these heroes of the faith lived and moved and had their being. If he does this he will perceive that while theology has progressed and developed it has also lost and forgotten; and on the whole he will be compelled to say "The old is the better!"

And when the Lutheran Church places such implicit confidence in the Word she follows the example of the best of authorities, namely Christ and the Apostles and the entire New Testament. The most powerful argument against the vagaries of modern destructive criticism is the attitude of the New toward the Old Testament. If it is true what the old Latin Church father Augustine said: The New Testament lies concealed in the Old, and the Old lies revealed in the New, then the New is decidedly the best commentary on the Old, and its estimate and judgment of the latter is sure to be a safe guide. Beginning with Christ

and the Gospels, all of the writers and representatives of Christianity in the New Testament acknowledge and accept the Old Testament as true; its records as reliable and its contents as divinely revealed. The "It is written" is absolutely decisive for the New Testament. We do not have in the New Testament any fully developed theory of Inspiration, for the simple reason that under the circumstances this could not be expected. One does not prove what is accepted or self-evident, and for the early Christians the absolute reliability of the Old Testament was regarded in the light of an axiom. But countless *facts* in the New Testament attest the inerrancy of the Old. Christ and His Apostles everywhere appeal to the contents of the old covenant book as historical and true. In some of the New Testament writings, especially the Gospel of St. Matthew and the Epistle to the Hebrews these references can be counted almost by the hundreds, and they are made to countless details and particulars of these annals and always with the implied conviction that these statements are beyond the shadow of a doubt correct and reliable. If facts speak louder than words, then the actual position taken by the entire New Testament over against the Old, speaks in thunder tones against the destructive views of modern Higher Criticism, that finds in the Old Testament merely a human literature and has relegated to the realm of myth and fable what Christ and the inspired Apostles expressly acknowledge as true and upon the historical correctness of which they build their own teachings. If Abraham, Isaac and Jacob are myths, then Christ's argument in favor of the resurrection of the dead based upon the fact that God is the God of these patriarchs is without foundation and void. If a Christian has the choice between following the authority of Christ and the Apostles on the one hand, or that of the ever changing criticism of modern Bible specialists on the other, he will not hesitate. And looking at the matter from the mere side of human probability, he is wise in following Christ and not the critics. Christ was eighteen hundred years nearer to the facts recorded in the Old Testament and

was in possession of data and details that are now not at our disposal; prudence accordingly prompts us to follow His teachings and not the subjective notions of our times. To claim that Christ was not a critic and merely accepted the mistaken notions of His day in reference to the Scriptures can never appeal to the mind of a Christian, as it practically makes the Savior of mankind a liar and a deceiver.

And the same position the New Testament writers hold on the character of their own proclamation. In dozens of places in the New Testament the first Apostles declare that what they speak they speak by the authority of God and not of man. The message which they preached is divine; it is not their own production. If this is true of their spoken message, it is equally true of the written message, as in many cases, either directly or by implication, the written message is identified with the spoken. If the latter is of God and inspired, then the former is also. In this way the Apostles and New Testament writers in general furnish their own evidence for the inspiration of both the Old and the New Testament. More incidentally they also bear explicit testimony to this fact by a thetical statement, the classical passages being 2 Tim. 3, 16 and 2 Pet. 1, 21, the latter of which comes nearer to a formal definition of inspiration than any other statement of the Scriptures.

And to these same models and authorities the Lutheran Church can appeal when it declines to make a difference between the divine and the human side of the Scriptures with reference to their inspiration. It is one of the favorite antics of modern criticism to emphasize the human side of the Scriptures and to claim for this the possibility and reality of error, in historical, chronological and related departments. The most dangerous error is that which contains an element of truth. It is indeed true that the Scriptures *do* have a human side. God did not send down the Bible as a finished book, written by His own hands from heaven, as Mohammed claims that Allah sent down the Koran; but the Scriptures were written by men, and these men have left their impress on the books they wrote. The manner and method

of a St. Paul is not that of a St. James; the history of Israel is not recorded in the Book of the Kings as it is in the Books of Chronicles. Yet nowhere does the Scripture differentiate in regard to inspiration between the divine and the human side; the one as well as the other is regarded as perfectly trustworthy and inerrant. Indeed, it would seem as though the New Testament wanted to put the modern critics to shame in the very outset; for just the historical and other external statements of the Old Testament are by the dozens quoted as reliable and true in the New Testament.

Our Church therefore believes in the inspiration and the inerrancy of the written Word throughout, and this conviction is a part of her very life and genius. And this she firmly believes with a faith that is unshaken by any of the problems and perplexities of learned research. Her faith in this respect is of the same kind as is her faith in the truths of revelation, but all of these have been aroused and awakened and confirmed by the same Spirit of God. And thus being firmly convinced of the truth of the Bible the Lutheran Church not only does not fear honest and fair investigation of the Scriptures, but encourages such research with all her power. She knows that the deeper technical scholarship penetrates into the truths of the Word, the more the glories of this truth will be revealed. True research can only help but never hurt or harm the cause of the Scriptures. If the principles, methods and manners of the Biblical critic are correct, then the outcome of his researches is not in any doubt: it will only make the Scriptures clearer and strengthen the belief in their absolute inerrancy. The history of the Church confirms this. The Bible has again and again been attacked by critical schools; but the result has always been in the end a better confirmation of the claims of the Scriptures. The modern Wellhausen school is not the first class that has sought to undermine the Word. On the rubbish pile and ash-heap of dead and decayed anti-Biblical schools are found those of Baur in Tübingen, the old vulgar rationalism, and others, and it is only the question of a few years until the modern school of Wellhausen

and Kuenen will render them company. It has a corpse-like appearance already. Such anti-Biblical crusades usually last about one generation, and then die a natural death, while the grain of truth, which gave them an excuse for existing and the exaggeration and misapplication of which constitutes their stock in trade, becomes a permanent acquisition of the theology of the Church. The only thing that has come out of such combats strengthened and stronger is the Bible itself. The attacks of the Tübingen school on the New Testament made it necessary for the defenders of the truth to examine into the claims of the New Testament writers as never before. And this has been done with the result that the New Testament books are entrenched as never before, while the critical schools by their very attacks have dug their own graves. In the light of history the Church has nothing to fear from such radical tendencies; in the Providence of God they in the end redound to the glory of the divine truth and again and again show how God is guarding and guiding His Church.

Again this does not mean that the Church is never compelled to modify even the details of her definitions or elaborations of her faith in the inspiration of the Scriptures. Sometimes a truth not at first welcome because misunderstood is forced upon the Church by these very controversies. It was only through the Baur school that the Church learned to appreciate the different tendencies of the one and harmonious Christianity of the Apostolic age. Some of our dogmaticians have thought it necessary to claim for the inspiration of the Scriptures that the style of the writers was philologically correct and classical; but time has shown that this was not the case and the claim was made out of a false fear for the dignity of the Scriptures. Our theologians have elaborated a scheme by which the psychological process in the mind of the inspired writer is depicted in detail. These speculations are equally at least as good and just as valuable as are those of modern theology; indeed better, as they were developed in the interests of a true doctrine. But even if a modification in this or that minor detail in the

statement of the doctrine of inspiration may be necessary, certain it is that the substance of the doctrine will stand, as it is founded on a divine basis, and the Lutheran Church will stand with it. And on this rock she does not fear any honest investigation of the truth of the Scriptures. How far she is willing to go is seen from her actions in the Reformation period, when she rejected the whole body of Old Testament Apocrypha, which had been a part and portion of the recognized Bible of the Church for a dozen centuries; but this rejection was based on *correct* principles, while the rejections of modern criticism are based on false.

It has been said that the Lutheran Church was born in a University. It has always been the church of scholars and scholarship. It has always welcomed true Biblical research, but rejected with determination and decision the application of false philosophies and principles to the Word of God. The Scriptures have been for her the last court of appeal, the word of the living God, the inspired and inerrant revelation from on High. And this faith is the strength of the Church. With Luther she daily prays and says:

The Word of God they shall let stand!
And not a tittle have for it!

ENGLISH SERMON*

DELIVERED AT THEOLOGICAL COMMENCEMENT, MAY 14, 1902, BY
REV. W. E. TRESSEL, FREMONT, O.

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. 2 Cor. 5, 20.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. John 16, 13.

Esteemed Professors, Reverend Brethren of the Ministry, and Friends! Dear Brethren, about to become Fellow-Pastors, and already, as your presence here indicates, Fellow-Christians and Fellow-Students!

When our blessed Master sent forth the twelve, He gave them ample instruction for the proper conduct of their office. Likewise, when He sent forth the seventy, two by two, the needful advice for their work was given. Again, before His Ascension, the Savior, possessing all authority in heaven and on earth, commissioned His disciples to go out into all the world and bring all nations to the obedience of faith. The necessary instruction was accompanied by encouragement. The disciples were to begin and carry on their work in the spirit of confidence, joy, hope. The difficulties and dangers were pointed out, but strength and courage for meeting these were promised. The risen and victorious Christ said, "Peace be unto you: as my Father hath sent me, even so send I you." In the fulness of this peace which passeth understanding and in the joy which God's gift of peace produces, the disciples set out upon the great work of winning souls to Christ.

The young men who graduate to-night have been equipped thoroughly for the high office which they are about to assume. They have also been taught to take a hopeful, cheerful view of the great work to which they have been called. To-night's service is not intended to supplement the instruction of the past three years, but will have

* Was delivered in abbreviated form. Is here given amplified.

attained its purpose if these graduates are confirmed and encouraged in the step which they have taken. We are here to bid them God-speed! During the former half of the eighteenth century, the student-body at the gymnasium of Schleusingen would, whenever a young man had completed his course of study and had delivered his farewell address, accompany the graduate on the first stage of his journey, singing, as they went, Paul Gerhardt's noble hymn,

"Commit thy way confiding."

This assemblage, yea, the church at large, bids the graduates of our seminary be of good courage and go forward in God's name.

It is appropriate that we should be gathered here for this purpose on the eve of the festival of Pentecost. The Holy Spirit, promised by Christ, has come, and is operative in the church. That very Spirit is present to breathe upon the members of this class and make them able ministers of the new covenant. The promise of the prophet is repeated, "I will pour out my spirit upon all flesh; your sons . . . shall prophesy, . . . your young men shall see visions." Equipped with "the Spirit of the Lord . . . the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord,"* go forth, my brethren as

AMBASSADORS FOR CHRIST.

Let the dignity and importance of this ambassadorship impress you. The office of ambassador was usually entrusted to men of age and experience. Wisdom and Tact were considered necessary to the successful discharge of the duties appertaining to such a trusteeship. The bestowal of the title on those who plead in Christ's name with sinful

* This passage, Is. 11, 2, will yield an abundant harvest of instruction and inspiration to the prayerful, industrious student. Cf. what Delitzsch says concerning the six spirits: "the first of the pairs refers to intellectual life, the second to practical and the third to the immediate relation of God."

men implies that the work of the ministry was held, and should still be held, in high regard. The dignity of the office is further enhanced by the character of the king in whose behalf the work is done. It is Christ, the Savior, who calls and sends men into the ministry. It is in the interest of His spiritual kingdom that these ambassadors are commissioned. If it be an honor to serve kings and emperors, it is a far higher honor to serve Jesus Christ, the King of kings. Ambassadorship for Christ is the noblest office on earth. It ranks second to no other. The physician, employing his skill for the relief of men's bodily miseries, is engaged in a grand work. The lawyer, pleading the cause of the weak and oppressed, deserves praise for his noble efforts. But no calling can approach in dignity and importance the office of the holy ministry, which implores lost men to be "reconciled to God."

The ministry of reconciliation is, in some measure, esteemed by men. Church-members address the minister as "Pastor," and even men of the world use the title "Reverend." In civilized communities ministers of the gospel are generally treated with respect. Men lift, or at least touch, their hats in token of regard. At the approach of the "preacher" the boisterous crowd becomes subdued; the profane man is dumb, the ribald jester beats a retreat. Our high estimate of the ambassadorship of Christ will not suffer when we read words like the following:

"Who hath not heard it spoken
How deep you were within the books of God?
To us, the imagin'd voice of God himself;
To us, the speaker in his parliament;
The very opener and intelligencer
Between the grace, the sanctities of heaven,
And our dull workings."*

* Shakespeare. Cf. Goldsmith's picture, in his "Deserted Village," of its village preacher.

"A man who was to all the country dear,
And passing rich on forty pounds a year

The Christian minister should exercise diligence to maintain the dignity of his office. Jestings and foolish talking, so unsuitable, clownish or puerile behavior, should be avoided. Care should be taken, not only to avoid scandal, but even to cut off, as far as possible, any semblance of it or occasion for it. A devout, Christian life will best preserve the dignity of the ministerial office.

And now as to the *spirit* in which the ministerial office should be conducted. This work should be characterized by earnestness and love. The apostle uses the word "beseech," or, exhort, admonish. The very word, as well as the whole passage, should convince us of the deep and holy earnestness which St. Paul felt should prevail in the administration of the holy office. If there is a work on earth which should be prosecuted in a spirit of holy earnestness, it is the work of saving souls from sin and death. The ministry is not child's play. It is a serious work. If we pursue the work in a half-hearted, listless way, great damage to immortal souls will be the result. Intelligent, but consuming, zeal should mark the Christian minister. But the spirit of love should also be manifested in the Master's service. "We pray you," says St. Paul. These words indicate, not only intense earnestness, but also tender love. The

At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
And fools who came to scoff remained to pray."

William Wadsworth describes the "learned Pastor" in one of his sonnets.

"Though weak and patient as a sheathed sword;
Though pride's lurking thought appear a wrong
To human kind; though peace be on his tongue.
Gentleness in his heart — can earth afford
Such genuine state, pre-eminence so free,
As when, arrayed in Christ's authority,
He from the pulpit lifts his awful hand;
Conjures, implores, and labors all he can
For resubjecting to divine command
The stubborn spirit of rebellious man!"

love exhibited towards his readers is grounded in the love of God. "The love of Christ constraineth us." When a saved man thinks upon the infinite love, the deep humiliation, the unutterable suffering of the Savior, his love and devotion to the God of his salvation will be all the greater and warmer. Love to God will move a preacher and pastor to put forth the best efforts of which he is capable. Love will lend power to his pulpit ministrations. Love will sweeten his trials, will lighten his burdens. Love will turn defeat into victory. Love will teach patience and long-suffering. And love to God will be accompanied by love to men. Without love of his fellowmen no pastor can hope to win their confidence or to wield a good influence over them. "Thou shalt love thy neighbor as thyself" is quite as important here as in the Christian life in general. The pastor who leads the life of a recluse, shut up in his study, with his thoughts far removed from this workaday world, has a poor way of showing his love to his brother. The misanthrope and the pessimist have no business in the ministry. Let them work havoc anywhere else than where the salvation of souls is concerned!

The spirit which has here been commended will exclude the commercial, mercenary spirit. All selfishness will thus be banished. All hierarchical tendencies will be cut off. The example of love and service set by a pastor will arouse and encourage willing workers. This spirit will help to tide over many a danger in the congregation. The angry, thoughtless word spoken in the church-council or at congregational meeting will be met by the pastor in a spirit of gentleness. If some high-tempered sister disturbs the congregational peace by saying ugly things, the pastor will exercise self-control, will maintain a calm spirit, and, while defending the dignity of his office, will reprove with all long-suffering. Faith and wisdom will be exercised in the exhibition of love. The young pastor will respect age. He will entreat the man advanced in years "as a father; and the younger men as brethren; the older women as mothers; the younger as sisters, with all purity." If the great power

of love be employed in the discharge of the ministerial office, the whole work will be lifted to a high plane, and sinners, touched by the gentleness of preacher and pastor, will learn to love the man, and, by God's blessing, will learn to believe and love the truth unto salvation.

From what has been said respecting the dignity of the ministerial office and the spirit which should control those who enter upon that office, it will rightly be inferred that the work to be done is of a lofty character. "Be ye reconciled to God" is the burden of the preacher's message. "Preach the word," is the charge. The incarnate Word is the substance of divine revelation. To bring Christ, the Savior, to men, and to bring men to Christ, is the work of the ministry. Where there is a keen consciousness of sin and guilt, concerning which things also the minister dare not be silent, there will follow a recognition of the God-man, Jesus Christ, as the only helper and deliverer. A message essentially different from the gospel of the crucified Christ cannot prove a power of God unto salvation. "If any man preach any other gospel unto you than that ye have received, let him be accursed." "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Thus writes St. Paul. The divinely appointed means for effecting salvation have been entrusted to the minister. The pure Word, the holy sacraments, are the means. "Faith cometh by hearing, and hearing by the word of God." Our Augsburg Confession, in setting forth the doctrine respecting the "Ministry of the Church" (Art V), declares: "That we may obtain this faith, the ministry of teaching the gospel, and administering the sacraments, was instituted."

Much of the present-day preaching is disloyal to the Savior. A maimed and crippled gospel is proclaimed from many a pulpit. Some so called preaching is absolutely Christless. Sociological problems are discussed in certain pulpits. Dr. Patton, president of Princeton, recently lamented that "a good deal of the preaching of to-day is a mixture of sentimentality and sociology." He adds, "But the preachers do not understand true sociology." Literary

problems also receive attention in the pulpit. As if the pastor were a professor of literature! These things are well enough in their place, but their place is not the pulpit. Any preacher that ignores Christ, be it Sunday morning or Sunday night, is disloyal and unfaithful.

A Christ of compromise is about all that some men find in the Bible. In attempting to be modern and up-to-date, to keep abreast of our progressive age, a somewhat weak and superficial class of men finds it desirable to take up with and expound all the newest theories (however untried), not only concerning the origin of the Bible and of its constituent parts, but also concerning the great fundamental doctrines of the Bible. The Christ of compromise becomes a Christ subject to the most recent discoveries of a "science falsely so-called." Preachers of the stripe here referred to will swallow anything labeled "science." We hear of the compromise Christ among those who are not earnest in the exposition and defence of sound doctrine, but think that concessions ought to be made here and there.

Another class of men preaches a Christ who is practically robbed of His Godhead. To them the Savior was not a self-limited being, who humbled Himself, but an absolutely limited creature. He is still, to their way of thinking, the first-born, the pre-eminent one. He is our exemplar. His is a noble martyrdom, challenging love and admiration. Practically, this preaching too is Christless. How can such an impostor be our exemplar? Claiming to be the God-man, asking for our implicit confidence, and then so shamefully abusing that confidence, if He be only a man.

Lord, amid so many dangerous tendencies, whither shall we turn? Must we also go away? No, no. "Thou hast words of eternal life."

To whom shall we preach? To men. To sinners. To all men. Dr. Bradley, of Grinnell College, Iowa, in the baccalaureate sermon delivered to the graduating class of Chicago Theological Seminary, is reported to have said, "You are not going to enter a bad world, but a world full of good people." This language has a strange, unscriptural

sound. If the Word of God is clear on anything, it is on the doctrine of sin. We learn that all men are sinners. But a sinner is not a good man. A world full of sinners is not a world full of good people. Even experience ought to convince the careful student of human nature and of history that the world lies in wickedness. The selfishness, the gossip, the drunkenness, the profanity, the impurity which meet us at every turn, in high life and low life, should suffice as proof that the world is not all right, but all wrong.

There is a large body of educated men, whom we may call the modern humanists, to whom the Church has a mission. Not a few of these have come from Christian homes, but somehow they have lost their faith. Many of them are earnest. They are seeking truth. We should sympathize with them. They should be shown *the* truth. Every proper aid which a right culture can suggest should be employed to impress them favorably. Their education may have made them too proud, too self-confident. Let us not repel them, but help them in their quest of truth and peace. The Church has a mission to the wealthy. The missionary, filled with the love of Christ, should not suffer himself to be frightened by the refinement and the adornment of the homes of our rich men. If the rich are to be saved, it can only be through the Gospel. That thousands of them are unsaved is apparent from the lives they lead. The aristocrat needs the law and the Gospel. Let the minister prescribe for him and save, if possible, his soul alive. The Church has a mission to the poor, to the ignorant, and to those who have fallen into lowest depths of vice. So much remains to be done in this respect. So few seem willing to sacrifice comfort and convenience in order to reach the submerged classes. The poor and the fallen are sometimes made to feel that they are not wanted, that they are outcasts and should remain such. In the ideal church rich and poor will meet together on equal footing, learned and ignorant will stand shoulder to shoulder, respect of persons will be banished and brotherly love will flourish. Let the whole earth be

reached by Christ's ambassadors and become reconciled to God.

While assembled here to-night to receive encouragement and inspiration for your future work, be mindful of your duty as

CHRISTIAN STUDENTS.

In order to bring this matter before you, I call attention to a second passage of Scripture (John 16, 13): "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth." This passage clearly indicates both that there is truth and that truth can be found. The nature of this truth is spiritual. It is the same truth to which the Savior refers in the words, "Ye shall know the truth, and the truth shall make you free." The knowledge of the saving truth is obtained gradually. The whole counsel of God is not flashed in a moment upon the human soul, but is gradually disclosed and unfolded. A competent instructor is promised, the Spirit of truth. It is the Holy Spirit who is here promised. He knows perfectly the eternal truth. The deep things of God are plain to His view. Associated with and proceeding from the Father and the Son, eternally one God with them, He is sent to declare to men the truth which saves from sin and death. Man's inability to undertake this work of himself makes the guidance of the Spirit necessary. "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him; but the Holy Ghost has called me by the gospel, enlightened me with His gifts, sanctified and kept me in the true faith." This is our humble confession. Recognizing our own weakness, we appreciate the more the help of the Holy Ghost.

Satisfaction with meagre knowledge when more can be had is here rebuked. The Spirit will guide us into "*all* truth." The Christian thirsts for knowledge. If a desire for information is commendable in other spheres, it is doubly so in the realm of spiritual truth. The minister of the Gospel, both by reason of his general calling as a Chris-

tian, and also by virtue of his special call as a bishop of souls, ought to be a diligent student. He must receive before he can give. He must accumulate, before he can disburse, the treasures of knowledge. Indolence cannot be tolerated in the ministry any more than in other callings. "Cursed be he that doeth the work of the Lord deceitfully" (negligently).*

Much knowledge is obtained during the three years of the seminary course. But much more is to be gained. The student who would content himself with the acquisitions made during his school-days would soon be left far behind. Having learned where the precious materials are to be found, having been trained how to use and apply them, what wickedness to neglect the opportunity for acquiring a larger range and a better command of theological knowledge.

The Holy Scriptures encourage and incite the minister to study. "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Thus reads the precept. By reference to the treasures of grace which are supplied through the Word, study is encouraged. "And of his fullness have all we received, and grace for grace." We may make application of St. Paul's words: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

The Bible is of a nature to encourage, even require, study. The sacred canon contains many things hard to be understood. Although the truth necessary to salvation is clearly revealed, even this cannot be understood without thought. Holy men will not be content to pass by difficult passages without an attempt to ascertain their meaning. With becoming reverence they will apply themselves to the task, in the hope that their efforts will bring to light some new phase of heavenly truth. Quenstedt remarks that the

* V. Deyling, *Institutiones Prudentiae Pastoralis*, Pars III, Cap. 1. § VI.

Scriptures furnish matter to occupy the attention of professors a lifetime.

The possibilities of doctrinal development challenge the student of theology. Probably no one, acquainted with the history of theology, will question the statement that the doctrines of the Scriptures have not been developed to their utmost limits. This is no disparagement of the notable work done by our fathers. Their service to the Church should never be forgotten. Were it not for the solid foundation which they laid, their successors could not have erected the superstructure. But those who follow are in duty bound to preserve the good which those who preceded brought to light, and they should, if possible, extend its influence and develop its innate power. As the oak is, potentially, within the acorn, so the developed truth resides in the germ which Holy Scripture provides. But we do not plead for novelty of doctrine. We are not seeking to encourage the vain-glorious spirit which tries to be original, no matter at what cost. God and truth must be our goal.

A bright young man, candidate for the ministry, had delivered what he thought was a fine sermon. The pastor of the congregation before which he preached invited him to dinner. The student, naturally, waited to be complimented. As nothing was said about the sermon, he threw out a feeler. "I tried to throw out a few new thoughts this morning," he said. "Yes, throw them out; by all means throw them out," was the good advice of the older man.

From without constantly increasing demands are made upon the clergy. Education is more widely diffused. The most remote communities are coming more and more under the influence of culture. In order to meet these demands the minister must study. Then, too, the opponents whom we must meet are in many cases men of ability. We must be in a position to appear advantageously when matched against them. Yet we must never forget that the Word of God must be our weapon, and therefore Bible-study must at all times be our chief occupation. Our own congregations, made up of intelligent, thinking people, should inspire

us to put forth always our best efforts. This will mean daily, diligent, devout study.

Consider, further, that we belong to the American Lutheran Church, comparatively young as yet, and that we owe a debt to our fathers, those heroes of theology. Yea, we owe it to the Church at large to make contributions to theological literature. We can do and ought to do a work which can be done nowhere else. Each nation has its peculiar gifts. So each church, and every division and section of a particular church, have gifts and opportunities fitting them for a specific work. Perhaps in the matter of church organization and the distribution of congregational forces the Church in America may be able, in the course of time, to give important information to the Christian world. But whatever the nature of the work done, the duty should be clear: by faithful prayer and study, let us cultivate the gift that is in us.

How we ought to be spurred on by the long line of spiritual and intellectual giants which the Church has produced! St. Paul, the apostle of progress! And Luther! Melancthon! Chemnitz, who, upon assuming the Brunswick superintendency, insisted that the clergy in his diocese attend regularly the colloquia, in order that they might advance themselves, among other things, in theological knowledge! Gerhard, the prince of dogmaticians! Surely we have reason to admire these men and their work, and we should, by their example, be incited to press forward.

Can we excuse ourselves on the ground that we have no time? Even the busiest missionary can accomplish much. Systematic effort will be rewarded richly. Every sermon can be made the occasion for thorough investigation, both of Scripture and of the several departments of theology. Luther, the busiest man of his age, should be a standing rebuke to those of us who plead a lack of time. Call to mind the venerable Bede, engaged upon his translation of St. John until nearly the last moment of life. Remember Neander, dictating a chapter of church history within a few hours of his death.

In conclusion, what shall be our reward? That question will frequently present itself. Whatever the reward, it will be of God's grace, not of our merit. Yet we may be sure that it will be in harmony with God's perfect nature. As students, I doubt not that we shall be permitted to sit at the great Master's feet, in the heavenly academy, and continue our studies and investigations. What a glorious privilege to meet face to face the incarnate Truth, the eternal Word. As preachers and pastors also we shall be rewarded. As *believing* pastors we shall be admitted to the blessed vision of God. Every sin will be pardoned. The very origins of sin will be cut out and destroyed. The torments of conscience will cease. The fear of punishment will absolutely be removed. Responsibility as a painful burden will no more be felt. The wakeful, weary nights, the sad, distressing vigils, will make room for everlasting joy and light. As believing *pastors*, it may be our delight to lead to the throne some poor sinner who heard from our lips the Word of life and who through our humble instrumentality was saved. Perhaps some sweet-faced, tender-eyed child will take us by the hand, thanking us for the washing of regeneration which we administered in Christ's name.

After preaching to others, let us, above all things, take heed to make our own calling and election sure; then shall we hear, from "midst a golden cloud, a voice thus mild,"

"Servant of God,
Well done, well hast thou fought
The better fight." Amen.

THE VERDICT OF THE MONUMENTS.

BY REV. GEO. FINKE, ASTORIA, OREGON.

Israel's relations to the Tigo-Euphrates Basin. Since the period of the patriarchs there had been no dealings between Israel and the country of their ancestors. But when David expanded the frontiers of Israel to Mesopotamia many points of contact are found, and always when and where the monuments speak they fully agree with the statements of the Old Testament, and give the latter often light, and put the history of Israel into the light of the history of other nations.

The description of the Assyrians by the prophets of Israel is verified by the cuneiform texts: Isaiah calls the Assyrians a "*wild nation*." They were indeed a nation of warlike spirit and of great valor. That was the natural consequence of their perpetual fights with wild animals and unfriendly neighbors in founding and preserving their state. Nahum writes 2, 12-13: "The *lion* did tear in pieces enough for his whelps, and strangled for his lionesses, and filled their holes with prey, and his dens with ravin. Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard." The same prophet who is the author of this symbol of Nineveh and Ashur calls it a "*bloody*" one (3, 1). Inscriptions and pictorial representations on the monuments reveal the cruelty of the Assyrians against conquered enemies. Wherever they went their armies caused destruction and bloodshed "like the waters of a stream." Prisoners were mutilated and slowly tormented to death. Relief-pictures represent how rebels were empaled, made blind and dumb, etc. Women were treated more mercifully. They are never seen fettered on the pictures, but often riding on mules or on wagons. Defeated nations were often settled in a distant part of the realm to frustrate a rebellion. — The *pride* of the

Assyrians is often spoken of by the prophets (Isa. 8, 7-14, 37, 24-28; Ez. 31, 10. 11; Zeph. 2, 15), and the monuments confirm it. The Assyrians think themselves high above all other nations. They alone are the brave, mighty and wise. They smash all enemies "like the flood." Their king is called "sarru," i. e. radiant; he is the "incomparable," the "irresistible." Their gods are higher than those of other nations. — Ezekiel 31, 3-9 sketches *the good side* of the Assyrians: "Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him." This magnificent sketch is verified by the inscriptions: Assyria is the king among the nations. They were a branch of Babel and received the beginnings of their science and art from there. But they are superior to their teachers in every respect. In military and strategical matters, in art, in writing they are superior even to the Egyptians. Their religion is also purer and more earnest than that of the latter. — Isaiah 5, 26-29 says of the march of *their armies*:* "And he will lift up an

* This people is the instrument of God to execute the judgment of Israel.

ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it." The cuneiform texts show that Assyria was one of the best organized military states the world has yet seen. All able men had to bear arms. They had military grades and a masterly strategy. The training, clothing and ornament were objects of constant study.

Shalmaneser II, king of Assyria (860-824 B. C.) already wished to subject northern Syria. After heavy fighting he defeated Achunis, prince of Bit-Adini (Bene Eden). The southern kings then made an alliance against Assyria. As the most powerful of them are named in the cuneiform texts Dadda-idri (i. e. Ben-hadad), king of Syria, and Aschablen (Ahab), king of Israel (918-897 B. C.) Not before his third campaign Shalmaneser defeats the allies and breaks their union. At this time the campaign of Ahab against Damascus took place, wherein Ahab was slain (1 Kings 22). Benhadad* was murdered by his successor Hazailu (Hazeal, comp. 2 Kings 8, 15). The latter was defeated by Shalmaneser II (842 B. C.), but he defends Damascus successfully against him. But — as Shalmaneser relates on his black obelisk — Jana, the son of Chumri, (Jehu, the son of Omri) offers him tribute and presents. The ambassadors of Israel are represented on the obelisk in bas-relief offering gold and silver bars, vessels, etc. The land of Israel is called by the Assyrians "country of Chum-

* Benhadad was a king of Syria, residing at Damascus (1 Kings 15, 18); he besieged Samaria, but Ahab raised the siege (2 Kings 7, 7-16).

ri" or "country of the house of Chumri (mat-bit-Chumri)," because Omri's fame was great for having built Samaria.

We offer here the most interesting part of the inscription of the black obelisk of Shalmaneser II in transliteration and in translation. The obelisk is a stone of 1,525 M. high and relates in 190 lines of cuneiform letters the campaigns which Shalmaneser undertook in the first 31 years of his reign.

"Tna 18 paleca 16 shanütu Puraatu ebir Hazailu sha Dimashgi ana gibish ummanaate-shu ittakil-a ummanaate-shu ana maadish idkaa Senüru abaan shade sha buut Libnana ana dannut i-shu ishkun itti-shu amdaehis abiktashu ashkun 16,000 saabe tiduuki-shu ina Kakku ushamgit 1121 narkabaate-shu 470 bitthalu-shu itti ushmaani-shu ekim-shu ana shuzub napshaate-shu eli arki-shu artedüna Dimashgi aal sharrnuti-shu eesir-shu Kiree-shuakkis adi shadee Haurani abul akur ina ishaati ashруп shallaasunu ana la manü ashlula adi shadee Baaliraasi sha rush taamdi alik salam sharrutüa ina libbi ashkub ina uumeshuma madattu sha Sürai sha Sidüumai sha Jana maar Chumrü amhur."

"In the 18th year of my rule I crossed the Euphrates the 16th time. Hazael of Damascus relied on the power of his army and rallied it in great numbers. He made Senüru, a mountain top opposite of the Lebanon, his fortress. I fought and defeated him. I threw down by force of arms 16,000 of his warriors; I took 1121 of his chariots, 470 of his horses. He fled to save his life. I followed him. I besieged him in Damascus, his royal city. I cut down his groves. I devastated, destroyed and burnt by fire to the Hauran mountains. I took away immense booty. I went to the mountain Baaliraasi on the coast of the sea; there I erected my royal image. At the same time I received the tribute of the people of Sidon, Tyre and of Jehu, the son of Omri."

The prophet Hosea refers to Shalmaneser II when he announces the destruction of Israel to the people: "Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled as Shalman (i. e. Shalmaneser

II) spoiled Beth-Arbel in the day of battle: the mother was dashed in pieces upon her children. So shall Beth-el do unto you because of your great wickedness; in a morning shall the King of Israel utterly be cut off." (Hos. 10, 14-15)

The Assyrian king, Ramman-nirari III (811-782 B. C.), relates on a tablet in his palace, that he subdued all countries west of Euphrates, the land of the Hittites, the entire western country, Tyre, Sidon, Israel, Edom, Philistæa to "the great sea of the west," and that he made them to pay tribute to him.

The *size of the city of Niniveh* is mentioned by the prophet Jonah and by the historian Diodorus Siculus. Jonah who lived at the time of Jeroboam II of Israel (823-784 B. C.) says, that "Nineveh was an exceeding great city of three days' journey" (3, 3), and that in this great city "are more than six-score thousand persons" (4, 11), that is 120,000 inhabitants only in such a large city. Many did not believe in this report in spite of the fact that Diodorus also declares the extent of Niniveh to have been 480 stadia (i. e. about 70 English miles), the height of its walls 100 feet, and the width of them so great that three chariots by the side of each other could be driven on the top of the walls. The excavations are here again on the side of the Bible. The Assyriologists have researched the ruins of the great city and shown that the size of the ruins of the tetrapolis agrees with the statements of Jonah and Diodorus. The four mounds of ruins on the banks of the Tigris were once royal palaces, which were surrounded by private dwellings. The latter stood in the midst of gardens; women had separate houses; many persons lived in tents; all that required much space. According to Jonah there were also cattle in the city; these needed pasture; that was very important when the city was beleaguered. Thus the proportion between the population and the size of the city is explained. According to our customs such a large city could hold a much larger population.

Tiglathpileser III (745-727) is the first Assyrian king who actually stepped over the boundary of Israel and Judah.

738 he conquered 19 districts of the country Chamatti (Hamath), which "were taken by transgression and injustice from Azrijahu" (Azariah of Judah). This throws light on the passage 2 Kings 14, 25 where it is recorded that Jeroboam II "restored the coast of Israel from the entering of Hamath unto the sea of the plain." According to this Jeroboam had taken Hamath from Azariah before the Assyrians took it from him.

Mintrimi (Menahem) of Israel pays tribute to Tiglathpileser in the year 738. This verifies 2 Kings 15, 19. The only difference is that the Assyrian king is called "Pul" in the Bible. The infidels claimed that the Bible was wrong here, because the cuneiform texts know of no Assyrian king whose name was Pul. Then inscriptions were found which prove that the Bible is correct after all. For Tiglathpileser and Pul are one and the same person! The texts relate that Tiglathpileser subjected Babylon (728) and "grasped the hands of Bel," by which traditional ceremony he made himself king of Babylon. *As such he had himself called by his original name Pul!*

When Rezin of Damascus allied himself with Pekah of Israel against Ahas of Judah, the latter called on the Assyrian king for help. Tiglathpileser appeared with an army, conquered Damascus (732) and took part of the kingdom of Pekah (2 Kings 15, 29). Over the rest Pekah ruled as vassal of the Assyrian king. According to the cuneiform texts with which the Bible agrees (2 Kings 16, 8), Janchazi (i. e. Jevahaz or Ahaz) of Judah offers presents to Tiglathpileser (who had his court in Damascus) for saving him out of the hands of his enemies. When later on in Israel Pekah was murdered by Hoshea, Tiglathpileser appeared the third time in Israel (between 731 and 727). His record on this campaign reads thus: "They killed Pakacha (Pekah), their king, I set over them as king Ansia (Hoshea); I received from them ten talents of gold, 1,000 talents of silver."

Tiglathpileser's successor, *Shalmaneser IV* (727-722) undertook an expedition to the west to conquer Tyre. Ho-

shea of Israel paid him tribute (2 Kings 17, 3). But when Tiglathpileser beleaguered Tyre in vain, Hoshea stopped paying tribute and made an alliance with the Egyptian viceroy So or Seve (in the cuneiform texts: Sibe) against the Assyrian king. The latter captured Hoshea and besieged Samaria, his capital, for three years (2 Kings 17 and 18). Samaria fell in the third year (722 B. C.). This date is correct according to the agreeing statements of the Bible and of the monuments. But Shalmaneser IV had died before the city was taken. His successor, *Sargon* (722-705), calls the capture of Samaria the first deed of his reign. In one of his numerous texts he says:

"In the beginning of my rule I beleaguered and conquered the city of Samerina (Samaria). I led away 27,290 inhabitants, 50 chariots of them I kept for myself and let others take their share. I settled there people of subjected countries. I set over them my sudsak (general) and laid upon them the tribute of the former king."

According to 2 Kings 17, 24 the Assyrian king settled Babylonians and others in Samaria, while he carried away the captured Israelites into Assyria and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes (2 Kings 17, 6. 18, 11). The cuneiform texts mention often that the Assyrian kings settled also other conquered nations in other parts of their kingdom. Torn away from their native country they were easier kept from rebellions. Many prisoners had to help in constructing the vast public buildings.

When (711) Ashdod in Philistana rebelled, Sargon sent at first his turtan (general) which is mentioned in Isa. 20, 1 too. But afterwards the king had to come himself to suppress the rebellion.

Sargon's successor is his famous son Sin-acheerba or *Sennacherib* (705-681). He inherited from his father not only his throne but also his bitter enemy Berodach-baladan, the son of Baladan, king of Babylon. Berodach-baladan II ascended the throne of Babylon already 721 and fought, united with the Elamites and Aramaeans, the armies of

Sargon for 12 years. 703 this arch-enemy of Assyria appears again and makes himself king of Babylon. Again his allies were the Elamites and the Aramaeans. Also to Hezekiah of Judah he sent letters and presents, for he had heard of the sickness and wonderful recovery of the king (2 Kings 20, 12. Isa. 39, 1). But after nine months Bero-dach-baladan was defeated by Sennacherib. The Assyrian king enters Babylon and punishes Babylonians and Chaldaeans severely. But Sennacherib had to fight Babylon still for years, till he destroyed it utterly in blind irritation (689). He writes about this memorable deed: "I destroyed and devastated cities and houses from the foundation to the roof, I burnt them by fire; I tore down walls, temples and towers and threw them into the canal Arachta. I dug ditches through the city and devastated its place by water. I destroyed the structure of its foundation, greater than the flood I made its destruction."—Esarhaddon, the son and successor to Sennacherib, tried to make the Babylonians forget the severe punishment of his father by clemency. He wished to rebuild Babylon, as he says on his **black stone** which was found in the ruins of Nineveh. Instead of his father Esarhaddon blames Suzub who touched the temple of Merodach, the god of the city of Babylon, and sent the treasures to Elam. "That made the lord of the gods angry and he resolved to overpower the country and to destroy its inhabitants. He let the canal Arashtu overflow and brought a second flood over Babylon. Merodach destroyed the city, its houses and temples, that the gods and goddesses who lived therein ascended into heaven, while the inhabitants of the city were made poor." But Merodach had elected Esarhaddon to rebuild the city and so on.

On his six-sided clay prism, dated on the 20th Adar 691, Sennacherib relates his *campaign against Phoenicia-Philistaea*. Since Jerusalem also plays an important part in it, parts of it are described minutely in the Old Testament.

In the year 701, Sennacherib says, he marched to the country of the Chatti (Hittites). He conquered the Phoe-

nician coast from Sidon to Akko and Ushu except Tyre. The kings of Sidon, Aroad, Byblos, Ashdod, Ammon, Moab, and Edom pay tribute. Ascalon is taken next and its king deported to Assyria. The next city to be taken is Ekron, which had dethroned its king Padi who was friendly to the Assyrians, and had delivered him as a prisoner to Hezekiah of Judah. At the same time Ekron had called on the kings (viceroys) of Egypt and on the king of Miluchi for assistance. At Altaku (Eltekeh, Josh. 21, 23) the Assyrian king met them in battle. No decisive victory was won. This the Assyrian record does not directly say but it can be read between the lines. Sennacherib had dispersed his troops too much. To Jerusalem he had sent a large corps. But Eltekeh, the ancient city of the Levites, and Timna were conquered and plundered by the Assyrians. Padi who in the meanwhile had been set at liberty by Hezekiah, ascended his throne again as Assyrian vassal. Then the inscription of Sennacherib reads concerning Judah:

“And Chazrakijahu (Hezekiah), of Judah, who had not submitted to my yoke, 46 of his fenced cities and fortresses, and numberless villages of his dominion, I beleagured and conquered by breaking down the walls and by storm, bloody fight . . . holes, breaches, . . . ; 200,150 inhabitants, small and tall, male and female, horses, mules, asses, camels, large cattle and small cattle without number I led away and took them for spoil. Himself like a bird in a cage I besieged in Jerusalem, his royal city, I threw up walls against him and I punished every one who came out of the gate of the city. His cities which I had plundered, I severed from his land and gave them to Mitinti, king of Ashdod, Padi, king of Ekron, and Nilbel, king of Gaza, and thus made small his land. I added to the former tribute, the tribute of their land, tribute and presents for my dominion, and laid it upon them. But Hezekiah himself was thrown down by fear before the magnificence of my dominion, also the Arabians and his brave subjects, whom he had taken into his royal city of Jerusalem for his strengthening, were overtaken by terror.—30 talents of gold, 800 talents of

silver, precious stones, . . . large Gugme-stones, beds of ivory, chairs of ivory, hides and teeth of elephants, wood of Ushu and Ukarinu and so on,* a heavy treasure, also his daughters, his palace women, musicians and female singers, he (or Ī!) had brought after me to Nineveh, the city of my dominion, and he sent his ambassadors for the delivery of the tribute and for doing homage."

This report of Sennacherib must be compared with the report of the Old Testament. 2 Kings 18, 13-37. 19., 2 Chron. 32, Isa. 36-37 accordant relate the following: Hezekiah rebelled against Sennacherib. The latter marched against the fenced cities of Judah after he had defeated the Philistines and conquered their country till Gaza. After the cities of Judah were taken, Hezekiah sent to the king of Assyria to Lachish confessing that he had offended and asking to return from him for the payment of tribute. Sennacherib agreed. Hezekiah paid him from the treasury of the Temple and of the king's house 300 talents of silver (according to Brandis this is equal to 800 Assyrian talents) and 80 talents of gold. But Sennacherib broke the agreement and sent his tartan, and rabsaris and rabshakeh (general) with an army from Lachish against Jerusalem. The Assyrian general reproached Hezekiah for rebelling against the Assyrian king and for trusting "upon the staff of this bruised reed, even upon Egypt." The Scriptures describe very perceptibly this scene which plays before and on the walls of Jerusalem. When the Assyrian general returned he found his king warring against Libnah. When Sennacherib heard that Tirhakah, king of Ethiopia was marching against him, he sent letters to Hezekiah asking to deliver Jerusalem to him. Upon Hezekiah's prayer the prophet Isaiah prophesied the destruction of the proud Assyrian: "Therefore thus saith the Lord concerning the king of Assyria: He shall not come into this city, nor shoot an arrow

* The clay cylinder of Rassam reads: "Cloth of all color and of linen, goods of violet and red purple, vessels of brass, iron, ore and lead, chariots, shields, spears, coats of mail, daggers of iron, bows arrows and other numberless war supplies."

there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake (2 Kings 19, 32-34).. And in that night the angel of the Lord smote (by an epidemic disease?) in the camp of the Assyrians 185,000 men, so that Sennacherib had to give up Jerusalem. To this disaster was added the undecided battle of Eltekeh which was fought at about the same time.

The biblical record agrees essentially with that of Sennacherib. Of course we take into account, here as well as in the records of the Egyptian kings, the ambition of the heathenish king who wishes to conceal his failures. Sennacherib admits that he could not take Jerusalem, but he puts the payment of the tribute by Hezekiah at the end of his report to give it a pompous conclusion. Hezekiah has, certainly not paid the tribute and sent it to Nineveh after the disaster before Jerusalem and the undecided battle of Eltekeh, but he paid it when Sennacherib was at Lachish. At the same time probably Hezekiah had set free Padi. There is a picture preserved which represents Sennacherib sitting on his throne at Lachish.

Taken as a whole the war against Phœnicia-Philistæa was no success for Sennacherib. It agrees therefore fully with the facts, when the Scriptures say, that the Assyrian king "returned with shame of face to his own land" (2 Chron. 32, 21).

It appears from 2 Kings 19, 36 that *Sennacherib resided in Niniveh*. The inscriptions declare too that he rebuilt Niniveh and made it again the capital of the Assyrian empire. He constructed vast and magnificent buildings there with the help of prisoners.

When Sennacherib threatened Jerusalem, Isaiah prophesied: "Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land" (2 Kings 19, 7). The fulfillment is recorded in verse 37:

"And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer *his sons smote him with the sword*: and they escaped into the land of Armenia.* And Esarhaddon his son reigned in his stead." From the monuments, specially from the Babylonian Chronicle, we learn now more of the tragical end of Sennacherib. Family quarrel was the cause that he met death by the hands of his own sons. After his first-born, Asurnadinsum, had been taken prisoner by the Elamites. (693) Sennacherib favored his younger son, Esarhaddon, before his other sons. He made him heir to the crown and intrusted him already with the government of Babylon. Naturally the elder sons were offended. On the 20th Tebet 681, in a rebellion, Sennacherib was killed by one of his sons, step-brother of Esarhaddon. The latter was acknowledged as king by his Babylonians. He killed the murderer of his father, marched with all troops he could rally in a hurry to Niniveh and defeated the rebellious army which stood between him and the Assyrian throne. "Istar, the goddess of war, of battle, who loves my priesthood, stepped by my side and broke their bows; she made a breach in their strong line of battle, and all called: This is our king." So Esarhaddon ascended the throne of the Assyrian empire and reigned from 680-669.

The Bible calls two sons of Sennacherib his murderers, the monuments only one. This difficulty is raised by the assumption, that the other sons also took a part in the rebellion and in the parricide, and that only one was smitten by Esarhaddon's sword, while the others (probably the most guilty!) fled to Armenia.

When Esarhaddon raised colossal buildings in Niniveh, Minasi isar jahudi (Manasseh, king of Judah) is also among the vassal kings who must send building material.

In the year 606 Niniveh was — as the prophets of Israel had prophesied — totally destroyed and the Assyrian

* The cuneiform text mentions after "the land Urartu (i. e., Ararat), that is Armenia.

empire was overthrown. *Chaldea* or the *later Babylonian Kingdom* and *Media* shared the spoils. The second Chaldean king is *Nebuchadnezzar* (604-561) who destroyed Jerusalem and deported Zedekiah, king of Judah and his people to Babylon - (586). Comp. Jer. 25. In the ruins of Nippur (in the Bible: Calneh), which are situated 70 English miles south of Bagdad, traces of the Jewish prisoners settled here by Nebuchadnezzar have been found. But no long historical texts of the latter have been discovered so far. The work of digging up his palace is now progressing. It is expected to contain valuable historical documents concerning the destruction of Jerusalem and of the Persian history. For this same palace was entered by Cyrus (536) and in it Alexander the Great died (323. B. C.)

Nebuchadnezzar also conquered Egypt. This was prophesied by Jeremiah and Ezekiel. Jeremiah and Baruch were compelled by their countrymen to emigrate with them to Egypt. Jeremiah lived in Tahpanhes, which was called by the Greeks Daphnæ (now: Tell Defneh). It was the eastern fortress of Egypt. In the ruins weapons and other things were found which were left by the Greek soldiers who camped there from the reign of Psammetich I (664-610. B. C.) to that of Amasis (564-526). The city was strongly fortified by walls and forts which protected the caravan road to Asia. In the city there were a large central building and barracks and a very large brick terrace which doubtless is identical with the "brickkiln at the entrance of Pharaoh's house" which is mentioned by Jeremiah (43,9). Here in Tahpanhes Jeremiah prophesied: "Then came the word of the Lord unto Jeremiah in Tahpanhes saying: Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah: And say unto them, Thus saith the Lord of hosts, the god of Israel: Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion:

over them. And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire" (Jer. 43, 8-13). Ezekiel also predicts the conquest of Egypt by Nebuchadnezzar: "Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros† desolate, and will set fire in Zoan, and will execute judgment in No.‡ And I will pour my fury upon Sin,§ the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distress daily. The young men of Aven and of Pibeseth shall fall by the sword: and these cities shall go into captivity. At Te-haphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgment in Egypt: and they shall know that I am the Lord" (Ezek. 30, 13-19).

It seemed at first that the prophecy should not be fulfilled. For after the fall of Jerusalem Nebuchadnezzar did

† That is Upper Egypt.

‡ This is Thebes which is called Nut (i. e., city) in the hieroglyphics.

§ Sin is a fortress in Egypt which had its name from its muddy vicinity (sin). It is probably the Telusium of the Greeks: which name also means "mud;" it is identical with the mound of ruins of Tineh.

not go against Egypt, but conquered Syria and Arabia and beleagured Tyre for 13 years. Finally he made a treaty with Ithobaal III, king of Tyre, in which the latter acknowledged Nebuchadnezzar as his sovereign. Now the time was at hand in which Nebuchadnezzar could take revenge on Egypt, where then Pharaoh Hophra (Apries, 589-72) still reigned. That the Chaldean king conquered Egypt is reported 2 Kings 24, 7: "And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt." But the "scholars" thought that the Bible was wrong in this report. But several years ago this statement of the Bible was verified by two inscriptions. An Egyptian inscription declares that Nebuchadnezzar invaded Egypt (572 B. C.) The Chaldean king set Amasis, an Egyptian general, as his vassal on the throne and returned with rich spoils into his own land. And in Babylonia the fragment of an inscription of Nebuchadnezzar was found, according to which Amasis rebelled and compelled Nebuchadnezzar to send an army into Egypt (569). There are several legends connected with the campaign of Nebuchadnezzar against Egypt, which have been recorded by Josephus and Berossos.

After the overthrow of the later Babylonian Kingdom the Persians were its heirs also in Egypt. They again must give it up to Alexander the Great. After him his general, Ptolemy, and his descendants were sitting on the ancient throne of Egypt, till the Romans conquered the land. Under their reign the Gospel was spread in the Valley of the Nile. But later on, when the Christians quarreled with one another, the Islam invaded and made the people slaves. Ham's descendants still bear his curse! Then the cruel Mamelukes conquered the land. They submitted to the Turks, but remained in the land as Turkish vassals (1517 A. D.). Mehemed Ali, also a foreigner, made an end to the rule of the Mamelukes. Now the English are the lords in the land. Thus the word of the prophet is fulfilled: "And the Egyptians will I give over into the hand of a

cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts" (Isa. 19, 4).

Many inscriptions on bricks tell of Nebuchadnezzar's building. Babylon, which was destroyed by Sennacherib and partly rebuilt by Esarhaddon, was made by him a magnificent city. This explains why he could say walking on the roof of his palace and looking over the city: "Is not this great Babylon, that I have built for the house of the Kingdom by the might of my power, and for the honor of my majesty?" (Dan. 4, 30).

Of the disorder of the mind of Nebuchadnezzar which is recorded by Daniel (4, 25), also other traces are found. Abydenus (according to Berossos) relates a Chaldaean tradition, according to which Nebuchadnezzar ascended the royal palace and, inspired by a god, cried out: "I here, Nabukodrosor, announce to you the coming of inevitable disaster. Perses, the Persian ruler, who will have your gods as allies, will come; but he will bring slavery to you Oh, might, before the citizens are destroyed, a Charybdes or the sea take and totally destroy him, or might he, turning to some where else, be chased through the desert, where neither cities nor the footprint of a man is met, but where beasts pasture and birds fly, while he errs alone in rocky chasms and ravines. But before he lets this come into his mind, a better end may be my part." After these prophetic words he is said to have disappeared suddenly.

Nebuchadnezzar died in Babylon after a sickness in old age. He reigned for 43 years. *A picture representing Nebuchadnezzar* is preserved on a cut stone (now in the Royal Museum in Berlin). It shows a man of iron will and of conscious strength and of pure Greek type. The inscription reads: "To Merodach, his lord, Nebuchadnezzar, king of Babylon, has offered this for his life."

From the age of his successor, *Evilmerodach* (561-559), who treated Jehoiachin, ex-king of Judah, kindly, contract-tablets have been found, which bear the date of his rule.

He was succeeded by Nergal-sar-uzur (559-556), who is probably the same as the Jer. 39, 3-13 mentioned Rabmag (chief magician) Nergal-sharezer, who entered the conquered city of Jerusalem among the princes of Nebuchadnezzar.

Nabonadius (555-538) is the last king of the later Babylonian Kingdom. The latter was overthrown by *Cyrus, King of Persia*, who had also gained ascendancy over the Medes. The report of Daniel (ch. 5) on the *fall of Babylon* is confirmed and supplemented by the cuneiform texts.

On a clay tablet (since 1879 in the British Museum) it is related that Cyrus conquered Media in the sixth year of Nabonadius. From the 7th to the 11th year the king of Babylonia resided in the city of Tema,* while "the son of the king, the great and the army" stood in the land of Accad. The son of the king whom the father had made the partner of his throne and commander of the army is Belsaruzur† (Belshazzar). In the 9th year of Nabonadius the mother of the king died and was lamented by Belshazzar and his court. In the same year Cyrus, King of the Persians, crossed the Tigris below Arbela. Nabonadius sent all the gods of his country behind the secure walls of Babylon; this import of the gods was continued till the 17th year, when Cyrus was already in Babylon. In the last year Cyrus offered battle to the Babylonian army at Opis. But the latter fled. The governor Gubaru with the army of Cyrus entered

* The chronicle of Nabonadius adds: "In the month of Nisan the king did not come to Babylon, Bel was not carried [in a solemn procession], the Newyear's festival was given up."

† This is seen from the four clay cylinders which have been found in Ur, the city of Abraham. On these Nabonadius says, that he had renovated the temple of Ur, and says in a prayer to the moon-god, "But me, Nabonadius, King of Babylon, deliver from sins against thy sublime godhead and give me life of far days as a present! And concerning *Beloaruzur, my first son, the offering of my heart*, let the fear of thy sublime godhead live in his heart, that he may not consent to sins! He may be satiated with abundance of life."

Babylon without battle. Nabonadius is taken prisoner in Babylon. Cyrus himself enters the city on the 3rd day of Marchesvan and showed great kindness. The conclusion of the tablet is almost illegible. It says: "In the night of the 11th of Marchesvan Gubaru" . . . (here seems to have been recorded the death of the son [?] of the king).

"From the 28th of Adar to the 3d of Nisan the dead were lamented in the land of Accad."

Aside of this tablet another clay cylinder has been found on which Cyrus himself (or a Babylonian priest in his name and by his order) relates the capture of Babylon. According to it Nabonadius ruled despotically over Babylon, took the gods away from the cities and brought them to Babylon and so on. Merodach, the god of the city of Babylon, became angry at him and sought and found a just ruler in Cyrus. He led the latter to Babylon and let him enter without fight or battle. Merodach protected this faithful city from evil, while he delivered Nabonadius into the hands of Cyrus. "When I (Cyrus) gracefully entered Babylon and took my seat in the palace of the kings in the midst of rejoicing and exulting, Merodach, the great lord, gained me the magnanimous heart of the inhabitants of Babylon, while I live daily in his fear. My numerous troops walk peacefully in Babylon."

Herodotus and other Greek writers describe the fall of Babylon as follows: When Cyrus appeared before Babylon, Nabonadius met him, while Belshazzar was commander-in-chief in the city. Nabonadius is defeated and flees with one part of his army to Borsippa, while the other part finds refuge in Babylon. Cyrus beleaguers the strong city for a long time. He dug a new bed for the Euphrates, which traversed the city diagonally, and entered the city through the bed of the stream under the walls of the city, thus surprising Belshazzar "amid revelries." The Persians smote all that offered resistance. Belshazzar was killed in the hall of his revelries. On the next morning Cyrus was master of the city. Nabonadius in Borsippa surrendered also and was treated kindly by Cyrus.

We see that the report of the Greek writers differs from that of the cuneiform texts, but both confirm or let room for the statement of Daniel ch. 5.

Concerning the customs in Chaldæa which are mentioned by Daniel in his book and cannot be treated here minutely the Assyriologist Lenormant says: "The more I read the book of Daniel and compare it with the cuneiform texts, the more the faithful truth of the picture is before my eyes; which Daniel ch. 1-6 sketches of the Babylonian court and its superstition at the age of Nebuchadnezzar."

Magicians and *sorcerers* are often mentioned by Daniel. Also Isa. 47, 9 says, that they were numerous in Babylon.* The cuneiform texts verify these statements of the Bible. The Babylonians believed that bodily sickness or mental disorder, etc., was afflicted by some evil spirit or sorcerer, or to have been drawn upon himself by the sufferer for his injustice and oppressions, or finally to have come over him as a consequence of a ban for some conscious or unconscious act of impurity. From all such afflictions the gods, and in particular Marduk, could grant release, if appealed to with the proper words and ceremonies. A collection of such magical incantations and formulæ, the ceremonious recital of which relieved of all bodily or mental disorder, is contained on the fragments of 9 tablets from the library of Ashurbanipal, king of Assyria. These texts which are now preserved in the British Museum were called by the Assyrians "Shurpu" or "Burning" from the important part played by fire in the magical incantations which form the contents. In other cuneiform texts we read "prayers against the evils attending an eclipse of the moon." The following may convey an idea of the contents of the formulæ:

"Whatever has taken in bondage the body of the man,
evil face, evil eye,

* Egypt also had its sorcerers, Ex. 7, 11. 22. Comp. Deut. 18, 11-14.

evil mouth,
evil tongue,
evil lip, evil slaver,
in the name of heaven be conjured, in the name of the
earth be conjured."

To expulse evil spirits, sickness, etc., by means of such formulæ there was an army of charmers, consultants with familiar spirits, wizards, necromancers, diviners, interpreters of dreams, magicians, sorcerers, etc.

Besides texts from Cyrus there are also such from his successors on the Persian throne, specially from Darius and Xerxes who also have come in contact with Israel. Many other things could be mentioned from the monuments which confirm or enlarge statements of the Bible. But what is given here is sufficient to demonstrate that the monuments always agree with the Bible whenever they are in touch with it. Thereby the Bible is again magnificently justified and its enemies must grow speechless. Even the infidel when he judges impartially must admit, that the Bible relates trustworthy history and not legends and myths. Of course for Christians it is more than a mere book which offers true history.

Might this present work strengthen the believer in the Bible in his faith and cause the enemy of the Bible to look at it more reverently henceforth.

THE STRUCTURE OF THE SERMON.*

BY REV. PROF. E. PFEIFFER, A. M., COLUMBUS, O.

The shepherd of a flock has occasion to address his people, to speak to them for their edification, to expound the Word unto them under many varying circumstances and conditions. Both the substance and the form of his address are determined by the particular occasion

* A paper read before the Columbus English Conference and published at request of that body.

which calls it forth and will differ according to the various needs and exigencies of the case. The topic before us considers the minister's address to the assembled congregation at the regularly appointed services of the church. It has in view not an edifying conversation with an individual or a group of persons, nor a casual explanation of a doctrine or exposition of the Word, but the sermon in the usual sense and in its distinctive place in the work of the pastorate. We distinguish, too, between the sermon in this strict sense and the so-called homily of the ancient church. Not that the latter was entirely without order or artistic structure. Nor that we would deny the appellation "sermon" to an address because it is mainly exegetical and expository in character and takes the outward form of a homily. It need not be lacking in consecutiveness of thought, in orderly arrangement of material or even in symmetry of structure on that account. The text may admit of such a form, and the discourse may be a most powerful sermon, all the better because it sticks closely to the text and expends its force in expounding the Word. And yet this is an incidental method, not the usual one in sermonizing. The "homiletic" form may under favorable circumstances assume the dignity and grace of the sermon, but nevertheless the sermon, as it has been developed in the history and life of the church, is a product quite distinct from the homily.

In treating of the structure of the sermon I take it that the text is presupposed. This paper will not concern itself therefore about the selection of the text. This being given, the problem is how to evolve out of it a discourse, how to construct a sermon upon it. And our present task is confined to the framework and plan of the discourse, to the exclusion of the amplification. What I have aimed at in pursuance of the appointed task is merely a concise outline to stimulate thought and discussion, endeavoring to show the importance of plan and method in the preparation of the sermon and to present a few suggestions touching the constituent elements of the structure and their formation.

I. IMPORTANCE OF ORDERLY ARRANGEMENT.

In one of his lectures to his students Spurgeon well said: "In preaching have a place for everything, and everything in its place. Never suffer truth to fall from you pell-mell. Do not let your thoughts rush as a mob, but make them march as a troop of soldiery. Order, which is heaven's first law must not be neglected by heaven's ambassadors." The preacher who honors his calling and magnifies his office is mindful of the fact that the sermon is a divine message. Through his voice and word God speaks. The Lord of heaven deigns to employ mortal man as His mouthpiece and agent in the exposition of His counsel and the proclamation of His will. If the task of the preacher were limited to the reading of the sacred record of revelation as we have it in Holy Scripture, it would behoove him to use the utmost care in reading it clearly, understandingly and forcefully, lest by careless and slovenly reading he divert the interest of the hearers and detract somewhat from the clearness and energy of the inspired Word. But since his task as a minister of Christ and preacher of the everlasting Gospel goes far beyond the mere mechanical reading of the printed Word, since he is to be a living witness of that which the Lord has done for his own soul, since it is his duty to reproduce and declare in his own words and in his own way the whole counsel of God, it behooves him to do his part most carefully and conscientiously, mindful of the divine character of his commission, the heavenly character of the truth to be conveyed, and the eternal character of the possible results of his ministry. Anything less than his best in matter and form, in manner and delivery, in arrangement and presentation, is unworthy of his high calling and of the destined purpose of his holy office. Hence it is right to demand that the sermon be a work of art and beauty. Surely no chalice can be too fine in which to convey the water of life, the wine of God's infinite love, to men. We do well to study our words, our phrases, our figures and our forms when we undertake to

interpret the mind of God, to unfold the way of salvation which He has revealed, to expound and apply His eternal truth to the various conditions of life, to woo and win souls for Christ and nourish and preserve them in His kingdom.

I, for one, do not believe that our pastors are in any special danger of putting too much beauty and grace of form into their sermons to the detriment and loss of substance. On the contrary, the danger seems to me to lie in the other extreme, that of being careless in executing their part in the formulation and delivery of the message, that of imagining that coarseness and crudity are essential to plainness and simplicity, of thinking that anything will do in the way of a half hour's talk, if only the cardinal doctrines have been rehearsed, no matter in what threadbare forms and platitudes, if only they apparently satisfy the demands of the present hour and escape serious rebuke at the hands of their people. Just as though it were a crime or a reflection upon the all sufficiency of the divine Word itself as the power of God unto salvation to study forcefulness of arrangement, and elegance of diction, and lucidity in presentation. Surely the elegance of the cup isn't going to detract from the purity and the refreshing and invigorating quality of the wine, if only it be wine that is presented, and not the empty cup, and if only the cup be framed and fashioned not for its own sake, but for the sake of the exalted service that it renders. We should not judge one another, nor condemn a brother because his address has not the polished form that the sermons of some others have. But the point I am urging is this, that the character of the service demands that each one do his best with the talents that God has given him to make the sermon what by every consideration it deserves to be made at the hands of man, a true work of art, in which the truth is clothed in a form that is at once lucid, beautiful and forceful, and this to the end that the herald may not by his awkwardness and incongruity obstruct and defeat the design of the proclamation, but that the message may be delivered in such a form as

will, if possible, excite and hold attention, dispose the hearer to give heed to the spoken Word and enable him to retain it.

Some one has said: "Our life will not be larger or better than the plan on which we build it." The same, I think, may be said of the sermon. Many sermons, full of good material and suggestive thoughts, lack unity, clearness and force, and hence fall short of accomplishing their purpose, because they lack correctness and precision in structure, are fatally defective in plan and arrangement. An old minister walking with a young preacher, pointed to a cornfield and observed: "Your last sermon had too much in it, and it was not clear enough or sufficiently well arranged; it was like that field of wheat, it contained much crude food, but none fit for use. You should make your sermons like a loaf of bread, fit for eating, and in convenient form." To make the sermon in any sense or degree a work of art, the first requisite is orderly arrangement of material. And to make it truly palatable and serviceable to the hearers it must have a definite plan and distinct purpose. Without unity and adaptation of parts the sermon may be like the old blunderbuss, with flaring mouth and loud noise, scattering the shot, instead of concentrating them on a definite object. It is not necessary or desirable to parade or endeavor to display the artistic quality and tact that enter into the construction of the discourse. The old adage is true: "Artis est, artem celare." The hearers may not be able to analyze the strong qualities of a discourse that is characterized by clearness of arrangement and forcefulness of plan and method, but they feel themselves carried along as by a strong hand and a safe guide, and their attention is held to the close. The *lucidus ordo*, commended even by the ancients with so much warmth, is a quality without which a discourse ever so replete with material laboriously gathered, becomes only a conglomeration of ideas and phrases.

The more lucid and closely jointed the plan of the discourse, the better it is for the preacher, too. Perhaps

all of us know by experience the difference between floundering and laboring through a sermon, the plan of which was vague and uncertain at the outset, whose parts would flow together and cross and clash in spite of our selves, where at every turn we would lose our way and wonder what we would take up next, and preaching a sermon built up on a framework as lucid as the sun and as completely and naturally joined together as the members of the body, moving with firm and confident tread from point to point, bringing forth arguments and proofs and illustrations in order and in a way calculated to carry conviction to every candid hearer. For the sake of the message itself, in deference to the glory of God in whose name we preach, with a view to the object and end of the sermon, for the benefit of the hearer and in view of its advantage to the preacher himself, it behooves him to bestow due care upon the structure and framework of every sermon that he undertakes to preach.

II. STRUCTURE AND CONSTRUCTION.

We proceed to a consideration of the elements that constitute the framework and of the manner of its construction. It is composed of

I. *Theme and parts.*

The theme and main parts and subdivisions together form what we usually call the skeleton, the *dispositio* of the ancient rhetoricians. Cicero defines the process in the words: "Dispositio est rerum inventarum in ordine distributio." It is presupposed that the preacher has the *res*, an abundance of material, that he has thoroughly studied the text with all the helps at his command, that he has endeavored to arrive at an exact and complete understanding of the text itself, in its connection and in its relations and applications. The task before him is the distribution and arrangement of all this material in order, bringing unity out of multiplicity, and converging diversity into unity, preserving the central thought and arranging its members

and all that belongs to them in such a way as shall unfold this main thought or theme in the most adequate and logical manner and yet maintain the unity of the whole.

a) *Theme.* — We consider the theme or main proposition first; not that it is always the first thing to come to light upon the contemplation of the material before us, nor that it is necessary to have and formulate the theme first; but simply for convenience. The theme is the particular subject of the discourse. The unity of the sermon is to be embodied in its terms. It is the main and central thought which everything in the discourse is to unfold, elucidate and confirm. In order to be correct and adequate the theme must include all the parts arranged under it, and these parts together must constitute and in a manner exhaust the theme. This is the supreme test of the unity of the discourse. The theme should not promise more than is contained in and given by the parts, nor should the parts give more than the theme promises. Many sermon plans will be found to be faulty at this point. Take, e. g., this one: How necessary that we bridle the tongue: (1) What it means to bridle the tongue; (2) Why this is so necessary. The unity would be preserved by a form something like this: The Apostle enjoins upon us the Duty of Bridling the Tongue: (1) Its meaning and import; (2) Its necessity. The theme may assume a great variety of forms. Its terms are sometimes taken directly from the text, and again formulated independently of the words of the text. It may be a simple phrase or a sentence, affirmative or interrogative. Sometimes its terms may be taken from a Scripture passage or a familiar hymn. In every case it should be as simple and lucid as possible, not involved and complex, brief, but not too general, precise, definite, adequate and attractive. Palmer sums up all the requirements under three heads: *Kürze, Farbe und Wohlklang.*

b) *Parts.* — What is said of the main parts pertains also to the subdivisions under them. The parts must exclude each other. The corresponding parts must be co-ordinate and must follow each other in logical order

determined by the unity of the plan, each part being arranged in its just place and to be developed in proportion to its importance in the totality of the discourse.

c) Diversity of plans and schemes. — A few words in regard to the mode of procedure. Since the plans of sermons, like the sermons themselves, are affected by the particular character of the truth to be presented, by the nature and disposition of the preacher and of the people addressed, they are capable of assuming and in practice do assume an endless variety of forms. It is well that it is so. Sameness in form and expression is to be avoided as tending to dull the senses and deaden interest. The preacher must cultivate freshness, life, vivacity.

How are we to proceed in order to find the lucid order and the desirable distribution of the material at hand? For this the preacher must depend in the main on his own intuition, natural and cultivated, and his prayerful contemplation of the matter before him. Some texts, especially shorter ones, present no difficulty whatever, and the divisions of the text quite naturally and easily become the parts of the skeleton. E. g., Matt. 21, 42: (1) The Stone which the Builders rejected (2) the same is become the head of the corner; (3) This is the Lord's doing, and (4) It is marvelous in our eyes. (Fr. Arndt). Rom. 1, 16: The Gospel is (1) The Power of God (2) Unto salvation, (3) To those who believe. (Hagenbach). Rom. 6, 23: The Wages of Sin and the Gift of God.

It is helpful and suggestive to study and compare not only our own old schemes and skeletons, but the plans of other approved sermons, and to contemplate what is called the *fundamentum dividendi*, the principle division. A certain attribute, line of thought or relation is made the basis of the arrangement. Let us, by way of illustration, consider a few. — taken in the main from Palmer.

(1) *Dogmatical basis.* — Example. — Luke 19, 41-48. (10. p. Trin.) The Tears of Jesus are *a)* Kingly; *b)* Prophetic; *c)* Priestly. (Böckh.)

(2) *Ethical basis.* — Different phases and relations in life. Relations to God, to our neighbor, toward ourselves. — John 21, 15-24. Der Herr erleuchte uns, dass unser Blick auf ihn (v. 19), auf den Nächsten (15-17 21), auf uns selbst (15-17) stets helle bleibe. — Matt. 6, 19-34 (including 15 p. Trin.) — How can Man, living on Earth, lay up Treasures in Heaven? a) By renouncing worldly care; b) By seeking first the kingdom of God and His righteousness.

(3) *Psychological basis.* — Relations and references to fear, desire, love. Bodily organs used figuratively — the eye, hand, feet, etc.

(4) *The Divine and the human in juxtaposition.* — The Lord is Come to call Sinners to Repentance: a) He calls; b) They come. (Ahlfeld). Luke 18, 9-14 (11 p. Trin. — Pharisee and Publican). — a) How do men reckon with God? b) How does God reckon with men? (Palmer.)

(5) *Time and eternity* — earthly and heavenly. Luke 15, 1-10 (3 p. Trin.) The Joy over one Sinner that Repenteth. a) Why this joy is greater in heaven than on earth; b) How we may participate in it even on earth.

(6) *General and particular.* Luke 8, 4-15 (Sexagesima.) The Work of the Heavenly Sower: a) The same for all men, yet b) Different in its results in different men.

(7) *End and means* — Principle and consequence; cause and effect.

(8) *Positive and negative.* — Variety of contrasts: The difficult and the easy; rest and labor; active and passive attitude (taking and giving offence); more and less; little and much. Luke 10, 38-42: One Thing is Needful: a) You need nothing more than the One Thing, but b) Neither will anything less than this suffice.

(9) *Dimensions* — Time and space — Luke 18, 9-14. The Way of Salvation, leading a) Down into the depths, b) Up into the heights. Luke 2. The Mystery of Grace — a) The deepest condescension of God: b) The highest exaltation of man.

(10) *The Question and the Answer.*

My God, why hast Thou forsaken me? a) Import and weight of this question; b) The answer of the Scriptures.

2. *Introduction and Conclusion.*

These may be regarded as properly belonging to the development or amplification of the skeleton into the discourse. And yet a complete plan that is to form the basis and framework of a sermon may well indicate the leading thoughts of the exordium and the peroration.

a) *Introduction.*—The introduction is a sort of connecting link between the text and the theme. Its purpose is not to develop the subject or any part of it, but rather to lead up to the theme, the central thought or topic to be presented. In the introduction the speaker's object is to get the attention of his hearers, to get *en rapport* with them, to enlist their interest for that which he has to say. Hence the introduction dare not be too general or common-place. It should be clear, not rambling, not precocious, not too long; but modestly brief and to the point.

b) *Conclusion.*—The preacher should know in advance just in what manner and with what specific thought he is going to close. The habit of rambling and fumbling and stumbling around at the end, apparently at a loss to know how to fetch up, is intolerable. Whether the conclusion is to consist in a concise summary of the argument, a recapitulation of the thoughts presented, or in the climax involved in the last point, whether it is to be a word of exhortation or comfort or confirmation, a pious wish or a fervent prayer, it is well for the preacher to know it, and when the time comes, to do it, mindful of Luther's laconic direction: *Steh' frisch auf, thu's Maul auf, hör' bald auf!*

NOTES.

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

DEFENSE OF OLD TESTAMENT.

Evidences continue to abound that in Germany at least the headquarters of the bulk of radical Old Testament criticism, the problems and perplexities in this department are by no means regarded as settled. It is true that no defense of the rigid views of a Hengstenberg or Keil has been undertaken by any prominent scholar, although this has been done by men from the ranks of the ministry, especially by Pastor Dr. Ed. Rupprecht, whose *Einleitung in das Alte Testament* is a determined attempt to rehabilitate the old views *in toto*. But even the literary substratum and foundation of the Wellhausen scheme is not meeting with perfect agreement. To his dying day so prominent a scholar as Dillmann of Berlin, opposed the "*gradlienige Entwicklung*" of the reconstructive ideal and with this the readjustment of sources upon which it was based. Only within the last weeks has Professor Klostermann, of the University of Kiel, completed a long series of detail researches on the origin of the Pentateuch in the *Neue Kirchliche Zeitschrift*, of Munich, in which he especially attacks the role assigned by critics to the book of Deuteronomy, which he regards as the *proton pseudos* of the whole new scheme. These articles are now published under the title of "Der Pentateuch," and constitute the sharpest attack yet made on the literary positions of Wellhausenism, although Klostermann himself recognizes the correctness of a separation of the Hexateuch into the original sources, and especially as textual criticism is anything but inclined to make haste slowly. The most lively discussions in this field, however, have been not on the literary, but on the historical side of the problem. Delitzsch's famous address on "Babel und Bibel," delivered in the presence of the Emperor, went to the extreme of claiming that even the Old Testament doctrine of monotheism is an importation and adaptation from Babylon.

Among the many replies to this lecture, which has appeared even in an *edition de luxe*, the most notable are those of Professor Koenig, of Bonn, and Professor Hommel, of Munich, and Professor Kittel, of Leipzig. The first mentioned has published a special pamphlet, in which the title of Delitzsch is simply inverted, being called "Bibel und Babel," the object being to demonstrate that notwithstanding the similarity in form between Old Testament and Babylonian religious beliefs, rites and ceremonies, those of the Old Testament yet remain *sui generis* and cannot be rationally looked upon as derived from Babylonia. Virtually the same position is taken by Kittel in a number of articles in the Leipzig *Kirchenzeitung* and *Literaturblatt*. Hommel, in an address before a representative body of influential church men held in Eisenach, defended the historical character of the older records of the Old Testament on the ground of archæology against Delitzsch's interpretation or misinterpretation of facts. This address: "Die ältorientalischen Denkmäler und das Alte Testament" is being widely circulated.

The Old Testament discussion is still the burning question of the day for the church of Germany, although constantly assuming new phases.

PROTESTANT PROGRESS IN FRANCE.

Entirely independent of the "Former Priest" movement in France, which, according to the report of its acknowledged leader, the Abbé Bourrier in the *Chretien Francais*, has caused four hundred priests to sever their connection with the church of their birth, is a Protestant propaganda that has sprung up almost spontaneously in many sections of the country and has become a fixed fact in the religious world of France. The data and details of the various Protestant mission societies give ample evidence of this remarkable movement. Chief among these associations is the Central Protestant Evangelical Society, organized as early as 1847, which has now extended its sphere of activity

to 74 of the 86 departments of the republic and also over Algiers and four provinces. It employs 180 pastors and evangelists, with an annual budget of half a million francs. Within the last year alone it has added 34 evangelizing points to its territory. Its workers report special progress in the department of Dordogne, Lot, Gers and Gironde. One of its reports from Couloures, in Dordogne, says: "The whole neighborhood is thoroughly aroused on religious matters, and there has been an extraordinary attendance at all of my services. During the past two years seven new preaching places have been established here, one of which is served by a former Roman Catholic Seminarian, who studied theology at Montauban." So many petitions for evangelical preaching have come to the Central Society, that the management is in despair how to meet these demands, which often bear from 100 to 300 signatures. One pastor writes: "There is scarcely a village in Perigord in which we could not establish a Protestant church." The *Journal de l'Evangelization* declares that the number of converts in this section alone is at least half a thousand. In the department of Lot three whole Catholic congregations have come into the Protestant fold, namely Concores, St. Cirg-Modelon and La Mothe-Fénelon. In these places new Protestant churches have been erected. Only a few months ago some five hundred citizens of Souillas publicly declared that they agreed with the evangelical teachings of their former priest, Meillon, and that Protestantism satisfies the religious needs of the conscience. A few days later these resolutions were accepted by five hundred Catholic workingmen in Gourdon. During the year 1901 Protestant services were begun in Souillas, Loupdas, Marillas and Nozac. The progress of the cause in Lot can be seen from the fact that in 1878 there was not a single Protestant house of worship in the department and now there are seven; then there was not one evangelical clergyman, and now there are two pastors and two evangelists; then the Protestants numbered 38, now there are more than 500. Even a special Protestant journal has been here called into existence, namely *La*

Reforme, with the subtitle "*Journal populaire d' Evangelization*." In the department of Gers interest in Protestantism was first shown by a funeral service held in 1886; but it was 1888 when the first Protestant minister settled there and 1892 before the first Protestant church was erected. Within the last two years there have in this neighborhood been some 150 conversions from the Catholic Church, and the conversion of the priest Bounet, in November, 1901, has given the movement a remarkable impetus, since which time six new preaching places have been founded, with attendance from 150 to 400. Especially promising has been the Protestant progress in the province of Haute-Loire. It was here that in 1898 practically the whole village of Monteil became Protestant and the village of Tupon has become a stronghold of the Evangelical faith. In the neighborhood of Brionde the prospects are very fair. One Evangelist writes: "I could begin Evangelical services in forty different villages, but have been able to comply only in eight cases. Five new congregations have been organized, and a mass meeting recently closed with the cry: *Vivant les Protestants! Sortons de Rome!*" In Vedrines fully one-half of the inhabitants have severed their connection with the Church of Rome, and the report closes with the words: "*C'est une oraie deborb!*" Similar news came from Auvergne. In Gironde there are now six Protestant congregations, with seven pastors and Evangelists, three schools, three parsonages and a budget of 22,000 francs. Other mission societies have similar reports to make. The Evangelical Society now labors in 10 departments and has organized 36 congregations, employing 25 pastors and Evangelists, with an annual expenditure of 113,000 francs. The greatest success of its workers has been achieved in Corrèze where the conversion of the Catholic congregation at Madranges was the beginning of a promising propaganda. In this department there are now six Protestant pastors and the cry is for more helpers. In some villages practically the whole population takes part in the Protestant meetings, old people sitting in the Sunday school with the

children studying the Bible. So busy are the gospel messengers here that one Evangelist reports 68 meetings in a single month. Another organization of this kind is the work of Pons; Protestant preaching has begun in 14 places and 1,025 conversions were reported in 1901. Not to be forgotten in this connection is the excellent showing of the McCall missions. This movement however receives but little aid from the "Former Priest" agitation, as many of the converts of the latter class decline to become outspoken Protestant, notably among these being Bourrier himself, who desires these men to constitute an Evangelical body by themselves. Quite a number however have assumed charge of Protestant churches and others are students of Protestant theology in Paris, Neuchatel, Montaubon and elsewhere. These *Evodcs* have not yet come to a full understanding with the Protestant churches of France but such an agreement is under way.

MODEL SERMONS. SERMONS ON THE GOSPELS FOR THE CHURCH YEAR.

By DR. M. LOY, Dean in Capital University.

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, \$2.50; half leather, \$3.00; half morocco, \$4.00;
Imitation morocco, two volumes, \$4.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

BEFORE THE ALTAR

OR A SERIES OF ANNOTATED PROPOSITIONS ON LITURGICS, TO WHICH
IS ADDED A SELECTION OF STANDARD FORMS.

By DR. C. H. L. SCHUETTE.

The author in his introduction remarks: "The writer will consider himself amply repaid for his labor, if this little book shall add to the number of those among God's people who worship 'with understanding:' and if ministers will take up the subject as it is here outlined and discuss it before their people, say in a course of lectures, there can be no doubt as to the result."

Price, bound in cloth, 75 cents; flexible, \$1.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

CHRISTIAN PRAYER

By M. LOY, D. D.

This book is in fact an exposition of the Lord's Prayer. Pastors are inquiring for sermons on the catechism. There is nothing better in the English language on the third part of the catechism. Eight articles treat *The Lord's Prayer* in the following way, four explain and emphasize the words "Our Father," "Hallowed be Thy Name" is explained in three articles; "Thy Kingdom Come" in four, "Thy Will be Done" in seven articles, and "Give us this day our Daily Bread" in five. "Forgive us our Debts" is treated in five articles, and each of the remaining parts of the prayer is treated in four articles. Besides all this there are fifteen articles on "The Lord's Prayer," concluding with an article on the question, "Have You Family Worship?"

People who never pray should read this book that they may be brought to a sense of their duty and privilege. Those who have not been neglecting this Christian privilege will be encouraged to continue on the right way.

Price, 75 Cents.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

THE MEANS OF GRACE

By REV. G. T. COOPERRIDER, A. M.

It furnishes a clear and adequate explanation of the Word and Sacraments, God's own appointed means for conveying to us His grace unto our salvation, rather in the light of a practical, broad interpreter than as a treatise of technicalities.

Handsomely Bound in full cloth, XIV and 157 pages. Per copy, 75 cents.

LUTHERAN BOOK CONCERN 55 EAST MAIN STREET, COLUMBUS, O.

THIS Magazine is designed to supply the want of a Lutheran periodical devoted to theological discussion. Its aim is the exposition and defense of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope.

The friends of the Magazine are requested to give such aid in its publication as their circumstances permit.

The Magazine is published bi-monthly, each number containing 48 pages.

The terms are \$2.00 per annum, payable in advance, which includes postage. Single numbers, 35 cents.

All remittances should be addressed to LUTHERAN BOOK CONCERN, 55 East Main Street, Columbus, Ohio. All communications pertaining to the Editorial Department should be sent to PROF. GEO. H. SCHODDE, PH. D., Columbus, Ohio.

"The Church of God, which He hath purchased with His own blood."

THE CHRISTIAN IN ITS FOUNDATION

Prompted by the promise of God to his fellow-laborers in the Gospel, and the danger the soul and Church are in, with His blessing, this work is published.

"This work is nothing but a testimony and for its earnest devotion to the Church life at every point."

"The work is carefully prepared and well written."

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

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

No Theological Library Complete Without It.

THE ERROR OF MODERN MEN:

ITS INCEPTION, DEVELOPMENT, AND REPUTATION.

AS SET FORTH BY

- I. The Present Controversy on Predestination: A Contribution to a Clear and Proper Estimate. By F. W. STELLHORN, D. D.
- II. "Intuitu Fidei." By REV. F. A. SCHMIDT, D. D.
- III. A Testimony Against the False Doctrine of Predestination Recommended by the Missouri Synod. By Several Former Members of the Missouri Synod.

EDITED BY GEO. H. SCHODDE, PH. D.

The subject matter discussed in these several treatises is vast and varied. H. I. Schnette, President of Ev. Luth. Synod, has the following to say with reference to the book: "Suffice it to say that the erudition, assiduity and conscientiousness of the authors, and of the translators as well, are the best guarantee any one can ask for that the book herewith recommended is a treasury of profound thought, nice reasoning and of rich information. May it find its way into the hands of many readers and prove itself of lasting good to them and through them to the Church at large."

The book contains 800 large octavo pages and sells for \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

COLUMBUS THEOLOGICAL MAGAZINE

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

Edited by the Theological Faculty of Capital University

VOL. XXII

OCTOBER 1902

No. 5

CONTENTS

	PAGE
WHAT HAVE THE CRITICS MADE OF THE OLD TESTAMENT? By Prof. Geo. H. Schodde, Ph. D.	257
QUESTION OF LABORERS FOR THE LORD'S HARVEST By Rev. L. Shidley, A. M.	293
THE CHRISTIAN RELIGION AS A FACTOR IN EDUCATION By Rev. J. C. Schacht,	307
EDUCATION FOR PREACHERS AND PUBLIC SPEAKERS By Rev. E. G. Trussell, A. M.	313
By Prof. Geo. H. Schodde, Ph. D.	319

LUTHERAN BOOK CONCERN

55-57-59 EAST MAIN STREET, COLUMBUS, OHIO

MODEL SERMONS. SERMONS ON THE GOSPELS FOR THE CHURCH YEAR.

By DR. M. LOY, Dean in Capital University.

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, \$2.50; half leather, \$3.00; half morocco, \$4.00;
Imitation morocco, two volumes, \$4.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

BEFORE THE ALTAR

OR A SERIES OF ANNOTATED PROPOSITIONS ON LITURGICS, TO WHICH IS ADDED A SELECTION OF STANDARD FORMS.

By DR. C. H. L. SCHUETTE.

The author in his introduction remarks: "The writer will consider himself amply repaid for his labor, if this little book shall add to the number of those among God's people who worship 'with understanding:' and if ministers will take up the subject as it is here outlined and discuss it before their people, say in a course of lectures, there can be no doubt as to the result."

Price, bound in cloth, 75 cents; flexible, \$1.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

CHRISTIAN PRAYER

By M. LOY, D. D.

This book is in fact an exposition of the Lord's Prayer. Pastors are inquiring for sermons on the catechism. There is nothing better in the English language on this, the third part of the catechism. Eight articles treat *The Model Prayer* in a general way, four explain and emphasize the words "Our Father." "Hallowed be Thy Name" is explained in three articles; "Thy Kingdom Come" in four. "Thy Will be Done" in seven articles, and "Give us this day our Daily Bread" in five. "Forgive us our Debts" is treated in five articles, and each of the remaining parts of the prayer is treated in four articles. Besides all this there are fifteen articles on "The Practice of Prayer," concluding with an article on the question: "Have You Family Worship?"

People who never pray should read this book that they may be brought to a sense of their duty and privilege. Those who have not been neglecting this Christian privilege will be encouraged to continue on the right way.

Price, 75 Cents.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

THE MEANS OF GRACE

By REV. G. T. COOPERRIDER, A. M.

It furnishes a clear and adequate explanation of the Word and Sacraments, God's own appointed means for conveying to us His grace unto our salvation, rather in the light of a practical, broad interpreter than as a treatise of technicalities.

Bound in full cloth, XIV and 157 pages. Per copy, 75 cents.

LUTHERAN BOOK CONCERN, COLUMBUS, O.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXII.

OCTOBER, 1902.

No. 5.

WHAT HAVE THE CRITICS MADE OF THE OLD TESTAMENT?

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

The claim is often made by the protagonists of the modern "Higher Criticism" that they have not only not harmed the Scriptures but rather helped them to tell their true story, and unfold their real meaning. In view of the fact that this claim is so persistently urged that it is even believed by many who do not know what the harmful influence of this new type of rationalism is, it is probably not love's labor lost to see exactly what the critics have made out of the Old Testament, and then every Christian can judge for himself as to the merits and demerits of this new wisdom. For this reason the bulk of this article will contain, in outline, a picture of the Old Testament history and religion as formulated by a higher critic himself, the whole being gleaned from Hammond's "About the Bible," a work which is intended to popularize the methods and results of this criticism, the words here being originally quoted from a work prepared by a prominent American professor of oriental languages and pastor of a Christian church, with the assistance of a professor of theology.

THE OLD TESTAMENT.

Genesis, 1st and 2d chapters.

"Genesis is made up of portions of at least three works. Of the origin and the earliest history of the Israelites we know little. Their history begins with Moses."

"In the first two chapters of Genesis we have two Israelite representations of the creation. For a long time this statement in the first chapter of Genesis was regarded as a true history of the creation, but when students of astronomy and geology had given an entirely different history of the earth the old opinion could not be retained without violence to common sense.

"As a scientific product the narrative has no value. A moderately good schoolboy in our day can easily point out the writer's mistakes.

"That the earth is a ball, which is always turning upon its axis, and at the same time pursuing its rapid course around the sun; that the whole earth, which seems so great to us, is no more in comparison with the universe than a single grain of sand on a sea beach miles in length — all this was unknown to the Israelites.

"For them the earth was a disk, washed round by the ocean, over which the firmament rose like a giant cupola, while sun, moon, and stars moved on the inner surface of this vault.

"That God rested from his work on the seventh day is an unworthy representation, for God is always working. What did the writer mean when he said man was made after God's image. Did he think of man as like God in soul or in body? It admits of no doubt that he meant in soul and body both."

"Genesis was put together from works of very different dates — works, too, whose authors by no means all stood upon the same religious level. The second chapter when compared with the first illustrates this. In this account the earth is at first a dry plain, in the other the world was a chaos covered with water. In the first account God first creates the plants, then the animals, and finally man. Here the plants do not grow until after man is made, man is made before the animals, while the creation of woman closes the series.

"In the first account grain and herbs are given to man as food from the moment of his creation. In the second

account he only eats fruits at first, and the use of grain for food is treated as a consequence of his sin.

"The second narrative is far more varied in coloring, and therefore more lively, than the first, which excels it in lofty simplicity."

PARADISE LOST.

Genesis, 2d and 3d chapters.

"If there is one Bible story more than another that has been dismembered and distorted by commentators it is this story of paradise. Treading in the steps of the Apostle Paul, but going much farther, the teachers of the Christian church have run up a whole block of doctrinal edifices on the basis of this story. They have taken it as history, and have supposed it to state that Adam and his wife were created in absolute holiness, that they were perfect in body, healthy and free from pain and violent passions; that their souls in like manner were endowed with perfect knowledge of God, with the power of loving him and with immortality."

"They allowed themselves (and it was supposed that this was written in the ancient document) to be tempted by the Devil, and so all kinds of disasters fell to their lot, among others death, and inability to know or to serve God.

"This corruption passed down to all their descendants, who are therefore born guilty before God.

"This is called original sin.

"Not a word of all this is to be found in our story. A serpent does appear in it, but not a devil. So far from death being the consequence of their sin, Yahweh dreads even after their trespass that they might lay hand upon the tree of life. They were not immortal before their sin, and did not become so after it.

"This story is an attempt of the writer to explain the conditions under which he saw mankind existing.

"We do not expect one who represents his god as walking in a garden and clothing man in a garment made from the hides of beasts to think of him as the only god, and indeed our writer does not think of him so.

"But we notice other things in this story besides the fact that the writer thinks of his Yahweh under a human form and only as one of the gods.

"The serpent when speaking to the woman tells nothing but the truth.

"Yahweh had deceived the man and the woman when he threatened them with death if they ate of the tree of knowledge."

THE PATRIARCHS BEFORE THE FLOOD.

Genesis, 5th chapter.

"Adam was nine hundred and thirty years old when he died. All the men before the flood, usually called patriarchs, are represented as reaching a great age. Methuselah was nine hundred and sixty-nine.

"The Book of Origins,' of which this story is part, was written after the Babylonian captivity by a priest."

"The Bible cannot really teach us the age of the world or of mankind, and people who are determined to make it do so only get laughed at for being so prejudiced as to rely on such erroneous statements.

"Geology and astronomy teach us that the universe must at any rate be hundreds of millions of years old, and that even our earth counts its centuries by the thousand."

THE FLOOD.

Genesis, 6th and 7th chapters.

"Amongst almost all ancient peoples we find a tradition of a great flood. In the legends of which we have so far spoken we have the work of two writers, one of whom speaks of the Supreme Being under the name of God, and the second uses the name Yahweh.

"If one supposed that all the stories in the Bible were true we should find great difficulties in the ark, in which all animals, quadrupeds, reptiles, and birds were kept alive for about a year. But how can we believe that Noah col-

lected all these animals and the food they would require in seven days? He was only warned one week beforehand.

"One writer says Noah was to take a pair of every kind of animals into the ark, while the other says one pair of the unclean animals and seven pairs of the clean animals. The latter writer can say that after his deliverance Noah made a sacrifice of all kinds of clean animals to Yahweh, while if the first writer had said so all the stock of cattle and edible birds would have been destroyed."

GOD'S COVENANT WITH NOAH.

Genesis, 9th chapter, first seventeen verses.

"God promised never to send a flood again, and as a token of this covenant He made the rainbow, to remind Him of His promise, whenever it rained. What childlike ideas of God people had in ancient times, as if the memory of the deity need to be refreshed in this way," and that the rainbow is not a product of natural laws.

"After this story comes that of Noah's drunkenness and his cursing Canaan. It is from the hand of the same writer, who always speaks of God as Yahweh."

THE TOWER OF BABEL.

Genesis, 11th chapter, first nine verses.

"On the west bank of the Euphrates, a little south of Babylon proper, the traveler may still see a mighty ruin. It is the basis, two hundred and eighty feet in height, of a colossal building, all that remains of the Temple of Bel. Its height far exceeded that of the great Egyptian pyramids. It was the basis of the story."

A WORD ABOUT THE PATRIARCHS IN GENERAL.

Genesis, 12th chapter to end of book.

"The rest of Genesis is about Abram, Isaac, and Jacob and his family. Have we now the firm ground of reality

beneath our feet, or are we still in the realm of legend? It needs no proof that stories in which a deity goes about with men, holds conversations with them, and even eats in their tents, do not give us accurate accounts of real events. But did not Abram, Isaac, and Jacob and the rest really live? When we examine the stories closely and compare them with each other we find this is not the case. That is to say, they do not signify men so much as groups of nations or single tribes."

"How striking is the story of Jacob's love of Benjamin, his youngest son, and, after Joseph's disappearance, the only child of his beloved Rachel that was left to him! How touching his unwillingness to let his darling go to Egypt with his brethren! And how it surprises us, therefore, to discover that this Benjamin was already the father of ten sons! (Genesis, 46th chapter, 21st verse.) This shows that the writer is telling us the fortunes of tribes under the form of a family history."

ABRAM THE BELIEVER.

Genesis, 12th, 18th, 19th, and 21st chapters.

"When Abram came to Egypt his faith grew weak, and he was afraid. He was a stranger, and his wife, Sarai, who was very beautiful, was with him. 'Suppose,' thought Abram, 'the Egypťians cast their eyes upon her they are sure to kill me and make her marry one of them.' So he told his wife to say she was his sister. It fell out just as he expected. The king himself had her brought to him to become one of his wives, and presented Abram (supposing him her brother) with a great number of sheep, cattle, asses, etc., etc., so that he became very rich.

"The writer does not seem to have seen anything wrong in Abram's conduct. This shows he had no very exalted idea of integrity."

"What an extraordinary idea of his god this writer had! A god for whom nothing is too wonderful, who sees the

future, and knows all that is in the heart of man, and who acts as the judge of all the earth; but, on the other hand, this same god is also represented as not only conversing confidentially with Abraham, but even as eating and drinking with his angels, in the patriarch's tent.

"At the age of ninety Sarah becomes the mother of Isaac. Hagar is driven out into the desert with her son. The writer makes Sarah imperious, past bearing, and cruel to her slave in the extreme, and Abraham shamefully weak: for who would drive out a woman and her child, helpless and unattended, into the desert?"

ABRAHAM IS TEMPTED TO OFFER ISAAC.

Genesis, 22d chapter, first nineteen verses.

"The remembrance of this event is still preserved in the name of the mountain, 'Yahweh will appear.' This mountain was the site of the great temple in Jerusalem.

"The most various nations of antiquity practised the horrible rite of sacrificing human beings, and especially children, in honor of the deities. It is undeniable this was the case with Israel."

THE PURCHASE OF THE CAVE OF MACHPELAH.

Genesis, 23d chapter.

"We can think of one reason for the writer laying so much stress on this purchase, viz., that he looked upon it as establishing the right of the Israelites to conquer Canaan."

JACOB OBTAINS THE BIRTHRIGHT AND HIS FATHER'S BLESSING.

Genesis, 25th and 27th chapters.

"The story means to say that Jacob came into possession of the power and consideration that Yahweh had destined for Esau.

“Isaac perfectly understands that Jacob came with deceit and stole the blessing, but in spite of this the blessing does not lose its power.

“If Yahweh desired to make Jacob chief of the brothers, could he not have done so in spite of Esau’s being the elder, and of Isaac having blessed him? Must Jacob deceive his brother twice in order that his god might be able to bless him? Had the words of a man such a powerful influence over Yahweh?”

“Esau is rough but straightforward and, though not our ideal, more attractive than Jacob.”

JACOB’S DREAM.

Genesis, 28th chapter.

“Few forms of worship were so universal in ancient times as the homage paid to sacred stones. The savage looks upon certain unhewn stones as deities, and worships them accordingly. It is very difficult to make out what his ideas are, or to understand what goes on in his mind, because there is not much that does go on there. He reflects but little, or not at all. We look for too much depth in him.

“Now, among sacred objects worshiped by savages unhewn stones occupy a prominent place, and even among more highly civilized peoples.

“One of the most celebrated of all sacred stones is the ‘Black Stone’ in the Caaba at Mecca, formerly the common sanctuary of the Arab tribes, and afterwards, down to the present day, the temple of Islam.

“Among the ancient Israelites the worship of stones was very general. Bethel was one of the places at which there was a sacred stone. This city was of the greatest importance in the religion of Israel, especially after the division of the kingdom. There Jeroboam raised one of his golden oxen. The pilgrims who came to Bethel were much given to the worship of this stone. Now the priests and prophets of Yahweh were bent upon rooting out these forms

of worship. *The story of Jacob's dream was told to make this stone harmless.*

"Let us be careful in thinking over this story not to water down its contents by ascribing modern notions to Jacob or the writer of Genesis. To the question, 'Where is God?' we have been accustomed from childhood to hear the answer, 'Everywhere,' so that it is difficult for us, really, to enter into the thoughts of men who had no idea of such an answer, but believed that their god was only present in certain places."

JACOB AND LABAN.

Genesis, 29th to 32d chapters.

"Two reasons for the departure of Jacob to Haran are given in Genesis; they differ widely, and the writer of each is evidently a different person.

"In this account Isaac thinks just as Rebekah does about Esau. Here Jacob is the obedient son. One account treats him as a crafty man, another simply sketches him as blessed of his god, whose help he can never celebrate enough.

"In one story he is a most repulsive figure. He cheats his father-in-law, who certainly is just as bad as he is, however. A depth of immorality is opened before us that makes us shudder."

JACOB'S RETURN TO THE FATHERLAND.

Genesis, 32d, 33d, and 35th chapters.

"The point that excites our attention most is of Jacob wrestling with God. There is something so extraordinary, and even so shocking, alike to head and heart, in the representation of a man wrestling bodily with God, that we can hardly imagine how thoughtful and religious men could ever have related such a story. Yet this is clearly what is meant. So, too, the legend is understood by Hosea. It was no symbolic wrestling. When it was over Jacob limped in consequence of the dislocation of his hip, and that is why the Israelites never eat the hip sinew of any animal. How

in the world did people get hold of such ideas? To find a proper answer to this question, we must remember, in the first place, that we now are in the region of polytheism (belief in many gods). The belief that there is only one God is entirely wanting in the old Israelite legends."

JOSEPH THE FAVORED OF YAHWEH.

Genesis, 37th to 42d chapters.

"If we read the story straight through it runs pretty smoothly, and we should hardly guess that, like most of the legends of the patriarchs, it is put together from two accounts. So it is, however.

"In one account Joseph tells the chief butler in prison that he was stolen from the land of Canaan, which is here described, somewhat prematurely, *as the land of the Hebrews*. The whole story hinges upon dreams. Joseph dreams; the butler and the baker dream; and Pharaoh dreams. At the time when the stories about Joseph were written, no doubts had yet arisen as to the divine origin of dreams."

JOSEPH THE LORD OF HIS BROTHERS.

Genesis, 42d to 46th chapters.

"Think for a moment on these points: The famine was foretold seven years before it began, and during the whole interval the king did everything that could be done to lighten the misery that was to come. Again, Jacob sends ten of his sons, each with his own ass, to buy corn. Why did he not send one son at the head of a caravan? The viceroy sold the corn in person. Finally, the representation of Benjamin as a boy hardly agrees with another piece of information, according to which he was at this very time the father of ten sons."

THE YOUTH OF MOSES.

Exodus, 1st and 2d chapters.

"At the head of Israel's history stands the mighty figure of Moses. He lived in times when his people were as

yet in a state of barbarism, and for many centuries afterwards no historian appeared amongst them; so it is not surprising we know but little of his life.

"It is an undoubted fact that the ancestors of the Israelites were oppressed by the Egyptians.

"When we examine the story of the youth of Moses closely we very soon see that it is a legend."

MOSES IN MIDIAN.

Exodus, 3d and 4th chapters.

"Yahweh commands Moses to ask Pharaoh's leave for the Hebrews to go three days' journey into the desert, to do honor to their god, while his real intention is to take them away from Egypt for good. Every Hebrew woman is to ask her neighbors to lend her gold, silver, and apparel, and Yahweh is to incline the Egyptians to treat the request favorably. Actions for which we have no names except lying and stealing are here attributed to Yahweh.

"A long conversation between Yahweh and Moses seems strange to us. *It need hardly be said that in ancient times such conversations never took place any more than they do now.*"

YAHWEH COMPELS PHARAOH TO LET ISRAEL GO.

Exodus, 4th to 12th chapters.

"Two narratives again. The first story makes no effort to represent Moses more noble or true to his word than the impious Pharaoh.

"In the second story Moses plays his game above board from the first, and from the first demands the complete liberation of his people. Yahweh hardened Pharaoh's heart. Really in a moral sense the Yahweh of one writer is no more holy than of the other.

"The disasters with which Egypt is afflicted are colored so highly as to betray the writer into occasional contradictions. For example, he makes all the cattle of the Egyptians die of the murrain, but they reappear to be killed by

the hail; and when the last plague comes Yahweh slays the firstborn of the beasts, as well as of man.

"These Egyptian sorcerers, according to the story, were really able to turn sticks into serpents, water into blood, and to produce frogs."

THE NIGHT OF DELIVERANCE.

Exodus, 12th and 13th chapters.

" 'This night shall Yahweh put to death all the first-born in Egypt.' The king's eldest son suddenly died in the palace, and in every home rose the wail for an eldest son or daughter, and at every stall the sheep or ox that was its mother's firstling fell dead. Try and picture the scene: Moses and Aaron summoned to the palace, the command given them to depart, the emigration of a whole people — all in one single night. Such quick movements are inconceivable; yet we cannot allow them longer, for this rapidity is given as the reason why all the Israelites had to eat bread that had not risen, the next day.

"Regarding the passover, we notice how badly this story agrees with the other, for there, instead of leaving Egypt in such haste that they could not let their bread rise, they are informed four days beforehand of the night on which they are to depart."

THE EXODUS.

Exodus, 13th to 16th chapters.

"The so-called Red Sea, or Sea of Rushes, is now connected by the Suez Canal with the Mediterranean. It is remarkable for a violent ebb and flow of the tide, but the story cannot be made credible as it now stands, for the water is said to have stood up like a wall to the right and left of the Israelites.

"In 1812 when Napoleon crossed the river Niemen it took his army of two hundred and thirty thousand men three days and nights on three bridges in close file. If we remember that the Israelites are supposed to have numbered three millions, there being six hundred thousand men alone,

the impossibility of the story is evident, for they are said to have crossed in a single night.

"How strong the Israelites really were we cannot tell. Probably sixty thousand instead of six hundred thousand would be over rather than below the mark.

"The Israelites worshiped a number of gods, but they did not all pay homage to the same. On the contrary, every tribe, every clan, every family, had its own god, or gods. One worshiped stones, another an animal; one the heavenly bodies, another a tree or mountain. It is certain that Moses came forward as the envoy of Yahweh. He was not the only god of the Israelites — for he had to share the honors of worship with others for centuries afterwards — but he was the special national god."

FROM THE RED SEA TO MOUNT HOREB.

Exodus, 15th to 18th chapters.

"The parts that speak of hallowing the Sabbath and the preservation of a pot of manna are of much more recent date than the rest. Manna is a substance well known in southern Europe and Asia; it may sometimes be useful as a medicine, but as a chief article of food would be most injurious."

THE FORTY YEARS' WANDERING.

Deuteronomy, 1st chapter, 1st verse; 2d chapter, 1st verse.

"The book of Exodus is largely taken up with the description of the tabernacle, that is, the tent. *It never existed, however*, except in the imagination of the writer of the 'Book of Origins,' who gives us a detailed account of its shape and measurements, as well as of its material.

"The Israelites never wrote history simply to preserve the memory of the past, but all their narratives had some special object — edifying, religious, or political. It is our task to endeavor to recover what actually took place, in the full conviction that in the long run the truth will glorify God better than the most beautifully colored fiction."

"What an extraordinary and impossible representation both of Yahweh and the people the Pentateuch gives us!

"On account of a fit of despondency which comes over the Israelites, Yahweh changes his plan. He had intended to bring them into Canaan, but they must die in the desert. So Israel wandered backwards and forwards along the mountains of Edom for thirty-eight years. Is such a thing conceivable?"

THE WORK OF MOSES.

Deuteronomy, 5th chapter; Exodus, 20th chapter; Numbers, 10th chapter.

"It is due to Moses, in the first instance, that the uncivilized hordes that wandered through the Arabian deserts in the thirteenth century before Christ and afterward conquered Canaan finally produced such noble results, but we must not be misled by the Jewish tradition which ascribes to his hand the whole of the priestly legislation contained in the Pentateuch. It would be nearer the truth to call it the work of Ezra.

"The worship of Yahweh, with the Ten Commandments as its fundamental code, is the chief legacy which Moses left his people. Probably the celebration of the Sabbath existed before the time of Moses. Moses taught that the best way to honor their god was by leading a moral life."

THE DEATH OF MOSES.

Deuteronomy, 3d and 34th chapters; Numbers, 20th chapter.

"The time and death of Moses were as little known to posterity as the place of his grave. This is not surprising, for when his people had so far emerged from their barbarous condition as to have a history Moses was already enveloped in the mists of a far-off past."

THE ISRAELITES AT JERICO.

Joshua, 1st to 9th chapters.

"It was now four days from the Passover. The Jordan was swollen and had even overflowed its banks. It was

impossible to ford it, but when the priests carrying the ark of the covenant came along, the stream stood still some miles above Jericho, and all the water below flowed off, leaving the river bed dry along the whole intervening space. . . .

"And when the trumpets were sounded for the last time, at a sign from Joshua, a deafening war cry arose from the army; the walls of Jericho fell down, and the city was in Israel's power. . . .

"Ai shared the fate of Jericho: all the inhabitants were slaughtered, the city burned to the ground, and the corpse of the king hung on a cross.

"This book is not the record of an eyewitness, but is of much later date than the events it records; at least two different writers."

THE CONQUEST OF CANAAN.

Joshua, 9th to 13th chapters.

"A careful comparison of our various means of learning the truth lead us to the conclusion that if we desire to form a thoroughly false conception of the conquest of Canaan in every respect we can hardly do better than to accept that of the book of Joshua. In reality two and a half centuries were required for the gradual accomplishment of what is here said to have been finished in five years.

"We have already pointed out more than once that an Israelitish tribe by no means consisted of the descendants of a single man, and that Judah, Simeon, and the other sons of Israel were not persons at all, but mere personifications."

DEBORAH AND BARAK.

Judges, 4th and 5th chapters.

"The book of Judges, like those of Joshua, Samuel, and Kings, is a prophetic work, and the author makes history subservient to his object of admonishing the people.

"Our writer imagined Israel to have been quite a compact nation, governed by Judges and waging war or living

at peace as a single whole. This conception is utterly untrue."

THE SANCTUARY AT DAN.

Judges 17th and 18th chapters.

"The teraphim was an image about the size of a man and partly, at least, of human form.

"The ephod was the priestly garment worn officially at the consultation of the oracle. Clothed in the ephod and with the help of the teraphim, the Levite or priest inquired the will of God. We do not know how he did this, but sometimes the lot was employed.

"Nothing could be more misleading than the idea of the Pentateuch and the book of Joshua that the Israelites had an elaborate code of religious laws, fixed forms of worship, and a regular priesthood when they conquered Canaan." . . .

GIDEON.

Judges, 6th, 7th and 8th chapters.

The Israelites, before the time of Moses, worshiped a number of Baals, and the service of these gods was by no means superseded by that of Yahweh.

"No one is ever called to any work by God in a supernatural way.

"The shafts and bullets of the godless find the mark as well as those of the pious. The highest virtue is no protection against a saber cut or a bayonet thrust."

JEPHTHAH'S DAUGHTER.

Judges, 10th, 11th, and 12th chapters.

"Two months after his return from the victory he fulfilled his vow. The victim, crowned with flowers, was led round the altar with music and song in honor of Yahweh. Who shall say how sick at heart her father was when he struck the fatal blow with his own hand and saw the blood of his darling child poured out upon the sacred stone while

her body was burned upon the altar! Thus Yahweh received his own, and the price of the victory was paid."

SAMSON.

Judges, 12th to 17th chapters.

"The name Samson signifies 'sun god'; the stories about him are doubtless solar myths.

"It is no more possible for a single man to catch three hundred jackals alive than it is for him to slay one thousand men with the jawbone of an ass."

SAMUEL'S WORK.

First Samuel, 7th chapter, 2d to 18th verses.

"The functions of a seer of Yahweh were essentially the same as those of a heathen wizard."

HOW SAUL BECAME KING OF ISRAEL.

First Samuel, 8th to 13th chapters.

"This story is wonderfully self-contradictory. The attitude of the people towards Samuel is quite incredible, and so is their method of choosing a king by casting lots.

"The good nature of the Ammonites in granting the besieged seven days for the express purpose of enabling them to send to their brethren for help is surely without a parallel."

SAUL REJECTED BY YAHWEH.

First Samuel, 15th chapter.

"Turning to the captive, Samuel exclaimed passionately, 'As your sword has made many women childless, so shall your mother be bereft of her son!' Upon this he swung the sacrificial ax on high, and hewed Agag in pieces, to the glory of Yahweh."

YAHWEH'S CHOSEN ONE AT THE COURT OF SAUL.

First Samuel, 16th and 18th chapters.

"The account of Samuel's anointing David king is obviously legendary. In this world the crown of victory is often worn by sin, and the side that is worsted for the time is often the side of God."

JONATHAN AND DAVID.

First Samuel, 17th to 24th chapters.

"The story of this victory over Goliath cannot be accepted as a correct account of the way in which David and Saul became known to each other.

"The author says Goliath's head was carried to Jerusalem (First Samuel, 17th chapter, 54th verse), whereas the city was still in the hands of the Canaanites at the time. Elsewhere in the book of Samuel (Second Samuel, 21st chapter, 19th verse) the honor of having slain Goliath is attributed to another man. In the Authorized Version the word 'brother' is interpolated, though the Hebrew says nothing of the kind. This is a specimen of the dangers into which we are brought by the conviction that there can be no contradictions in the Bible."

THE LAST HOURS OF SAUL.

First Samuel, 28th and 31st chapters.

"The Israelites had not at this time any idea of a life after death. This seems very strange to us, but these psalmists had no expectation of life after death. The writer believed in magic."

JERUSALEM THE CITY OF THE KING AND OF YAHWEH.

Second Samuel, 5th to 3th chapters.

"This enormous army only existed in the imagination of the writer of the book of the Chronicles (First Chronicles, 12th chapter, 24th to 41st verses)

"David determined to bring the ark in which Yahweh himself lived to Jerusalem. . . .

"The writer of Chronicles little dreamed that in David's time 'the Law' did not exist at all. It was known as the 'law of Moses,' and he never doubted its right to the title.

"The writer of Chronicles made David what he ought to have been if public worship had been organized in his days, as it was seven centuries later.

"Nathan's answer to David says he must not build the temple for two reasons: first, because Yahweh prefers to live in a tent; second, because David's son will build him a temple."

THE HOUSE OF SAUL UNDER DAVID'S RULE.

Second Samuel, 9th and 21st chapters.

"Then give us seven of that man's sons and we will crucify them on the sacred hill, before the face of Yahweh."

"It was regarded one of the principles of justice that the children should be put to death for the father's crimes. Here in the sight of the assembled crowd, and with solemn prayers to Yahweh, the victims were probably first stoned to death and then fixed to the cross.

"But there is one bright spot in the darkness of the scene — the faithful love of Rizpah as she guards the bodies of her sons."

THE MIGHT OF DAVID, KING OF ISRAEL.

Second Samuel, 8th, 10th, and 13th to 21st chapters.

"It was in one of these campaigns that Goliath was slain by Elhanan the Bethlehemite, an exploit which was afterwards attributed to David. . . .

"David now added to the number of his wives and established a regular harem on an extensive scale, in which several of Saul's wives and concubines were placed (Second Samuel, 12th chapter). . . .

"Absalom's hair is said to have weighed equivalent of six and a half pounds averdupois, which is impossible. . . .

"Absalom took to himself his father's concubines. . . .

"Joab was not the man to stick at a murder; he advanced with a friendly greeting to Amasa, and as he embraced him plunged his sword into his body."

THE LAST DAYS OF KING DAVID.

First Kings, 1st to 12th chapters.

"Just as after generations drew up all their religious laws in the name of Moses, so they made David the great psalmist and Solomon the proverb writer of Israel.

"David's adultery with Bathsheba and treacherous murder of her husband throw a very dark shadow on his life. What pains us most is his foul treachery to his faithful servant Uriah. If in a fit of despair he had slain him with his own hand we might perhaps have forgiven him, but it is impossible in view of what happened to regard David as in any sense an upright man.

"David is praised and Solomon blamed, though they were really kindred spirits and pursued the same line of action. . . .

"The support that Absalom secured is an eloquent testimony to the discontent of the Israelites under David's rule.

"It is a mistake to look back upon the time of David as to a golden age; it is a still greater mistake to laud David himself as a model king."

SOLOMON.

First Kings, 2d, 10th, and 11th chapters.

"Solomon married an Egyptian princess. His reign was a peaceful one. Commerce flourished greatly under his rule. He built ships and sent them to trade with Ophir (probably Hindustan). . . .

"The number of Solomon's wives was great, though no doubt the book of Kings exaggerates it greatly in saying that he had seven hundred princesses and three hundred inferior wives in his harem (First Kings, 11th chapter). The writer of the book of Kings says Solomon at the be-

ginning of his reign went to the celebrated bamah at Gibeon and offered one thousand head of cattle there as a sacrifice to Yahweh. The god on his side appeared to him in the night and asked, 'What gift should you most desire to receive from me?' and Solomon asked for wisdom. . . .

"Imagine Solomon with his hundred wives or more saying, 'Who finds a wife finds a blessing.' The Proverbs recognize Yahweh as omniscient. Can we believe Solomon thought as he built his temples to those other gods!

"What raised Solomon so high in the eyes of posterity was his building the temple to Yahweh."

THE CURSE OF CANAAN.

Genesis, 9th chapter.

"The following legend certainly did not rise before the time of Solomon" (story of Noah's three sons, Shem, Ham, and Japhet, and of Noah's drunkenness).

ELIJAH AND ELISHA, THE PROPHETS.

"The story of the dearth proclaimed beforehand (First Kings, 17th chapter, 1st verse), the food which the ravens brought Elijah (6th verse), the miraculous vessels in which the meal and oil never grew less (16th verse), the return of the dead child to life (17th to 24th verses), the battle of the gods on Carmel (18th chapter, 19th to 41st verses), the miraculous meal in the desert which enabled the prophet to walk right on for forty days and nights (in which time, by the way, he could have covered the distance between Beersheba and Horeb twelve times over), the audible and visible appearance of Yahweh and his detailed injunctions to the prophet (19th chapter, 5th to 16th verses) — all this, as we need not to stop to prove, is entirely untrue.'

ANCIENT HYDRAULICS.

"When they reached the bank of the river Elijah rolled up his mantle and in the presence of fifty prophets smote the waters with it; upon which the river instantly stood still,

while the lower waters rolled away and allowed Elijah and his companion to cross over dry-shod" (Second Kings, 2d chapter, 7th and 8th verses).

AERIAL TRANSPORTATION.

"A chariot of fire yoked to fiery horses shot between them, and Elijah was caught up in a storm to heaven." (11th verse).

THAT WONDERFUL CLOAK AGAIN.

"When Elisha got back to the river where still stood the fifty who had seen Elijah and him cross, he smote the water with Elijah's cloak which he had picked up, Elijah having dropped it when he was translated, and the miracle was again repeated and he crossed dry-shod" (14th and 15th verses.)

WATER PURIFICATION.

"The water of Jericho was bad and the cause of much disease. Elisha commanded it to become wholesome and it was immediately made so" (19 to 22d verses).

A TURN IN OIL.

"Once a woman came to Elisha in distress. He asked her what she owned, and she said nothing but a cruse of oil. He told her to collect all the vessels, etc., she could get and fill them with oil out of her cruse; she did so and then sold the oil, paid off her debts, and had money left for herself and her two sons to live on" (Second Kings, 4th chapter, 1st to 8th verses).

FAITH CURE.

"A woman did Elisha some politeness, her husband was an old man and she had no son. He told her in a year she would have one, and so she had, but the boy died. The mother went to Elisha and he returned with her and restored her son to life" (8th to 38th verses).

ANTIDOTE FOR POISON.

"At another time a lot of men ate some poisonous food, but Elisha made it all right" (39th to 41st verses).

EXCELLENT COMMISSARY.

"Again Elisha miraculously fed a number of his companions. Their entertainer had an insufficient amount of food for one hundred men and did not know what to do, but Elisha told him there was enough, and all ate their fill and there was some left over" (42d to 45th verses).

"Two other stories show that foreigners as well as Israelites experienced Elisha's miraculous powers (Second Kings, 5th chapter). The first is the story of the Syrian general Naaman, cured of leprosy by bathing seven times in Jordan. The second is about Elisha's servant Gehazi, who could not bear to think of Naaman not paying for his treatment and cure. He follows the Syrian and told him Elisha would like a talent of silver (\$2,000) and two suits of clothes. Naaman gave him two talents, and Elisha afterwards cursed Gehazi, saying, 'May the leprosy of Naaman be upon you and your family forever,' and immediately the leprosy was upon him.

"In the wars between Syria and Israel, Elisha's help was a great source of strength to the latter, for Yahweh revealed the secret plans of the enemy to him and he told the king.

"The Israelites believed that all men, good or bad, descended to the world below except Elijah and Enoch, who were taken up to heaven, the abode of Yahweh and his angels."

MIRACLE WROUGHT BY ELISHA'S BONES.

"After the death of the prophet Elisha another dead man was put into his tomb, but no sooner did he touch Elisha's bones than the man returned to life" (Second Kings, 13th chapter, 21st verse).

"We who reject all these stories can find something else to admire in Elisha.

"According to the Chronicles Yahweh scattered Jeroboam's army in flight, and five hundred thousand of his soldiers were slain" (Second Chronicles, 13th chapter, 17th verse).

"The truth is there was no important difference between the religion of Israel and Judah.

"We must not attach too great importance to the fact that the temple at Jerusalem contained no image of Yahweh, whereas golden bulls were set up at Dan and Bethel. The inhabitants of Judah stood upon no higher level than those of Israel. Altars, bamahs, asherahs, chammanim, teraphim, and images were common to them both. Every city, village, nay, every person, enjoyed perfect freedom to worship his own gods in the way that pleased him. In both abominable licentiousness was here and there perpetrated in honor of the deity. In both a motley polytheism prevailed, but in both the worship of Yahweh as Israel's god was maintained through everything. The unsatisfactory religious condition of Judah is admitted, with perfect frankness, by the book of Kings" (First Kings, 14th chapter, 22d to 25th verses; 15th chapter, 3d verse).

"The chronicler goes on to say that the prophet* Elijah rebuked Jehoram in a letter, etc. This is certainly untrue, for the prophet was already dead" (Second Chronicles, 21st chapter, 12th verse).

"The story about Joash is as inaccurate as most of those in the book of Chronicles.

"Isaac was the mythical ancestor of the Israelite and Edomite tribes who dwelt in the south round Beersheba.

"Abram originally belonged to Judah, and Jacob (Israel) to central and northern Palestine.

"These three patriarchs were about this time, we may suppose, brought into connection with each other as grandfather, father, and son. Moreover, the mutual relations of the tribes, were regulated in the legends, with great tact. All the twelve become sons of Jacob, that is, of Israel itself.

"We have not a single trustworthy report of the appearance of a prophet in Judah during the first two centuries

after the disruption; for the stories in Chronicles deserve no credence."

THE EARLIEST ISRAELITISH LAW BOOK.

Exodus, 21st and 23d chapters.

"There is something to be said in support of the belief that this book was written in the first century after the disruption, but it is by no means certain, nor that it was composed in the kingdom of Judah, but it is at any rate the oldest Israelitish book of Law that we possess. . . . Of course the lawgiver had no idea of abolishing slavery, which was natural in ancient times, as it is monstrous and detestable in our own.

"Should a Hebrew slave prefer permanent slavery to freedom after six years' service, which might well be the case if he married while a slave and had a family, his master must take him to a sanctuary of Yahweh, and there bore his ear with an awl to the doorpost, which signifies that he was his slave for life.

"Compared with many another code, even of modern times, these Israelitish laws of the ninth century B. C. are decidedly merciful."

"The passages which most excite our admiration are its exhortations to humanity. It differs in essential respects from a modern code. It may be said to exhort rather than ordain."

ISRAEL UNDER JEROBOAM II.

Second Kings, 14th chapter; Psalm 45; Deuteronomy, 33d chapter.

"It is highly probable that the 45th Psalm was composed on the occasion of one of Jeroboam's marriages.

"The eighth century B. C. was the period of Israel's greatest literary glory. It was the era of the Yahwist and the eldest Elohist, whose narratives we still possess in the books of Genesis and Exodus, woven together, supplemented, and sometimes, alas! curtailed by the last general editor of the Pentateuch.

"About this time the same or other writers composed a good many of the narratives about the judges, Samuel, Saul, David and his successors, which we still possess.

"Our first observation is that they regarded Israel as one people. This is evident from their treatment of the generations before Moses.

"The names of the patriarchs, and many of the legends attached to them, properly belonged to different districts of the country.

"We must not suppose that all these legends were deliberately invented and then strung together with conscious art, for nothing of the kind took place. Much of the substance of the stories was already in existence, and was simply adopted or modified by the writers of this epoch. For instance, it was certainly an old tradition that Esau and Jacob were twin brothers.

"We have often seen that the historical good faith of these writers leaves much to be desired. They took up their pens not so much to write history as to admonish and encourage their readers."

THE LEGEND OF BALAAM.

Numbers, 22d to 25th chapters.

"It is an entirely fictitious story, fine in many respects, but its author has ill succeeded in his attempt to transport his readers to the time of Moses."

THE PROPHET HOSEA.

Hosea, to the 12th chapter.

"Again we find 'visions' recorded by the prophets which are invented from beginning to end.

"All the prophets are called 'seers,' and to have visions was a recognized part of their profession.

"The rhetorical expressions 'Yahweh said,' 'Yahweh showed me,' 'Yahweh commanded me,' etc., are in them-

selves as innocent as those of the poets, but they are rendered dangerous and pernicious by the fact that the prophets demanded reverence and obedience for the oracles, which they prefaced with 'Thus says Yahweh,' as though they were the genuine utterances of their god."

SONG OF SOLOMON.

"*The so-called Song of Solomon* is a love poem which the collectors of the sacred writings probably took up because they fancied there was some hidden spiritual meaning in it."

THE FALL OF THE NORTHERN KINGDOM.

Second Kings, 15th to 18th chapters.

"We find the same wavering conception even in such a man as Isaiah, who never flatly denies the existence of the other gods."

THE CALL OF ISAIAH.

Isaiah, 6th chapter.

"A book of sixty-six chapters has come down to us under the name of Isaiah, but we cannot by any means accept all the oracles it contains as his. There is inserted amongst them, or appended, a number of discourses really written after the fall of Jerusalem. Several chapters in the first half and all the last twenty-seven date from no earlier period."

ISAIAH IN THE REIGN OF AHAZ.

Isaiah, 7th chapter.

"This discourse has always attracted the special attention of commentators, because of the passage, 'See, there is a woman; she is with child, and will bear a son,' which was mistranslated, 'Behold! a *virgin* conceives, and brings forth a son.' It has been declared to be the announcement

that the Messiah would have no earthly father. Anyone who reads the discourse right through will see that it refers to nothing of the kind. There is not a word about a virgin or a miraculous conception, and what Isaiah said had no reference to distant future.

"The ancient men of God could no more predict the future than we can."

THE ASSYRIANS IN JUDAH.

Second Kings, 18th to 21st chapters.

"Isaiah's hopes were not put to shame, for according to the historian that very night the angel of Yahweh smote a hundred and eighty-five thousand Assyrians in their camp. The fact seems to be that Sennacherib returned to his own country with an army thinned by a devastating pestilence.

"It need hardly be said that both Isaiah's accurate announcement of the fifteen years that still remained to Hezekiah and the miraculous movement of the shadow on the dial, which would imply a complete revolution in the whole solar system, are purely legendary."

JUDAH UNDER MANASSEH AND AMON, 699 TO 643 B. C.

Second Kings, 21st chapter.

"All the rites which the ancient Israelites shared with the heathen were soon restored to honor. Foremost among these were the sacrifices of children to Molech.

"Jeremiah repeatedly declares that the Judæans sacrificed beneath every green tree, and held licentious festivals upon every lofty hill; that their gods were as many as their cities, and that they burned incense to Baal in every street in Jerusalem."

THE BEGINNING OF JOSIAH'S REIGN.

Second Kings, 22d chapter; Jeremiah, 1st and 2d chapters.

"In ancient times the very religion of a people depended to an almost incredible extent on the king.

"Jeremiah's discourses as written did not always agree with what he had said. He did not commit his prophecies to writing until twenty-three years after he had begun to utter them. They were afterwards completely burnt up and he rewrote them. Jeremiah had a lofty conception of Yahweh's moral demands, and appears for the most part as a preacher of repentance."

JOSIAH'S REFORMATION.

Second Kings, 22d and 23d chapters.

"It was the eighteenth year of Josiah's reign (626 B. C.). The temple was being repaired, and the chief priest, Hilkiah, told the king's private secretary that he had made a wonderful discovery in the temple. He had found the book of 'the Law.' Josiah immediately set about carrying out the religious reformation demanded by the newly discovered book of 'the Law,' and it became the rule of faith and conduct for after generations.

"Who wrote it? How did it get into the temple? Most likely it was written by Hilkiah himself. If he or his son really wrote it, then it was what is called a 'pious fraud,' that is, a lie told for the glory of God, and, alas! it is not the last lie that has been told for that purpose.

"The book was certainly written about the time of its discovery. It is true that it introduces Moses as uttering the precepts and exhortations of which it consists, but this is a literary fiction.

"Before Josiah's time Deuteronomy would have been unintelligible. In his reign it exactly expressed the demands of the Mosaic school."

JOSIAH'S DEFEAT AT MEGIDDO.

Second Kings, 23d chapter; Jeremiah, 11th chapter.

"Josiah opposed the advance of the Egyptians. A battle was fought at Megiddo, in the plain of Jezreel; Israel was defeated and Josiah slain. This was the end of Judah's independence."

JEHOIAKIM AND JEREMIAH.

Second Kings, 23d chapter; Jeremiah, 25th and 36th chapters.

"It is still common to speak of the seventy years' captivity. It was not quite fifty years between Jerusalem's devastation, 586 B. C., and the return, 538 B. C.

"We must utterly relinquish the idea that the details of the future were revealed to a prophet. *Jeremiah no more knew them than any of us.*"

THE FALL OF JERUSALEM.

Second Kings, 25th chapter; Jeremiah, 32d, 37th, and 39th chapters.

"Jerusalem was very strongly fortified and the garrison was brave; but it was full of fugitives and ill provisioned. Scenes of horror became familiar. Children cried in vain for bread. Rich men died of hunger. Mothers devoured the very children at their breasts.

"Under these circumstances Jeremiah might account himself fortunate in sitting quietly in prison and receiving his rations by favor of the king.

"The last king of David's house (Zedekiah) was a pitiable creature! After a siege of a year and a half Jerusalem fell, 586 B. C. For a whole month the city was given up to Nebuchadnezzar's soldiery. Zedekiah's sons were put to death in his sight, then his eyes were put out, and, covered with chains, he was carried off to Babylon, where he died in a dungeon. Jeremiah's prediction that Yahweh would visit him again, and that he would have an honorable burial, was never fulfilled."

THE REMNANT OF JUDÆA.

Second Kings, 25th chapter; Jeremiah, 40th to 44th chapters.

"The population of Judah had been woefully thinned by famine, pestilence, and war. There was imminent dan-

ger of total anarchy. The Chaldæan king did his best to save it from this fate, otherwise he would not be able to secure the tribute he expected from it. He appointed Gedaliah, a Judæan of noble family, as governor. Jeremiah was treated by the Chaldæans with great distinction. The second deportation was probably caused by the murder of Gedaliah."

THE RETURN UNDER ZERUBBABEL.

Ezra, first three chapters; Isaiah, 54th to 61st chapters.

"The main provisions of this spurious edict, however, were really carried into effect. Cyrus gave permission to the Jews to return to their fatherland, and he gave back to their leader all the consecrated utensils that Nebuchadrezzar had brought from Jerusalem. The journey was of many months' duration."

THE REBUILDING OF THE TEMPLE.

Ezra, 3d to 7th chapters; Zechariah, 2d to 5th chapters; Joel, Haggai.

"The writer of Ezra lived two and a half centuries after the events he recorded.

"In extent and magnificence the second temple was doubtless insignificant when compared with the first, but it was a far greater work of faith than the edifice of Solomon had been. That ostentatious monarch had given Yahweh a dwelling place at the expense of his subjects, whereas the second temple was the free and generous gift of a poverty-stricken people."

EZRA THE SCRIBE.

Ezra, 7th chapter to end of book.

"Eighty years had elapsed since Zerubbabel's return. Jerusalem's wall lay in ruins once more. Was Israel to melt away among the nations and lose its own peculiar character? This danger was averted by the rise of a great man, who returned from Babylon at the head of several

thousand exiles and brought fresh blood into the Jewish State. It was Ezra the priest.

"The priestly spirit had gained a complete ascendancy amongst the Babylonian Israelites. At first this may seem strange, for, since they had no access to the temple, the legislation of Deuteronomy precluded them from offering sacrifices to Yahweh. But the phenomenon is quite explicable. Ever since Josiah's reformation Israel had obviously been moving in the direction of the systematic piety of 'the Law,' that is to say, the excessive estimation of outward forms and ceremonies. The temple the exiles could not have, but the Law did not stand or fall with the temple; and Yahweh had given other commands besides those that related to sacrifice. Could they not still observe the Sabbath, abstain from everything unclean, and scrupulously conduct themselves, as Yahweh's consecrated people?

"This 'tabernacle' is à pure fiction, and in laying down regulations about its servants the writer gives free scope to his imagination, surrounding Moses with a regular priesthood, divided, arranged, and clothed as he, the writer, deemed desirable. . . .

"Many did actually dismiss their wives, and in some cases their children with them. It was no small matter to dismiss all the foreign women and their children. In a moment of excitement the hasty resolve was taken. We stand aghast at such fanaticism, and well we may! It is but the worship of Molech in another form. Ezra's Yahweh is not our God."

THE MOSAIC LAW.

Numbers, 5th and 6th chapters; Leviticus, 16th and 25th chapters; Exodus, 31st chapter.

"When we contemplate the host of precepts which the compilers of the law gave the faithful, we naturally ask where all these forms and ceremonies came from. Did the priests invent them or borrow them? We may describe a great many of them as of heathen or ancient Israelitish origin, and these two denominations are nearly equivalent,

for when Moses promulgated the Ten Commandments and introduced the worship of Yahweh, the different tribes had numerous and varied religious usages already, many of which they shared with non-Israelitish peoples.

"The compilers of the so-called Mosaic Law opposed the heathen practices in some respects with the utmost energy, but in some only. On the other hand, the priests adopted and confirmed many practices foreign to Mosaism, and some cases actually opposed to it. Sometimes they modified them, but generally took them just as they found them—the rite of circumcision, for instance, and the distinction between clean and unclean animals. What a contrast between these minute subdivisions of the diverse sacrifices and the free spirit of the prophet who exclaimed (Jeremiah, 7th chapter, 21st to 24th verses), 'Treat your burnt offerings like ordinary sacrifices and make a meal of them! For when you came out of Egypt, I gave you no precepts about these things, says Yahweh, but commanded you to obey me.'

"The law about the year of jubilee remained a dead letter, like so many others, but it is indicative of the compiler's spirit. The soil of Canaan was Yahweh's possession, and they who had received it from him, and were as strangers in his inheritance, might not permanently relinquish it to others, inasmuch as it was not theirs.'

REJOICING IN THE LAW OF YAHWEH.

Second Chronicles, 29th and 30th chapters; 19th, 84th, 119th to 134th Psalms.

"When we remember what difficulty Ezra and Nehemiah had in introducing the priestly Law and how they smothered freedom we might suppose that the triumph of the Law marked the commencement of a spiritual slavery which choked the religious life. This would be a gross mistake. It is true the supremacy of the Law was in the long run fatal to that true piety which cannot live without liberty, but

the Law for some centuries was no burden to the pious, but a joy. . . .

"The custom seems to have gradually established itself, first in Jerusalem, and afterwards in every place where Jews resided, of constantly meeting to offer up prayers and listen to the explanation of the Law. At first the expositors were generally Levites, or priests, but gradually laymen also came forward. These interpreters were called Scribes, and gradually became a distinct order.

"What the Chronicler represents as taking place under Jehoshaphat (Second Chronicles, 17th chapter, 7th to 10th verses), about 914 to 889 B. C., did really happen after the time of Ezra, 458 B. C. . . .

"The synagogue in no way took the place of the temple, but it provided in some sense for the religious wants of the Jews, who could only visit Jerusalem once or twice a year, and it gave something not found in the temple, namely, instruction. The Scribes, moreover, provided for the administration of justice."

THE STORY OF JONAH.

"The story of Jonah is rich in meaning if taken as a poem, though senseless enough if taken as history. It shows what was going on in many a Jewish heart."

PSALMS.

"There is no other book in the Old Testament that has so rich a history as the Psalms. The object of the collector was to furnish the choir of Levites at the temple with a hymn book. With this object he provided many of the poems with musical notes, which are unfortunately almost unintelligible to us. It is exceedingly difficult to determine the date of any given poem in the book of Psalms. Some of them may possibly, or probably, belong to Manasseh's time, though they may have been written one or more centuries later."

THE JEWS UNDER GREEK SUPREMACY.

Daniel, 8th chapter; Esther, Ecclesiastes, Psalm 44.

"The whole period of Judæa as a Grecian province furnished an unfavorable contrast to the period under the Persians; for, whereas the religious usages of the Persians had had a great attraction for the pious Jews, the customs of the Greeks were strange and hateful to them. But their actual martyrdom only began 167 B. C., when Antiochus IV. laid waste the synagogues, erected an altar to Jupiter in the court of the temple, compelled them to work on the Sabbath and to eat pork — in a word, attempted to abolish their religion by force. The end of this period of martyrdom was the heroic insurrection of the Maccabees, followed by a desperate war.

"There was no official list of the books to be regarded as sacred writings, and each priest or scribe had to make his own selection, rejecting one and accepting another. In fact, the scribes still took considerable liberties with the written law, and continued to incorporate many fresh regulations in it. There is one rather long section of the Pentateuch (Exodus, 35th chapter to end of book).

"A profound influence was exerted on the religion of the Jews by that of the Persians. Yahweh had always been thought of as surrounded by angels, but it was under Persian influences that an elaborate system of angelology arose, divided into orders, and their princes the Archangels had names given them, as Michael, Gabriel, Uriel, etc.

"Although the Jews did not borrow the doctrine of the resurrection of the dead from the Persians, yet it was under the influence of their beliefs that it made its way amongst them.

"Heathen usages could easily make their way in the Jewish system if only they could furnish themselves with orthodox explanations. A striking example is the introduction, or rather the legalization, of the feast of Purim by means of the book of Esther.

THE STORY OF ESTHER.

The story of Esther is a tissue of glaring impossibilities from first to last, nor can the derivation of the name of the Purim feast, upon which it all turns, be accepted as correct. The book is inspired by a thoroughly bad spirit of intolerance, national pride, and vengeance.

ECCLESIASTES.

"Ecclesiastes begins, 'Words of the Preacher, the son of David, king of Jerusalem,' but the writer has not the least intention of really passing himself off as Solomon."

THE HOPE OF THE OPPRESSED BELIEVERS.

Daniel, 1st to 8th chapters; Psalm 118.

"These stories are full of wonders which are impossibilities, and a most erroneous representation of the course of history."

Comment on these extracts is scarcely necessary. In the eyes of a believer of the Word many are blasphemous, and offer sufficient material to condemn the higher critics out of their own mouth. Such results are simple and pure rationalism and make the Bible nothing but a record of falsehood and the greatest collection of lies in the history of literature. It is well, however, to have such data at hand in order to show exactly where the critics stand. The claim is often put forth that the higher critics aim only at overthrowing some antiquated false notions concerning the Scriptures and that they really make the New and Old Testament appear in a new and better light. Out of their own mouth they are condemned, for they deprive the Scriptures of that which gives them their real worth in the eyes of the Christian, namely, their divine character. For the modern critic the Bible cannot be the Word of God, and hence that school of thought is of evil. No Christian scholar need be misled. All he needs is to read the words of the advocates of higher criticism themselves. *Sapienti sat!*

THE QUESTION OF LABORERS FOR THE LORD'S HARVEST.

BY REV. J. SHEATSLEY, A. M., DELAWARE, O.

Hardly another question is pressing itself so urgently upon our Synod at the present as that of securing a greater number of capable men to preach the Gospel. The outlook for the next few years is anything but encouraging. For the next three years we can expect from Columbus an average of seven or eight, while the seminary at St. Paul will be able to furnish an average of about four more. But a band of twelve recruits yearly is scarcely enough to take up the work of those who fall at our side by the hand of death or are otherwise removed from our midst. What, in the meantime, shall become of our missionary outposts where perhaps double the number of men could every year be placed advantageously? We have faith in the future, we believe that our Church will bestir herself and that in consequence the Lord will raise up men for His work, but the outlook for the immediate future makes us sad at heart and from the soul of every devoted child of Zion there arises the prayer, Lord, send laborers into Thy harvest! But even with reference to the more distant future, present social and economic conditions and the prevalent rationalistic spirit in the theological world do not warrant any very sanguine hopes. I fear that in ten years from now the devoted sons of God will still be pleading for more men to fill up the thin ranks of the holy ministry. Of course, it will always be thus, in a measure at least; there will always be more work than workmen, but the disparity at the present is distressing. If this ministerial dearth existed only in our own midst, the case would be more hopeful, for it might then be assumed that it is due altogether to local causes which by diligent effort and judicious management could be removed; but this deficiency seems to be general, other Lutheran Synods and other denominations are wrestling with the same difficulty, so that the evil seems to be national in extent and at least some of the more potent causes are not

to be ascribed to local conditions simply, but to the spirit of the times, both in the Church and in the world outside. This spirit of the times, however, is a very unmanageable creature; it is like Leviathan of the deep. Who will put a bit into his mouth and guide him where he listeth? And yet it is men who make the times and we, the Church, are to make the men. "Ye are the salt of the earth."

Clearly then, the change for the better will not come of its own accord, it must be produced and we must work to produce it. To sit quietly at the gate and look wistfully into the future, with now and then a prayer upon the lips to the Lord of the harvest, will not bring on the needed change. We must buckle to the work more assiduously than we have been doing; and for one thing, more agitation of the subject would no doubt be fruitful of good results. It is hardly the chief thing to be done, neither is it the most difficult, yet it is a thing that needs to be done, especially as advance work. The abolition of slavery in the sixties would hardly have taken place so soon, if it had not been preceded by years of powerful agitation. The persistent agitation of a desired movement and the thorough though popular representation by speech and pen of the principles underlying the change are vitally essential to its speedy consummation. What the Church at large and the people generally are expected to do they must be instructed in; and, as in the case under discussion, the necessary motive power must be generated by the impetus of applied intellectual, moral and spiritual force. If to give our sons to the Lord in the service of the Gospel is a duty resting by divine arrangement upon the Church, then surely we should be permitted to hope for good results when we clearly outline this duty and press it home upon our people. To be disappointed in this hope would lead us to discount largely the religious character of our people.

There are not a few questions now that suggest themselves in connection with our subject. With the hope of fomenting more interest in the subject and of exciting thought and discussion I shall venture some reflections on

what might seem to be some of the more important phases of the problem.

AN APPARENT INCONSISTENCY.

Of the Church, we believe that it is the Lord's kingdom and that its work is His. The prophet Isaiah already sang, "My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein." Notice the emphatic position of "He"; "He" did all these things; and whatever changes may have taken place in this vineyard in its transit from Old to New Covenant times, in this particular it is still identically the same, that the Lord is still the sole owner and manager thereof. Indeed, Jesus the Lord of the vineyard makes express mention of the fact that He hires laborers into His vineyard (Matt. 20), and He furthermore admonishes His people to pray the Lord of the harvest, "that *He* will send forth laborers into His harvest." Nor can we charge the Lord with any lack of interest in the work, as though it were a matter of indifference to Him whether the work is done or not. Should He who travelled the *via dolorosa* of Gethsemane and Calvary now have grown cold toward the precious harvest of His own blood? But if the work is His and if He secures the workmen and in addition it is His earnest will that men should be saved from sin and death, why this scarcity of laborers? The practical import of these reflections is that in our conduct we are guided in a measure, at least, and perhaps unconsciously by these bare facts, concluding with a show of reason that if the Lord wants laborers for His vineyard, He will see that they are secured. There is a Baptist sect, ultra Calvinistic in principle, which believes that all missionary efforts of the churches are a presumptive interference with the prerogative of God. If the Lord wants the heathen converted, He himself will see that it is done. Possibly there is more of this anti-mission spirit clinging to us than we are pleased to credit ourselves with. At all events a little probing, a little

self-examination, with reference to this phase of the subject, will not come amiss.

But why, the sole management being the Lord's—why are the laborers so few? During the harvest just passed many farmers in the west did not secure the necessary workmen in order to save promptly their grain. Why? They were the sole managers, they hired the workmen and they were surely interested in saving their own harvests; why was this very important item not attended to? They could not, “for love or money” they could not get enough men to reap their fields promptly. The men were engaged elsewhere and no offer that the farmers could afford to make would induce them to come. The cases are perfectly analogous. The Lord can't get the necessary workmen. The men are engaged elsewhere and no remuneration which the Lord can offer will induce them to quit their present fields for that of preaching the Gospel; and though the Lord assure them that it is the most honorable calling upon earth and that by it the greatest good can be accomplished for the human race, and though for a reward they “shall shine as the brightness of the firmament” and “as the stars forever and ever,” yet will they not come. The Lord will not and cannot drive men into His harvest any more than the western farmer could: He can only hold out inducements. But though the inducements be such as only the Lord of heaven and earth can offer, yet men will prefer to “spend and be spent” in the acquisition of mere vanities.

But cannot the Lord by His grace and Spirit operate upon the hearts of men and induce them to enter His service? He certainly can and does, and only in that way can men be properly secured for His work. But He does not work irresistibly by His grace; the natural heart together with local surroundings and the spirit of the times may interpose an impassable barrier to the entrance of His grace into the heart. It might seem that, if He could convert the fierce persecutor Saul into His most ardent Apostle, He could secure plenty of workmen to-day under the most discouraging circumstances. But I will not undertake to explain all

the difficulties that attach to this question; I cannot; this, however, is certain, that, on the one hand, it is alone the grace of God that rightly induces men to enter the office of the holy ministry, and, on the other, that there are often barriers in the way which prevent this grace from accomplishing its intended purpose.

BARRIERS.

The first hindrance to the grace of preaching the Gospel is the *natural resistance of the heart to enter into a spiritual service*. Preaching the Gospel is a spiritual work *kat' exochen*; the truths proclaimed are spiritual, not natural, and even where they are natural, they receive a spiritual setting; the people with whom the preacher deals are spiritual or are to be made so through his agency; the final objects had in view are spiritual, supernatural, heavenly; the manner of conducting the office is to be spiritual; the whole atmosphere in which the minister of the Gospel lives, moves and has his being is spiritual; and even when he has to do with natural objects and conditions he is expected to emit a kind of spiritual aroma enveloping everything about him. In reality these things are to be expected of every true Christian, but it is for that reason too that men naturally do not want to become Christians. In the minister of the Gospel, however, these things are expected without fail and in a superior degree. Many a one is willing by the grace of God to go the length of the ordinary Christian in denying this world and in choosing the spiritual for his environment, but they refuse to go to that greater extent of other-worldliness and sanctity which are supposed to attach to the ministerial office. I do not mean to say here that ministers in fact are superior to other believers in holiness or spirituality, but they are expected to be and, I believe, rightly so. When a young man, therefore, resolves in his own mind to enter the ministry and does so *from proper motives* it would seem that he has received more than an ordinary degree of divine grace. We may of course readily conceive of other persons receiving God's grace to the same or even to a greater de-

gree, but because of the lack of other qualifications they may not feel called to preach the Gospel. But where the grace of God has not been poured out into the heart sufficiently so as to outweigh interest in the things of this world in favor of things spiritual and a heavenly calling, there we may look in vain for a preacher properly motivated. Here, I suppose, is where the great leakage takes place; like Demas, men love this present world more and turn from the Gospel ministry. (2 Tim. 4, 10).

The undesirableness of assuming the responsibility of the office is another barrier. This motive evidently weighed considerable in the case of Moses when he stubbornly hesitated to assume the deliverance of Israel from Egypt. Anxiety to accept the office of the ministry is not in itself a mark of special fitness for the office, neither intellectually nor spiritually. Hence also hesitancy on account of the awful responsibilities of the office is not to be reproached. But undue timidity cannot be commended either. Where one has the natural qualifications and the grace of God to preach the Gospel and other circumstances point in the same direction, then to fear responsibility is not modesty but rather cowardliness, or at least unwarranted timidity. The thing to do is humbly to accept the responsibility, relying with a strong faith on the grace of God to see one through. It is certainly correct reasoning to say that if God calls one to a certain office, however onerous, He will see that the necessary ability is imparted to meet the obligation, provided the incumbent applies himself with all his God-given capacity. The calling is operose and the responsibility reaches over into the other world, but, given the equipment, diligence with humble reliance upon God will do the work; faith will strengthen the weak knees.

However, the deterrent is not so much the responsibility as such of the office as the unpleasant feature of it; it is not desirable, not convenient to carry the weight. One can trip along so much more lightly through life, if he has no such accountability facing him at every turn. Some people tell us when we ask them to become Christians that

they feel that they could not live up to the required standard and therefore they would rather not try. The more probable reason however lurking in the heart is simply that they do not want to be Christians. Men do not want to become preachers even often when they feel that they should; like Jonah they turn away from Nineveh; and their real motive can easily be hid under the specious pretense that they are not capable nor fit for the office; nor will they perhaps feel any compunction of conscience, unless a great storm should come upon them at sea, and perhaps even not then. It is a case of unwillingness to serve the Lord as He directs and is simply another manifestation of natural repugnance to the things of the Spirit.

Another hindrance of a negative character is *the lack of the missionary spirit*. Christ's injunction, "Preach the Gospel to every creature," is the substratum of all evangelistic work, whether in the home or in the foreign field; for the creature is to be preached to not only once or until he is converted, but until the sheaves have been safely gathered in. Besides thousands upon thousands of children are annually born into Christian congregations and they need the Gospel as well as pagan tribes. The essence of the missionary spirit is readiness to preach the Gospel wherever needed and directed. "Here am I, Lord, send me"; that's the spirit that raises up our herálds of the Gospel for the field abroad and for the field at home. Until that voice is echoed hither and thither in our Synod we cannot expect great numbers to enlist for the labors and triumphs of the holy ministry. Oh, what a driblet for the Lord of the great host of young men, able-bodied and sound of mind, who by the grace of God *could* meet the urgent call with a, "Here am I, Lord, send me."

But we are told that the present is a missionary age, that since the days of the apostles the world has not known such missionary activity as now. We trust it is true, we will even assume that it is so. However, when we consider the fact that the Christian Church has entered upon the twentieth century of its existence which should mark great

development, when we reflect too upon our unexcelled facilities for intercourse in various ways with the heathen world and consider further the fabulous amount of wealth in the possession of Christians and the hosts of educated men and women, and then look at the niggardly pittance of money that is secured for missions, not a little of which is pressed from unwilling hands, and number the scattered ranks of our missionaries — then, I say, we may well hesitate to boast of this as a great missionary age. And the Lutheran Church, especially in this country, and our own Synod in particular, has surely no ground for boasting in this matter. We have done a great work in our own land, but its greatness does not consist so much in volume as in the fact that so much was done with so little means of men and money at our command. Had there been the proper missionary spirit, mountains could have been removed instead of hillocks. And as to the foreign field our Synod, after the greater part of a century's existence, has not yet mustered enough courage to undertake foreign missions single-handed. If it should be remarked that Providence did not seem to lead us in that direction until the last few years, it would at least seem fair to state that we were probably not willing to be led until now. Possibly too, our lack of missionaries abroad has something to do with our dearth of preachers at home. "The liberal soul shall be made fat"; and there is an exhilarating reflex action of missions upon the home Church.

The above are hindrances which always exist in a greater or less degree, and we shall always need to reckon with them. I shall now speak of conditions which, though they likewise always exist in some degree, seem at the present to be especially effective in keeping young men out of the ministry.

First, we have to contend with *materialism*. This spirit is evidently the outgrowth of the materialistic philosophy that is again having its day. Great attempts are being made to reduce all the facts and conditions in creation to formulas of matter. Even our thoughts are explained as but the

activities of the highly organized white and gray matter of the brain. The spirit is eliminated and the phenomena about us are the fruits of a materialistic evolution. Great is Darwin of England! And though the crass philosophy of a Haeckel is demolished by more conservative scientists, yet for years to come a goodly portion of the supposed learned world will swear by Darwin and his school.

There is in addition this other fact which holds whether the world's philosophy is material or ideal, viz., that naturally more prefer the material to the spiritual. It is tangible, we can see it, taste it, feel it, gather it in heaps and write our names on it and show it to our neighbors. With the spiritual it is otherwise. It is invisible, largely of the future, only "the substance of things hoped for." If then, on the one hand, there is the strong natural tendency to choose the material present in preference to the spiritual future and if, on the other hand, there exists a popular belief, supported by a plausible and most attractive process of reasoning, that there is only the material to choose from, need there be any wonder if men turn away from the work of the ministry which is altogether spiritual?

Another hindrance is the spirit of *commercialism*. This is perhaps closely connected with materialism. If matter is god, then naturally the only circulating medium that is particularly worth possessing is that which can be estimated in eagles and half eagles. The determining factor in the minds of most students who take their college course seriously is the money question: what college preparation will insure me the quickest and largest financial return? Hence, the rush is on for the practical sciences as engineering, mining, electricity and the like, while many follow the advice of Schwab, the steel king, and go to no college at all, but enter the business world direct from their mother's knees. And here too the world is not all outside the Church, but very largely within her own gates. This makes the evil the more ominous; if the youth in the Church were proof against this commercialism, there would be more hope, but as it is the ministry is running a losing race.

Under this head also belongs covetousness. The term may be too strong; what I mean is the lack of financial support on the part of, for example, our Synod, on account of which the productiveness of our institutions and of our mission boards is largely impaired. Some years ago our institutions were furnishing all the men seemingly that could be placed and fears were even entertained, it seems — probably on the part of some who feared that they would be “out of a job” — that we were getting more candidates for the ministry than necessary. There was no such danger at all; the trouble was solely that we withheld the means with which to send these men forth to preach the Gospel. The Lord was trying to lead us on to larger work and was giving us the men, but we at the moment of golden opportunity failed through the spirit of covetousness and now we are eating the bitter fruits. And not content with that dash of cold water we proceeded to cut off the beneficiary system then in vogue which, though abused by some, the Lord was evidently blessing, and all for the lack of funds. Now we are trying to recover lost ground, but in the face of the same spirit of commercialism, perhaps even more impetuous than before.

Another hindrance is *humanitarianism*. At first thought it might seem that this should be an aid rather than a hindrance to filling up the ranks of the ministry. Surely, the Gospel fosters humane feeling and if one has once risen to the level of treating his fellow man humanly, it should not be so difficult to go still higher and deal with him on spiritual ground. But, as is often the case, reason breaks down when we attempt to carry it over into the kingdom of God. The trouble is that this humanitarianism rests on a rationalistic basis and hence it is not capable of ascending to the heights of the Gospel ministry. The great virtues are supposed to have their end in the human well-being of this life. What is beyond is too uncertain and visionary for one to be much concerned about, while the need of practical good in this life is so evident and so worthy a cause that even the blind must see it. The work, there-

fore, of a merely benevolent organization or, even the narrow-minded charity of the lodge is applauded as worthy of the great twentieth century, while the self-sacrifice of a poor mother for the spread of the Gospel is little accounted of. These things will exert an influence also with respect to the ministry; and though we do not practice the humanities on any rationalistic basis, nor magnify them at the expense of the Gospel, yet the spirit is in the air and "the wind bloweth where it listeth" and our people breathe it and, perhaps unconsciously, absorb the contagion.

Still another barrier is *rationalism*. I have in mind here not the rationalism of the college and lower schools; that was touched upon under materialism; but chiefly the rationalism of the theological chair, the rationalism which deals directly with the Bible and with theology in general. It is not necessary here to enter into particulars; the facts are sufficiently patent to all who keep abreast of theological and Biblical discussions. The blighting influence of these things upon the legitimate desire to enter the ministry should not be underestimated. True, the protagonists of these rationalistic tendencies do not speak against the office of the ministry, on the contrary, they favor it in order that their own views may be more largely exploited, but by their destructive attacks upon the Bible they render the ground upon which the preacher is expected to stand very shaky and we may well think that the more seriously-minded at least will hesitate to enter a field where there seems to be so much uncertainty. We are told that there is quite a falling off of students in those seminaries where the principles of higher criticism hold sway; an argument this, it is claimed, that the rank and file of students do not want the medicine, and therefore attend more conservative schools. I have no statistics to show the facts, but probably these young men, for evident reasons, do not go to any seminary at all; at all events there is a marked falling off of theological students generally throughout the land.

I am glad to say that the Lutheran Church is not obviously affected with this species of rationalism; but this

thing also is in our country's air and is taught, not only from the theological chair, but broad-cast in books and papers and even certain features in our public schools and in the Sunday-schools, yes, proclaimed openly from hundreds of pulpits. Our own people then are largely exposed to the miasma and if they contract the disease and are incapacitated for the Gospel ministry, there can be no surprise.

THE REMEDY.

We will not say that we have diagnosed the case altogether thoroughly, but enough has been discovered to warrant the need of very effective remedies, if the case is to be improved. What are the remedies?

First, *a God-fearing and zealous Church-constituency to draw from.* It seems to me useless to expect great numbers to offer themselves for the holy ministry, if the generality of professing believers are only second rate Christians. This is not meant to be a pronouncement upon the actual state of the Church; I would not presume to sit in judgment on that point, though my personal conviction is that we are dangerously near the line intimated. Of the first believers we read that when persecution broke out in Jerusalem they "went everywhere preaching the Word." This hardly means that they all turned preachers in the ordinary acceptation of that term, but that persecution did not keep them from confessing their faith wherever they went. It is clear therefore that they had been doing the same before persecution broke out. But such a voluntary confession of Jesus' name is in essence preaching the Gospel. When men are filled with the love of Christ so as to be constrained to speak; when religion is not simply a profession along side of some other profession, but is in reality the totality of life; when men are in earnest in serving God and are free from the entanglements of this world, then it should not be difficult to enlist young men to enter the public ministry of the Word. It's like a forest of fine timber, there are plenty of good trees there for a building. To have such a constituency is a consummation devoutly to be

wished for. But we shall not get it by simply wishing for it. To whatever extent we have such a constituency now in our Synod or to whatever extent we ever shall have it, depends entirely upon the faithful use of the means of grace, both on the part of the people and on the part of preachers and pastors in particular. The channels of divine grace must be kept open every day in the week and day and night also; there must be constant and systematic resistance to that spirit of materialism, commercialism and humanitarianism that were touched upon above; and we ministers must take the lead, both in our preaching and in our living, otherwise we cannot expect the sheep to follow us.

Secondly, *magnifying the office of the ministry*. Three things need to be emphasized here: The dignity and high character of the office needs to be maintained. There is no need at all for the minister to become prudish or live in a supposed light unapproachable by other people; those things do not magnify the office; but he should so conduct himself as to command the respect for himself and his office of all with whom he comes in contact. Further, we should magnify the office by showing its great importance and absolute need. The Christian religion begets and fosters the highest ideals, purposes and service, why then, if men are really under the spell of this religion, should there not be many ready to serve the Lord in this high calling? There is something heroic in undertaking great things for the Lord and when men are not moved to do so, there would seem to be something radically wrong with their religion. And when men do choose the ministry on these grounds we may feel reasonably sure that their motives are pure and their ideals high. In the third place our people should magnify the office by showing the proper regard for it and supporting it liberally. This latter might seem to touch upon the spirit of commercialism that has been deprecated, but the minister and his family must live and the very meager support which many receive has its share in keeping young men out of the office. If the object of such is simply to enjoy a good living

in a respectful calling, then of course the office is better off without them; but not all who may be kept away would necessarily prove to be hirelings.

Thirdly, *neutralization of the deleterious effects of rationalism.* It was pointed out above that Darwinism, higher criticism and the like neologies necessarily act banefully upon the Church at large and upon the office of the ministry in particular. We must shield our people against these deadly blasts, and this is true especially of the younger generation coming on and to whom we must look for preacher material. This defense does not require that we must study these wild theories in all their particulars and talk much about them. Our effort must be more positive; we must preach the truth of God's Word, which alone can build up and neutralize the effects of false principles and reasoning, and we must give our people to understand at the same time that we see the enemy's horns and are on the lookout. In addition we should show greater zeal in proclaiming the truth than our enemies do in spreading their errors.

Fourthly, *prayer.* This seems to be the key to the situation which the Lord himself places in our hands: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." The office of the ministry is a gift of grace and like all gifts of grace, it is given only when people pray for it. Much might be said here concerning the relation of a praying church to the number of laborers in the harvest, but let it suffice to state that, though the Lord gives daily bread even to those who do not ask, He does not thus bestow His spiritual blessings. Especially is a full and capable ministry a blessing of inestimable value and we cannot expect it without corresponding earnest and diligent prayer. But such prayer is not possible except from a people who daily live near their Lord and Master and for whom the prosperity of Zion and the service of God are the great life objects. Hence, though prayer is the great agency for recruiting the ranks of the ministry, there is little use in saying much about prayer, in this particular aspect, unless

the conditions that have been held up as essential exist, or at least that their existence be earnestly desired and striven for. It seems reasonable that, if the Church were what it should be and we then earnestly prayed for more laborers, the Lord would surely raise them up as they were needed.

Fifthly, *practical persistent effort in securing men for the ministry*. I do not believe that the ministry can be filled with capable and worthy men by any unbecoming, undignified, clap-trap method, or by a system of auctioneering much as a contractor may secure workmen. On the other hand, prayer for laborers must be seconded by personal, practical and persistent efforts, otherwise it will come to little. Prayer must have a proper basis to proceed from and it must also be seconded by proper human efforts. Our present efforts to aid in the education of young men in a beneficiary manner is in line with the above and if we prove faithful and do our part the Lord will bless the plan. The fact too that we have a general President of Synod and a President of the institution at Columbus who is not tied down to teaching should do much toward relieving the situation. Much is of course expected of pastors in the field and rightly so, and there is no doubt ample room for improvement here, though not to have a boy at school is not always proof of indifference; we are often sadly disappointed in our expectations. The practice of our professors going out canvassing during vacation can only be commended.

Much more could be said under the last head, but this paper has already grown to undue length.

THE CHRISTIAN RELIGION AS A FACTOR IN EDUCATION.*

BY REV. J. C. SCHACHT, MARION, IND.

If we were born into the world fully developed in every part of our being, as Minerva, who sprang full-armed from the head of Jove, we would have no educational problems

* An Address.

to solve. In that event we would immediately take our places in the business of life and work out our destiny with whatever native ability we might chance to possess. But such is not the order of things. We come into the world a bundle of undeveloped possibilities, depending upon others for culture, care, and comfort. The home, the Church, and the school jointly find their task in the development of human life, and in fitting it properly into the social organism. And the manner of performing this task must surely be a matter of deep concern to all who realize how much of human weal and woe hangs on their hands. It is plainly our duty as parents, pastors, and teachers so to direct those who have been placed under our care that both in life and in death they may accomplish the gracious will of God. And in order to realize this, we must endeavor to train the religious nature of the child as well as the intellectual. An education which does not aim at the formation of character fails in the chief element of its mission. And for character building, we need something more than mere intellectual training, for it is not an uncommon thing to find a rakish character coupled with the genius and intellect of a Byron. And very often, too, such persons are the products of a one-sided education, which leaves them "as rudderless vessels to be tossed about by every breeze of desire on every wave of passion."

The necessity of the moral training of an individual must be evident to all who have given any attention to human society and its needs. Tytler says, speaking of the decline of Rome: "There are offenses which, in point of example, are worse than crimes, and more pernicious in their consequences. It is not the breach of express laws that can ever be of general bad effect, or tend to the destruction of a government; but it is that silent and unpunishable corruption of manners which, undermining private and public virtue, weakens and destroys those springs to which the best-ordered constitution owes its support." The whole social structure rests upon the characters of the individuals constituting it, and where that character is bad, the structure

must necessarily be weak. This truth is so clearly set forth in history that there can be no doubt as to its correctness.

The question, however, that is often debated, especially in our materialistic age, is this: how can we attain to that morality which is so necessary to the welfare of human society? Is it a matter of culture, or of spontaneous growth? Is it possible that either in the attainment or non-attainment of virtue persons or influences outside of ourselves may share in the responsibility? Let us notice a few of the answers given to these questions. There are men in prominent places in educational circles, who unblushingly declare that "fineness of morals depends upon fineness of intellect," and that, to a proper formation of character, nothing is necessary except an increase of the size and quality of the brain. If this be true, then history teems with problems which we can never hope to solve. It is a well known fact that about the time of our Lord's advent into the world the striking conditions existed among the Greeks and the Romans, namely, intellectual greatness and moral disintegration and decay. A philosopher exclaimed in his dying moments: "O virtue, I did believe in thy existence, but now I see that thou art only a shadow!" Another said: "Crush every feeling within you, except that of self-admiration." And still another: "Enjoy whatever the senses lay hold of, for that only you possess." And when we read the descriptions of Rome and Roman life as given by Seneca, Pliny, Tacitus, and others, we marvel at the mad luxury and the giant immorality clothed in that luxury. We turn away from those descriptions in disgust, not because they are not true, but because they are too true; the portraiture brings us in too close touch with a life of bestiality. And this was in a time when Greece boasted of her world-celebrated philosophers and Rome of her immortal statesmen. This was in a time when the artists of chisel and pen produced those works, which stand even to this day as splendid monuments to the age that created them. Surely, then, we can affirm without fear of erring, that the intellectual and æsthetic culture of a people are not sufficient to keep it

from falling into the very lowest and most offensive immorality.

Another answer that is as far from the true one as darkness is from daylight is that given by Herbert Spencer. His educational system is, in our time, very extensively admired, and I am certain it is not deserving of it. He bases the whole moral training of the individual upon fear. In substance, he says, let the child train itself through its mistakes and the suffering caused by them. He regards only that as immoral which causes pain or displeasure. "Did theft," he says, "uniformly give pleasure both to taker and loser, we should not find it in our catalogue of sin." But surely a conduct that has fear as its motive can not be called morally good. Such is the obedience of a slave, but not of the loving, and confiding children of God. True morality has a higher and a holier source; it springs from that love to God, which has been implanted within us through the person and work of Christ and the Holy Spirit. And Christianity calls that a sin, which the Bible forbids, regardless of all human approbation; and it calls that good, which the Bible commends, though it should offend the whole world. In the Christian philosophy, an evil deed is first of all an offense against God, and that only is good which has love to God as its motive. We must bear in mind, however, that it is difficult to take issue with Herbert Spencer, for his philosophy is a heathen philosophy and it has no place in it for the God whom we love and serve.

The only true answer that has ever been given, or ever can be given, to the question of attaining true virtue is found in Christianity. In establishing and preserving the proper relation between God and man, it at once sanctifies the relation between man and his fellow man. Christianity wipes out the distinctions of caste, which cuts heathen society into a thousand fragments, and declares all men equal in the sight of God. Hence it is putting forth every effort to let the light of heaven shine into every dark corner of the earth. The Church does not carry a vague enthusiasm with her into the world, but interests herself in the spread

of knowledge for the enrichment of mind and heart. Christlieb correctly says: "Christianity aims at the education of the heart to secure holy affections, and at the education of the head to assure right convictions." And he who has any knowledge at all of the educational enterprises of the Church, will need no further argument to convince him of the truth of this statement.

But we see the educational value of Christianity in another respect. It is a characteristic of heathen society to ignore the individual, and to regard the State as of supreme importance. The individual belongs to the State, and is supposed to have no interests except those which advance the welfare of the State. Christianity, however, teaches that, though the individual owes some duties to the State, which he must perform, so as to enjoy its protection, yet he, notwithstanding that, owes a higher duty to himself. "Christ discovered to the world the final principle of the value of the human soul, and brought to fruition the truth that all men are equal before God. This thought made human development possible; a new principle was introduced upon which civilization could build and advance, and improve to the end of time." And many changes have come through this principle for the betterment of human society. Christianity has given woman her rightful place by the side of man, a privilege which she did not enjoy and does not yet enjoy, among the peoples of the East. This same principle of Christianity is also destroying the market of the slave trader in every part of the world. And on this principle alone our school system can grow. Children are a gift of God, and all parents recognizing this will at the same time feel the duty of making the education of their children conform to the will of the Giver as nearly as possible. And I do not hesitate to say, that whatever problems may now or in future confront us on educational lines, Christianity will at last discover the true solution, and leave it as a lasting educational legacy to the world.

But more than this. If we remember that the Christian religion was especially instrumental in breaking down the

heathen view of nature, which deified the powers of nature, and produced that huge body of mythology, we can not fail to see that Christianity brought a great blessing to mankind also in giving a proper understanding of the material universe. The heathens cut nature into a multiplicity of opposing forces; Christianity brought unity into this chaos by referring all natural phenomena to the working of the one true God. Thus science, in our time frequently assuming undue eminence in the field of learning, was enabled to begin its operations. Frederick Lange says: "When the heathen sees everything full of gods, and has become accustomed to regard every natural event as a product of demonic operation, the difficulties which are thereby placed in the way of a rational explanation of nature, are a thousandfold; but when, as in the case of Christianity, the forces working in all things are recognized as the working of one God, the connection of things by cause and effect becomes not only reasonable, but follows as a necessary consequence." Christianity carefully distinguishes between the creature and the Creator, giving to God the honor that is His, and using the creature according to the will of the Creator. Christianity reads in the heavens the glory of God and in the firmament discovers His handiwork. Throughout the past, the people of God have in this way learned to read, with admiration in their hearts and praise upon their lips, the messages conveyed by the Father to His children. In the life and beauty of the fowls of the air, and the lilies of the field, we will forever read the love of God for His children.

From this follows the manifest corollary, that, in order to give our children such a training as will be adequate to form a well-rounded character, we must make the Christian religion a part of our educational scheme. And this is so necessary that, in case the provision made by the government for the training of its citizens does not furnish the religious education, which the Christian people deem most important, we are obliged to supplement the educational work of the State by efforts of our own. In many communities a happy solution of this difficulty has already been found

in the parochial school. These schools, established and maintained by people of the same mind and the same faith, aim at the training of a citizenship, which is an honor to God and a royal support to the government. Hence, instead of denouncing the efforts of the people, who maintain parochial schools, as unpatriotic, we should rather honor their high citizenship, and wish them God-speed in their noble endeavor.

ELOCUTION FOR PREACHERS AND PUBLIC SPEAKERS.

BY REV. E. G. TRESSEL, A. M., COLUMBUS, O.

GESTURE.

There are three ways of expression : three ways man has to make his thoughts known. Language is one way ; the voice with all its modifications another ; and the third one is by gesture. "Gesture is posture or action expressive of sentiment or emotion. While speech is the verbal manifestation of thought and feeling, gesture is the silent, but no less eloquent expositor of the same workings of the soul. It supplements speech, and by its added grace, emphasis, and illustration, furnishes to the hearer a picture complete in all its parts."

THEORIES IN REGARD TO GESTURE.

§ 87. When we use gesture in this comprehensive sense, combining movements of face, feet and arms, few will dispute the statement that they must all grow out of the thought. The soul feels and expresses itself through these channels in addition to language and voice. On this account the race can feel and understand the language of gesture without any explanation or instruction. The best compliment that can be given a speaker who gesticulates, is found in the statement of people who say he did not use any. His work was so in unison in thought, voice and gesture that they all enhanced the effect and no attention was called to

any part of it. Therefore, you will hear people say, and defend their position, "Be full of the thought," "be in earnest," and "gesture will take care of itself." They also say, "See to the thought and the tone will take care of itself." All of which is only partly true and hence so very dangerous. If sin had not marred all God made good, this would hold true. But can man express in language without any culture all he feels in the soul? Then good writing would not be so scarce, and years of toil and effort might be saved. Can the theory bear the ultimate test? Two men stand before an audience and speak. One has good thought, and is in great earnest, but his language is all out of joint, his voice does not accord with the sentiment and his gestures lack ease and grace. The other has all three in accord, so that the thought is well expressed, the tone increases the value of it, and the gesture illustrates and enforces the sentiments of the language. Why will the one have a better effect than the other? Both are equally earnest. The one better meets the needs of the hearer and satisfies the intuitions of his soul.

What is natural? To this many answers would be given by those who advocate it. Why? Because what is natural to one may not be to another. I have seen a man, as he sat in the pew, spit on his hands and rub them, when a sentiment that aroused and pleased him was uttered. That was one of his habits in his labor. Who has not some habit that controls him in gesture, if he remains simply in his natural state! Besides one is stolid and will make only a few gestures, while another is emotional and will be constantly on the move. But it may be said that each one must be natural to himself, and follow out his own nature. Again there is a grain of truth, but nature has her own proper limits, and he who breaks the laws of grace and propriety is no longer natural. It takes effort, and much of it, to get at the thought of an author. When the thought has been fully grasped and mastered, can it be given voice and gesture without any practice? Will the voice give the proper color, intonation and inflection, and the gesture be appropriate and just what

it should be, when the thought is fully grasped? Can the thought be just what it should be, does one get the full conception, without any knowledge of the correct tone and appropriate gesture? The correct intonation and the harmonious and suitable gesture often give to a concept a setting never seen or felt before. Hence, it is apparent that attention should be given also to the gesture; it must also be apparent that for fulness and beauty of thought, attention must be given to gesture; and that graceful and effective gesture does not come merely by attention to the thought and only to the thought. Let the soul know and feel to its greatest power; much time should be given to the proper expression of the thoughts and emotions of the soul. But he who gives no attention to the voice and gesture lacks in the completeness of his conceptions, as he does in the ability to voice and mould in gesture the creations of his soul.

§ 88. Gesture in its broad meaning applies to the face, and to the limbs as well as to the arms. But we confine ourselves now to the latter, as it is frequently used in that way. With reference to sentiment, they are conversational, oratorical and dramatic.

The *conversational* are used in unemotional language; the position ought to be erect, easy, graceful; the arm movements should usually centre at the elbow, and the countenance should be open and cheerful. Dramatic gestures relate to the drama and to all deeply impassioned language. They are the exponent of the passions, and require great intensity of feeling in position, movement and facial expression.

These two, but especially the latter, may be combined with the oratorical.

The oratorical gestures delineate the earnest, lofty and sublime. The position is erect and active, the arm movements are mainly from the shoulder. All these gestures follow this order; first, movement at shoulder or upper arm, then forearm, then hands and fingers.

NOTATION.

§ 89. The lines of these gestures take three general directions: *Ascending, horizontal, descending*. Each of these has four divisions: *front, oblique, lateral, oblique backward*.

The ascending belong to the imagination and to elevated thought. They denote superiority, greatness, an unfolding or lifting up figuratively or literally. Horizontal gestures belong to the realm of the intellect and are used in ordinary thought and in historical and geographical allusions.

Descending gestures denote inferiority and inequality; and, when emphatic, show determination and purpose. They belong to the will and predominate in strong resolve and bold assertion.

Front gestures designate or illustrate that which is near us, whether it be an object, a thought or a feeling. This is more direct and emphatic than others. It is made in front of the arm that is used.

Oblique gestures are less emphatic and more general than the front and relate to things indefinitely.

Lateral gestures are still less emphatic, except in special cases; they also denote expansion, extreme distance and breadth; or the placing of persons, objects or ideas in contrast with one another.

Oblique backward gestures indicate remoteness and extension, and things obscure or hidden.

The hand in gesture may be *supine, prone, vertical, index* and *clenched*.

The supine hand lies easily open, with the palm upward. It addresses, permits and is genial, and represents the bright movements.

The prone hand is opened with the palm downward. It represents scorn, grief, solemnity and the darker moods and super-position.

The vertical hand represents aversion and repulsion and is made by opening the hand with palm outward from

the speaker. It drives away what the supine hand puts down.

The index or pointing hand has forefinger extended with hand loosely opened, except in emphatic gesture, when it is tightly closed. It designates or points out a particular thing or place. The hand may be sidewise, prone or vertical. In earnest and serious discourse it is sidewise. In reproof, scorn, contempt, the hand is prone. The upright hand, index finger up with fingers front, is used in cautioning, solemn warning and threatening.

The clenched hand denotes extreme emphasis, vehement declaration, fierce determination, and desperate resolve; it is also used in emphatic assertion.

Both hands may be used sparingly for emphasis. The right hand is the one to use for gestures in general; but the left one should be as skillful as the other, and be ready for use at all times.

The arms should never swing, but hang down naturally unless in use for gesture.

Gesture has preparation, execution and return.

The preparation may be slight, full, slow, rapid, arrested.

The execution must take place with the emphatic thought. The wrist leads both in the execution and return. At the moment of execution the arm must be gently straight and not bent.

PRACTICE.

§ 90. Does the speaker need any? Does he need any practice in uttering speech on his feet? Why societies and class exercises? It is to give exercise in speech upon the feet.

The instincts of people are right. And without any lessons they can judge of gesture; feel its value and importance and sit in judgment upon the acts of the speaker. Let no man deceive himself by thinking that people do not see and judge in regard to uncouth, powerless and awkward gesture, or even meaningless gesture.

When the question is asked, What was the purpose of such a gesture, it shows that it did not meet the proper re-

quirements in the case. Otherwise the people would have felt its appropriateness and value.

Take a position facing a wall and make ascending, horizontal and descending gestures in the order of *front*, *oblique*, *lateral* and *oblique backward*. Let the ascending be about half way between horizontal and zenith, horizontal about on a level with the shoulder or a little lower, and descending half way between horizontal and nadir. Do it first with the right and then with the left hand. That will give eight positions for ascending, and eight for each of the others, horizontal and descending. If the arms have first gone through good devitalizing exercises, a great gain will have been made.

A good practice is to stand before a mirror — one long enough to show the whole person, — and there to observe all awkward and ungraceful movements in exercises of gesture. That will enable a man to get practice and to see and correct his faults; and save him the criticism of practicing before his audience.

Gesture should be used sparingly and not be overdone in the doing. Those who saw the air without meaning, are only tiring themselves to no purpose. Be dignified, stand easily erect, let the gesture illustrate and enforce the thought, and it will help the speaker, please the audience and escape criticism.

§ 91. Shall the speaker give any attention to the subject, any practice to the execution of gesture? As well ask the question, shall he gesture at all? Those who argue at great length that the soul is the source of all movement, and it must see and feel and then gesture will follow as a matter of course and directly from the thought itself, also confess that it takes a man a long time before he can arrive at that stage in his career where this is shown. That simply means that it takes practice and much of it, before all is worked away that does not belong to the man, and the body rightly responds to the needs and demands of the soul. Whatever practice a man can get, which does not fetter him, but leaves

body in a condition in which it will respond to the emotions of his soul, he can take to his advantage. The objection is raised against such practice as leads one to do a thing as a mechanical act. There has been teaching and practice in that direction. Who are largely to blame? Those who oppose careful and full exercise in the right direction. Those who want to learn to gesture a few pieces, and will not give time and money to obtain a drill which begins with the thought and works itself out in voice and gesture. Therefore, not only are teachers to blame for this condition, but also those who want the power and the information without giving the attention the subject demands. That brings out the just criticism so often heard that gesture seems to be a parasite, not fitted to the thought. These people who see such things, then cry out against all culture in it, only add to the burden which the cause of good gesture has to bear. No man can be more interested than the public speaker, be he preacher or not, to see the subject properly and graciously represented in the public speakers of our day. In this as in other things the speaker should give no offense. Neither should he refrain from gesture because he cannot give the right one, or may throw himself liable to criticism before his audience.

NOTE.

“THE GROTTOS OF THE THOUSAND BUDDHAS.”

In a detailed preliminary report published in the *Comptes Rendus* (Paris), by the famous French savant and traveler, Charles-Eudes Bonin, there is given for the first time a full account of the famous “Grottoes of the Thousand Buddhas” known to exist southeast of the city of Sha Tcheau in the most westerly portion of the Western Chinese province Kansu, which Buddhistic shrine had however never been closely investigated. Bonin has found here the evidences of an exceedingly early introduction of Indian Buddhism

into China. This region which had been practically forgotten and ignored by the modern world is found on an oasis in a great desert and contains remnants and remains of rare historic interest. In the first Christian century, during the Han dynasty, the old commercial road between Europe and the Eastern borders of Asia passed through these districts. It is now still a Buddhistic shrine, to which the faithful resort at certain seasons. The grottoes themselves are found in great numbers in the rugged and rocky banks of a river the bed of which has been dried out for centuries and is now filled with mighty trees ages old. Some of these grottoes are found in tiers, three and four above each other, of various sizes from a few meters square to those that are fifteen to twenty metres each way. They are not now inhabited, but contain many images of Buddha in various positions and sizes, several of them as much as twelve and fifteen metres in height, one being even twenty-five metres, and divided into three stories. Still more noteworthy are the paintings on the walls, that have, on account of the exceedingly dry atmosphere, been splendidly preserved. These represent in various colors figures of Buddha, scenes from pilgrimages to his shrine, the features of those who participate being distinctly Aryan and Indian in character; images of the goddess Tara. In all of these the female figures are conspicuous for their graceful appearance. There is an abundance of religious inscriptions, entirely of a religious character, in antique alphabets. These inscriptions date from 366 to 894 A. D., while several are of a later period, the latest being from 1802. Bonin, who will publish a special volume with full data, emphasizes the fact that these are the earliest evidences of the presence of Indian influences in China, as all of these finds are Indian, only some of the latest inscriptions of Chinese origin.

THE TEACHERS' ANNUAL

FOR THE YEAR 1902.

The Sunday School Lessons for the whole year explained in language within the grasp of every teacher. The author's object is to make the text of the lessons plain. A faithful use of the "Annual" will richly repay anyone, whether teacher or not.

Price, in substantial board binding, per copy, 75 cents. In lots of six or more, 60 cents per copy, payable in advance. Postage 7 cents extra.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

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, \$2.00; Half Leather, \$2.50; Morocco, \$3.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET. COLUMBUS, O.

DOCTRINAL THEOLOGY

OF THE EVANGELICAL LUTHERAN CHURCH

BY HEINRICH SCHMID, D. D.

A TEXT-BOOK. The Lutheran Doctrine in a clear, distinct and comprehensive form.

Bound Durably in Elegant Cloth, \$4.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

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 could 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.

ALL IN ONE VOLUME are the works of able and competent authors on Theological and Practical Subjects, covering a large field. We have bound volumes of the COLUMBUS THEOLOGICAL MAGAZINE, from 2 to 19, bound durably in half roan at \$2.00 per volume. Order complete set and we will furnish same at \$1.50 per volume.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

THIS Magazine is designed to supply the want of a Lutheran periodical to theological discussion. Its aim is the exposition and defense of the doctrines of the Church as confessed in the Book of Concord. Theology in its departments is embraced within its scope.

The friends of the Magazine are requested to give such aid in its circulation as their circumstances permit.

The Magazine is published bi-monthly, each number containing 64 pages.

The terms are \$2.00 per annum, payable in advance, which includes postage. Single numbers, 35 cents.

All remittances should be addressed to LUTHERAN BOOK CONCERN, Columbus, Ohio. All communications pertaining to the Editorial Department and all exchange to PROF. GEO. H. SCHODDE, PH. D., Columbus, Ohio.

"The Church of God, which He hath purchased with His own blood." Acts 20, 28

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 endangered the soul and should be exposed, and confident "that the King will accompany 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, O.

No Theological Library Complete Without It.

THE ERROR OF MODERN MISSOURI

ITS INCEPTION, DEVELOPMENT, AND REFUTATION,

AS SET FORTH IN

- I. **The Present Controversy on Predestination; A Contribution to its History and Proper Estimate.** By F. W. STELLHORN, D. D.
- II. **"Intuitu Fidei."** By REV. F. A. SCHMIDT, D. D.
- III. **A Testimony Against the False Doctrine of Predestination Recently Introduced by the Missouri Synod.** By Several Former Members of the Missouri Synod.

EDITED BY GEO. H. SCHODDE, PH. D.

The subject matter discussed in these several treatises is vast and varied. Dr. H. L. Schuette, President of Ev. Luth. Synod, has the following to say with reference to the book: "Suffice it to say that the erudition, assiduity and conscientiousness of the authors, and of the translators as well, are the best guarantee any one can ask that the book herewith recommended is a treasury of profound thought, nice reasoning and of rich information. May it find its way into the hands of many readers and prove itself of lasting good to them and through them to the Church at large."

The book contains 800 large octavo pages and sells for \$2.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

COLUMBUS THEOLOGICAL MAGAZINE

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

Edited by the Theological Faculty of Capital University

VOL. XXII DECEMBER 1902

NO. 6

CONTENTS

	PAGE
A MISSION FOR THE LUTHERAN CHURCH. By Prof. Geo. H. Schodde. Ph. D.....	321
SOME SEEMING CONTRADICTIONS IN THE SCRIPTURES. By Prof. Geo. H. Schodde. Ph. D.....	330
WHAT DOCTRINES JUSTIFY SCHISM? By Rev. Conrad Gohdes.	338
A WORK OF GREATEST IMPORTANCE. By Rev. F. W. Abicht...	354
IS THE LUTHERAN CHURCH TRULY AMERICAN? By Rev. O. S. Oglesby, A. M.....	364
ELOCUTION FOR PREACHERS AND PUBLIC SPEAKERS. By Rev. E. G. Tressel, A. M.....	369
REPORTED SAYINGS OF CHRIST NOT IN THE GOSPELS. By Prof. Geo. H. Schodde. Ph. D.....	377
THE BIBLICAL OPHIR.....	382

LUTHERAN BOOK CONCERN

55-57-59 EAST MAIN STREET, COLUMBUS, OHIO

THE TEACHERS' ANNUAL

FOR THE YEAR 1902.

The Sunday School Lessons for the whole year explained in language within the grasp of every teacher. The author's object is to make the text of the lessons plain. A faithful use of the "Annual" will richly repay anyone, whether teacher or not.

Price, in substantial board binding, per copy, 75 cents. In lots of six or more, 60 cents per copy, payable in advance. Postage 7 cents extra.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

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, \$2.00; Half Leather, \$2.50; Morocco, \$3.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

DOCTRINAL THEOLOGY

OF THE EVANGELICAL LUTHERAN CHURCH

BY HEINRICH SCHMID, D. D.

A TEXT-BOOK. The Lutheran Doctrine in a clear, distinct and comprehensive form.

Bound Durably in Elegant Cloth, \$4.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

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 could 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.

ALL IN ONE VOLUME are the works of able and competent authors on Theological and Practical Subjects, covering a large field. We have bound volumes of the COLUMBUS THEOLOGICAL MAGAZINE, from 2 to 19, bound durably in half roan at \$2.00 per volume. Order complete set and we will furnish same at \$1.50 per volume.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

COLUMBUS

THEOLOGICAL MAGAZINE.

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

EDITED BY THE THEOLOGICAL FACULTY OF CAPITAL UNIVERSITY.

VOLUME XXII.



COLUMBUS, OHIO:
LUTHERAN BOOK CONCERN OF THE OHIO SYNOD.
1902.

THE TEACHERS' ANNUAL

FOR THE YEAR 1902.

The Sunday School Lessons for the whole year explained in language within the grasp of every teacher. The author's object is to make the text of the lessons plain. A faithful use of the "Annual" will richly repay anyone, whether teacher or not.

Price, in substantial board binding, per copy, 75 cents. In lots of six or more, 60 cents per copy, payable in advance. Postage 7 cents extra.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

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, \$2.00; Half Leather, \$2.50; Morocco, \$3.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

DOCTRINAL THEOLOGY

OF THE EVANGELICAL LUTHERAN CHURCH

BY HEINRICH SCHMID, D. D.

A TEXT-BOOK. The Lutheran Doctrine in a clear, distinct and comprehensive form.

Bound Durably in Elegant Cloth, \$4.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

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 could 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.

ALL IN ONE VOLUME are the works of able and competent authors on Theological and Practical Subjects, covering a large field. We have bound volumes of the COLUMBUS THEOLOGICAL MAGAZINE, from 2 to 13, bound durably in half roan at \$2.00 per volume. Order complete set and we will furnish same at \$1.50 per volume.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

COLUMBUS

THEOLOGICAL MAGAZINE.

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

EDITED BY THE THEOLOGICAL FACULTY OF CAPITAL UNIVERSITY.

VOLUME XXII.



COLUMBUS, OHIO:
LUTHERAN BOOK CONCERN OF THE OHIO SYNOD.
1902.

INDEX.

NUMBER 1.

	PAGE
Elocution for Preachers or Public Speakers. By Rev. E. G. Tressel, A. M., Columbus, Ohio.....	1
The Mosaic Account of the Creation. By Rev. Wm. Hohberger, of Shakopee, Minn.....	9
A Sermon. By Rev. S. Schillinger, A. M., West Alexandria, Ohio..	32
Current Religious and Theological Thought. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	41
The Protestant Church of Germany and its Foreign Mission Work. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	51
The Vatican Codex	58
Notes	59

NUMBER 2.

Critical Theology Versus Church Theology. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	65
The Mosaic Account of the Creation. By Rev. Wm. Hohberger, Sha- kopee, Minn.....	73
What Now? A Funeral Sermon by Rev. L. H. Burry, Massillon, O..	98
The Verdict of the Monuments. By Rev. Geo. Finke, Astoria, Ore..	102

NUMBER 3.

Elocution for Preachers or Public Speakers. By Rev. E. G. Tressel, A. M., Columbus, Ohio.....	130
The Verdict of the Monuments. By Rev. Geo. Finke, Astoria, Ore..	136
University Problems in Germany. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	159
Independent Movements in the Romish Church. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	163
A Sermon for Easter. By Rev. S. Schillinger, A. M., West Alex- andria, Ohio	169
Model of Jerusalem Temple.....	177
The Last Enemy has been Overcome, Hallelujah! By Rev. L. H. Burry, A. M., Massillon, Ohio.....	179
Notes. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	183

NUMBER 4.

	PAGE
The Lutheran Church and Higher Criticism. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	193
English Sermon. By Rev. W. E. Tressel, Fremont, Ohio.....	210
The Verdict of the Monuments. By Rev. Geo. Finke, Astoria, Ore..	223
The Structure of the Sermon. By Prof. E. Pfeiffer, A. M., Columbus, Ohio.....	242
Notes. By Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.....	252

NUMBER 5.

What Have the Critics Made of the Old Testament? By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	257
The Question of Laborers for the Lord's Harvest. By Rev. J. Sheatsley, A. M., Delaware, Ohio.....	293
The Christian Religion as a Factor in Education. By Rev. J. C. Schacht, Marion, Indiana.....	307
Elocution for Preachers and Public Speakers. By Rev. E. G. Tressel, A. M., Columbus, Ohio.....	313
Note. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	319

NUMBER 6.

A Mission for the Lutheran Church. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	321
Some Seeming Contradictions in the Scriptures. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	330
What Doctrines Justify Schism? By Rev. Conrad Gohdes, San Antonio, Texas.....	338
A Work of Greatest Importance. By Rev. F. W. Abicht, Marysville, Ohio	354
Is the Lutheran Church Truly American? By Rev. O. S. Oglesby, A. M., Pittsburg, Pa.....	364
Elocution for Preachers and Public Speakers. By Rev. E. G. Tressel, A. M., Columbus, Ohio.....	369
Reported Sayings of Christ Not in the Gospels. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	377
The Biblical Ophir.....	382

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXII.

DECEMBER, 1902.

No. 6.

A MISSION FOR THE LUTHERAN CHURCH.

BY PROF. GEO. H. SCHODDÉ, Ph. D., COLUMBUS, O.

In one very important and fundamental matter the prospects of American Protestantism are deeply discouraging. The formal principle of the Reformation is in danger of being lost, not by being wrested from the Protestant churches by the superior arguments of its enemies to the right or to the left, the Roman Catholic church with its principle of tradition and ecclesiastical control of all matters pertaining to faith or life, or by the victorious attacks of the rationalistic type of creeds as represented by such sects as the Universalists or Unitarians, but the *articulus stantis et cadentis ecclesiae* is being discarded by large sections of the Protestant denominations of their own free choice and volition. The authority of the Word of God as the sole arbiter and final court of appeal, beyond and behind which the Christian has no right to go and no occasion to inquire, is being offered as a sacrifice on the altar of a new kind of subjective philosophy that appears in the form of a Biblical criticism which practically degrades the Scriptures to the ranks of a sacred literature on the level with the "holy books" of other religions such as the Koran of the Arabs or the Vedas of the East Indians. Historic Protestantism is in many parts and portions of the American churches losing one of its essential historic principles, and the remarkable thing is that the protests against the teachings of the higher criticism are so few and feeble. It is a constant source of surprise to see in the popular theologi-

cal books of the day, in magazines and review articles, in the popular religious weeklies and journals, and even in the daily papers the *nonchalance* with which it is claimed that the Scriptures contain errors and contradictions; that many of the sections of the Old Testament, as also of the New, considered for centuries to be historically reliable, are really nothing but myth and fable; that scientific research and investigation, as represented by the geology, the biology and the natural sciences in general of our day and date have long since disproved the statements of the Scriptures in matters pertaining to the fields in which these sciences operate; that the lessons of history demonstrate the incorrectness of the Biblical records in reference to the historical and religious development of the children of Israel. This sort of thing has almost assumed the form of a mania, and the only explanation for the suicidal policy of leading Protestant denominations and journals in that "they know not what they do." It seems but seldom to occur to them that by such admissions they are undermining the very foundation of Protestantism. If the church has no last and final objective court of appeal, as has been the case ever since the Reformation in the Scriptures, then the church is even worse off than the Roman Catholic church, which has at least the traditions of nearly two thousand years and an hierarchical organization, said by a prominent Protestant scholar to be "the most perfect that human ingenuity has ever perfected," to which appeal can be made. But if Protestantism loses its Scriptures, then nothing is left except subjective notions and philosophies, with all the vacillations and emptiness of purely human schemes and hypotheses.

And yet this suicidal policy is openly advocated in large circles of all the leading denominations in American christendom outside of the Lutheran church. In the Presbyterian, the Congregational, the Methodist, and especially the Episcopalian churches the grossest kind of latitudinarianism prevails in reference to the Scriptures, their infallibility, their inspiration, their authority and their reliability.

Dr. Briggs and his higher critical canons and teachings represent a large proportion of the theological thinking of American Christianity. In the Presbyterian church probably Princeton is the only seminary of any note in which old-fashioned views on the subject of the Word of God are taught. The Methodists have had more than one quarrel among themselves in reference to this matter, and much of their seminary teaching is tainted with this poison of false teachings in reference to the Scriptures. A comparison with the situation of affairs in this regard as it was half or even a quarter of a century ago shows a remarkable contrast. At that time, while on points of doctrine and dogma American denominations antagonized each other, they at least were a unit in the formal acceptance of the Scriptures as the inspired Word of God; and the predicate "Evangelical," which they applied to themselves over against the rationalistic sects, found its justification in this common acceptance of the Written Word.

What has produced this remarkable change? It is common talk to attribute it to the influence of German methods and manners, to the power which German University teachers exercise not only over the theological thought of America but over that of the whole world. American students have been flocking by the hundreds to the universities of Germany, and it is a noteworthy phenomenon that the radical rather than the conservative theology of the Fatherland attracts the American visitor, and this new wisdom he brings back to his native land, and with the zeal and crudeness of a convert preaches it from the housetops. But it would evidently be a superficial judgment to blame German example and influence for the laxness of the American churches on the subject of the Scriptures. This seed would not have produced such an abundant harvest had not the ground been carefully prepared, but this preparation is to be found in the un-Biblical unionism of the American churches that has long since taught the various denominations that it is not "liberal" or "broad" to insist upon the exact words of the Scriptures, and that it is neces-

sary to "tear down denominational fences" under all considerations, even if it be necessary to accomplish this by tearing down fences that the Scriptures themselves have built. A false unionism that ignores Scriptural distinctions and differences must in the nature of the case lead to indifference to the Scriptures themselves. It requires but a superficial knowledge of psychology or of church history to see the philosophy of this process. The Scriptures had long since ceased to be for the church or churches of America what the Word was intended to be before the modern Biblical criticism began its inroads of devastation and ruin. Principles in theological thought and in religious life will as inevitably work themselves out consistently and persistently as water will run down hill.

Providentially the Lutheran church of this country has been and is free from this infection. In none of the seminaries of our church throughout the length and breadth of this land is there to be found a single representative of "Higher criticism," no article appears in our magazines or church papers even indirectly defending these vagaries. The inspiration of the Scriptures is frankly and freely advocated by all sections and branches of our otherwise so sadly and badly divided Lutheran church in America. Men may differ on the manner and philosophy of inspiration, but none doubt the fact and there is probably no Lutheran pastor in America who would not bow to the *ipse dixit* of the Scriptures if it were recognized as such. This characteristic of the theological status of our church is only a part and portion of the general tendency that prevails throughout the denomination. While in other sections of the American Protestant denominations the general tendency has been and is toward a departure from the standards not only of the separate churches and from their confessions, but also from the essential principles of Protestantism, the very opposite is the case in the Lutheran church. The confessional principle has been gaining ground constantly, also in many portions of the church where this principle together with the consistent application of this

principle to the various problems and perplexities of church life were formerly not recognized. True that much yet remains to be done in this direction, especially in the practical application of principles, but much is being done and the general status of the church in this direction is now better than ever before in its history on this continent.

For this there must be some reason, and a good reason too. In former decades when our church in this country was under the influence of those denominations which had received their inspiration rather from Geneva than from Wittenberg a crop of errors grew and thrived that looked strange on a soil that had been saturated with truly evangelical principles. This submission of our church to extraneous influences in the early part of the last century explains why such fads as "revivalism," "mourner's bench," opposition to catechetical instruction and the like could flourish in the Lutheran church, and why such movements like that of the "Definite Platform" of Dr. S. S. Schumacker, of Gettysburg, could find so many adherents, and why the Zwinglian view of the Lord's Supper could openly supplant the teachings of Luther in the church that bears the name of the great Reformer. The change has taken place because principles that were Lutheran in origin and Lutheran in character have in the last four or five decades been constantly gaining more and more ground in the whole Lutheran church of this country. Our Lutheran people have again remembered the rock out of which they were hewn; the confessions and their Scriptural teachings have again been receiving the recognition that they deserve, and the Lutheran church is being nourished by Lutheran food and drink. Under God the influence that has been the most potent in effecting this transformation have been the Saxon Lutherans who organized the Missouri Synod and who have been and are yet the most powerful factors and forces in forming and moulding the thought and life of the church, even in those sections where on some points they meet most well merited opposition. Much as it is to be regretted that twenty years ago the Missouri Synod began to advocate its

ingless way. But against such vagaries it is supremely necessary that the *Locus de Scriptura Sacra* be made a matter of great importance in the theological thought and discussion of the Lutheran church. If anywhere, clearness and decision is needed here, for if this doctrine is seriously modified or vitiated it cannot be otherwise but that all the doctrines and dogmas of the Lutheran and Biblical system this church represents will be mortally endangered. Lutherans must accordingly be keenly conscious of the significance and essential position of this doctrine and resist every attack upon it with the most determined defense. And to do this the Scriptures themselves must form the subject and the object of the pastor's study as never before. It will never do merely to ignore the attacks made upon the Scriptures and *ab ovo* merely condemn all interpretations and misinterpretations that go counter to our traditional views. It can be made a very easy thing to be orthodox also on the subject of the Scriptures, and blindly to adhere to the verbal inspiration of the Scriptures without being able to give an account for the faith that is in us. There is such a thing as "dead orthodoxy" and traditional Lutheranism, but that is never a type of thought that will refute an opponent or overthrow an error. The dangerous feature in modern radical criticism is the fact that in many cases it consists in a misinterpretation and misapplication of a kernel of truth. A real defender of the Word must have studied the problems carefully and be able to determine where truth and error are to be found. He must be a devoted Bible worker and must be able to follow the attacks upon the Word and to demonstrate where their fallacies and errors lie. There is only too much danger of a Lutheran pastor, under present circumstances at least, studying too much *about* the Bible and not studying the Bible itself sufficiently. Not only in theory but also in practice the Scriptures must be the pastor's chief object of investigation and research. He must go to headquarters, to first sources, not indeed ignoring what others who were wiser than he in the heroic days of the church's faith and creed drew out of the Scriptures, but taking this

as a guide his research in the Scriptures must be his own and must be independent and the fruits of this work must be his own personal acquirement and possession. If the Lutheran church through its representatives in the seminaries and in the pulpits is to be fully and completely equipped for the great battle for the Word that is seemingly coming, is a sure thing, then these men must more and more be Bible workers and students in the best and highest sense of the term. True, all these matters may be settled for such men personally and even for the Lutheran church at large, but this only makes the duty all the more imperative, and do we really know that there are no dangers for our people in this regard? Such neological views are in the air. They are found in the daily papers. Our people associate with others who maintain these erratic and dangerous opinions. Such exponents of rationalism as the "Outlook," of New York, are found on Lutheran parlor tables also. It is not only with reference to the dangers abroad but also to those within that those who are appointed as watchmen on the towers of Jerusalem should gird on the sword of divine truth in defence of the faith. At all events the Scripture cannot be made the cynosure of all eyes to any greater extent than the circumstances of the times demand. The study of the Scriptures from the points of view and aspects suggested by most modern ideas demands the attention of the Lutheran preacher and teacher. All apologetic theology changes according to the needs of the hour. It will not do merely to reproduce the methods and manners prevalent in the older generations of theologians on the subject of the Scriptures, good and excellent as these were for their day and date, but it is necessary to apply the principles on the Scriptures they taught and adapt them to the peculiar form of the Problems that prevail in our own times. Not *nova* in this respect, but *nove* must be the Bible student's desire.

Should it become providentially the mission of the Lutherans in this country to become the standard bearer of the principles of God's Word as the sole source of faith and life over against the false positions assumed by the Pro-

testant denominations themselves, then too much close, accurate, exegetical Bible study cannot be done to be prepared for such a crisis. Bible study both apologetic and constructive, both negative in warding off the errors of the times and positive in the establishment of the true principles of interpretation and the correct application of these principles is a *sine qua non* for the church and her representatives. But first of all the church herself must be firmly rooted and founded. It must confess and defend because it believes itself that the Scriptures are the Word of the everliving God and knows and understands all that this proposition implies. If this is the case then the Lutheran church is ready and prepared for such a crisis as now seems to be inevitable in the Protestant church of America.

SOME SEEMING CONTRADICTIONS IN THE SCRIPTURES.*

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

- I) Genesis I-and II.
- a) *The Problem Stated.*

It has become practically one of the axioms of modern criticism that the first two chapters in the book of Genesis contain two different and contradictory accounts of creation, the former going to chapter 2, 4*a*, and the latter beginning with 2, 4*b*. So certain is the newer school of this claim that it scarcely regards it necessary to argue the point, being content with the statement of the claim. In this way the new "Dictionary of the Bible," edited by Hastings — in many respects an excellent work and certainly vastly superior to its radical rival work, the "Encyclopædia Biblica" —

* Under this title it is proposed to discuss a number of Biblical *crucis* which modern criticism claims to be contradictions. This is done at the request of the First English District, and these papers are to furnish the data for a further discussion of the Inspiration problem at the meeting to be held in Circleville, O., next fall. The writer would be glad to hear of any special difficulties of this character that the reader may wish to see discussed in this series.

in the article "Hexateuch," in order to illustrate the "frequent discrepancies and inconsistencies," which it claims are to be found not only in Genesis but throughout the first six books of the Old Testament says, Vol. II, p. 363, 2d column :

"The creation story beginning with Gen. 4*b* differs from that of 1¹-24*a* in almost every particular, but most notably in the order of creation, the manner in which man was created, and the creation of one single woman after that of a single man."

Only occasionally do we find that some particulars in this indictment are given by advanced men. As fair a representative of this class as can be found is probably Driver, in his "Introduction to the Literature of the Old Testament," who, pp. 6 and 7, says as follows :

"Thus 1, 1-2, 4*a* and 2, 4*b*-25 contain a double narrative of the origin of man on earth. It might, no doubt, be argued, *prima facie*, that 2.4*b* ff. is intended simply as a more detailed account of what is described summarily in 1, 26-30, and it is true that probably the present position of this section is due to the relation in which, speaking generally, it stands to the narrative of these verses ; but upon closer examination differences reveal themselves that preclude the supposition that both sections are the work of the same hand. In 2, 4*b* ff, the order of creation is : 1, man (v. 7) ; 2, vegetation (v. 9 cf. v. 5) ; 3, animals (v. 19) ; 4, woman (v. 21 f). The separation made between the creation of woman and man, if it stood alone, might indeed be reasonably explained upon the supposition just referred to, that 2, 4*b* ff, viz : describes in detail what is stated succinctly in 1, 27*b* ; but the order in the other case forms part of the progression evidently intended on the part of the narrator here, and as evidently opposed to the order indicated in chapter 1 (vegetation, animals, man). Not only, however, are there these *material* differences between the two narratives ; they also differ in form. The style of the first chapter is unornate, measured, precise and particular phrases frequently occur, while that of the second narrative is more :

varied, the actions of God are described with some fulness and picturesqueness of detail," etc.

b) *The Problem Examined.* There can be no doubt that if it is the purpose of the second chapter of Genesis to furnish a second and new account of creation differing from that found in chapter I that then the claim of the critics is well founded, and the two reports are contradictory. The creation of man constitutes the close of the first account while it begins the second, and in addition the latter separates the creation of man from that of woman. In the first account the creation of the vegetable kingdom precedes that of man, while in the second it follows this. But it is just in this claim that we have before us two accounts of one and the same thing, two reports of the creation of heaven and earth, that we find the *proton pseudos* of the entire modern claim that there are two contradictory stories found in chapters I and II. At bottom there is a begging of the question here, as is the case in most instances where contradictions are claimed to exist in the Biblical records. An examination of the facts in the case shows in a most satisfactory manner that the premises upon which the whole contradictory hypothesis is based is a subjective fabrication and in conflict with the data furnished by the second chapter itself. In proof of which we draw attention to the following facts:

1) Evidently in the mind of the writer of these chapters such a contradiction did not exist. Even if it should have been originally two reports from different authors, one from the so-called Elohist and the other from the so-called Jahvist, even then in the mind of the compiler there could have been no contradiction between the two, or he would not have used them as he did. No one more keenly conscious than the writer of Genesis of the object he had in view, namely, preparing a truthful account of how the world came into existence. He knows he is writing revelation and the truth, and it would indicate but a low degree of intelligence to the author had he employed two contradictory reports without being able to discover that they were

in conflict. Even if there should have been divergent reports originally, then certainly the "Redactor," who plays such an important role in the schemes of Old Testament critics, would have smoothed over the discrepancies as he is claimed to have done in countless other places. Not even a historian with the credulity of an Herodotus would have admitted at the very outset of his account two such contradictory versions of one and the same matter, and thus in the very beginning have undermined his claim to credibility by giving contradictory accounts of so fundamental a matter as that of creation. It is more than evident that in the mind of the writer or of the compiler there existed no such a contradiction as is now currently claimed.

2) It is equally evident that it was not at all the purpose of the writer in his account beginning chapter 2, 4, to furnish a report of the work of the creation at all. Scope and intention of this section are entirely different from that found in chapter I, which by its very systematic arrangement and grouping, and of its contents, clearly shows that this is *the* story of creation which the author has to furnish. That the continuation found in chapter 2, 4 sqq., is not another report on the same subject is already proved negatively by the fact that only two features of the creative act are depicted, namely, the creation of man and that of the vegetable kingdom. All the other parts of creation, the formation of the firmament and the sun, moon and stars, the creation of the animal kingdom, the fishes of the sea, etc., etc., which are so vividly given in chapter I are here ignored altogether. If this were a second account it would certainly be a very fragmentary and incomplete account of the work of the Creator. Its very incompleteness and the omissions show that it was not the purpose of the writer to go over the same ground already traversed by the first chapter. It not only does not claim to be a new account of the same subject but its very contents, or rather the matters passed over in this account, show that cannot legitimately be regarded as such a second report.

3) Just what its purpose is, can be readily seen from the opening words, 2-4, which read: "These are the generations of the heavens and of the earth." Only prejudice can make them the conclusion of the preceding account and not the heading of the following. The expression "*Toledoth*," which occurs again and again in Genesis and elsewhere, constantly introduces that which follows and never closes an account just finished. Then, too, it constantly refers to the history of a man or set of men as recorded in the following verses and accordingly cannot refer to the act of creation at all. This very heading of this so-called second account shows that this part is intended to *continue* the account given in chapter I and is to introduce the further development of the history of the world. The first report had closed with the acme of creation, the formation of man. This subject is now continued in the second, and the purpose is here to show what further was done in the history of this higher creature of God, the first matter reported being that he was placed in the Garden of Eden to live. In order to give this matter the fulness of details it deserves, more parts of the creative act which here especially comes into play are given in fuller completeness, namely, man and the vegetable kingdom. We learn here some particulars on these two, especially on man, that were not given in chapter I. Man, as the more important of the two, is mentioned first and the particulars of his creation take the precedence in the further account, and among other things we here learn that man and woman were not created at the same time or same way, but at different times and under different circumstances; these different circumstances between the sexes conditioning certain differences in their mutual relation and subsequent history. This so-called second account of creation is thus anything but a chronological report of even those parts of creation which it does describe for its purpose. The matter is arranged not chronologically but in accordance with the relative importance of the subject matter selected and described in order to continue the story of the creation and the redemption of man. There is nothing in

any of the words or statements of v. 4 that conflicts with this interpretation of Genesis, chapter II, Cf., Keil's Commentary on these passages. The question whether the documentary theory comes into play here has nothing to do with the interpretation. No matter what position an exegete may take on this literary problem, a fair minded interpretation of these two chapters will remain the same. Properly understood, according to which the second chapter is a continuation of the first and describes the first step in the development of the plan of salvation, which constitutes the heart and kernel not only of the book of Genesis but of the entire Old Testament economy and literature, there is not only no disharmony or contradiction between Genesis I and II, but they deal with two different but closely related subjects.

II. *The Pentateuch and the History of Israel.*

a) *The Problem Stated.* The whole modern hypothesis teaching that the substance of the Pentateuch, namely, the entire Levitical system of worship and sacrifices and the history connected therewith, is not only not from the pen of Moses but is really post-exilic and the latest portion of these books is based on the claim that there is a contradiction between the teachings of the Pentateuch and the history of Israel preceding the exile. It is claimed that the whole Levitical system of worship did not only not exist *de facto* before the days of Ezra, but that it did not even exist *de jure*. The prophets and seers do not before that period demand that the injunctions of the Pentateuch shall be fulfilled, and recognized leaders of the theory, apparently without any compunction of conscience, engage in religious ceremonies and exercises that are in open conflict with the demands of the Pentateuch. Hence it is confidently claimed that these demands could not have existed in the pre-exilic period and that these portions, the backbone and substance of the books, that which in the eyes of Paul and of the New Testament is pre-eminently the "Law," in the historical and theological sense of the term, that which was to serve as a schoolmaster to Christ, that all this, it is

claimed, would not have been in existence before the evidences of its actual observance in the religious life of the people show themselves. There is thus a conflict and contradiction between the official legal code of the people, if this is placed at the beginning of the history, and the actual events of that history. Especially has it been Wellhausen, the father of the modern school of neological criticism, who has based his whole revolutionary reconstruction of the historical and religious history of Israel upon this claim. With the correctness or incorrectness of this claim the new theory stands and falls, although it is not the only prop used to support the notion.

Driver, p. 129, says: "The pre-exilic period shows no indication of P. [i. e. the Levitical system] as being in operation. Thus the place of sacrifice is in P. strictly limited, and severe penalties are imposed upon any but priests who presume to officiate at the altar. In Judges and Samuel sacrifice is frequently offered at spots not consecrated by the presence of the ark, and laymen are repeatedly represented as officiating — in both cases without a hint of disapproval on the part of the narrator and without any apparent sense, even on the part of men like Samuel and David, that an irregularity is being committed. * * In 2 Sam., 6, the narrative of the solemn transference of the ark by David to Zion, the priests and Levites, a proper guardian of it according to P. (Num. 3, 31. 4, 1-15) are both conspicuous by their absence; David offers sacrifice with his own hand and certainly performs the solemn priestly (Deut. 10, 8. 21, 5; cf. Num. 6, 23-27) function of blessing (2 Sam. 6, 13, 17, 18; cf. 1 Kings 9, 25, 8, 55 of Solomon). That many of the distinctive institutions, the Jubilee year, the Levitical cities, the Sin offering, the system of sacrifices presented for certain days is of less importance; but the actors and narrative in Judges and Samuel move in an atmosphere into which the spirit of P. has not penetrated."

Cornill in his *Einleitung* to the Old Testament says (p. 61), that this non-existence of the Priest Codex (P.)

in the pre-exilic period; both as to its substance and as to its literary influence, has been demonstrated beyond any reasonable doubt by modern criticism, and that only a "fossil" can yet claim that the Mosaic legal system antedates Ezra.

In Hastings, Vol. 2, p. 370, attention is drawn to such passage as Jud. 21, 19; 1 Sam. 9, 12-14; 20, 18-24; 1 Sam. 7, 9; 10, 8, and others to show that either the Levitical laws were unknown or were absolutely disregarded during the early period of Israel.

b) *The Problem Examined.*

1) As in all harmful hypotheses the danger in this position lies at the kernel of truth it contains, the exaggeration and misuse of which constitutes the bulk of the argument. Candid observers will agree with the position that the ideas and ideals of the Mosaic system were never realized in the early history of the people. Even men like David and Samuel did things not in conformity with the exact letter of the law. But this does not prove that this law did exist, it simply shows that it was not observed in all of its details and particulars. The *argumentum ex silentio* is never conclusive, and is generally misleading. The condition of the Roman Catholic church at the time of the Reformation and indeed even yet, would by analogy justify the claim that the Bible did not exist in the church before Luther began to expound the Evangelical truth, yet we know from history that their Bible did exist prior to Luther's day. The Roman Catholic system was just as decidedly contradictory to the teachings of the Scriptures as were the lives and deeds of Israel in the period of the Judges, Samuel and Kings with the words of the Law. A glance at the sadly and badly divided Christianity of our day would not lead us to believe that the Lord had ever preached the principles *ut omnes unum* to his fold. Further, it must be remembered that the Mosaic system, like that of Christ, was an ideal toward the attainment and realization of which the people were gradually to be educated. It was to be a

process of development and gradual growth; and in the nature of the case even the best representatives of the Old Testament Theocracy can not be expected to have attained the full measure of obedience. Such matters must be judged as historical phenomena and the non-observance of many Mosaic commands is really nothing but could under the circumstances be expected.

2) But the fact is that there are actual evidences showing that the non-observance of these laws was made the object of censure by prophet and seer. Thus Hoseah 8, 11, 10, 1, and Amos 4, 4: 8, 14: 3, 14: 7, 9, protest against the worship upon high places; cf. also such passages as Joel 2, 1, 15, 32; 3, 16. 17. 21; Micah 1, 5; 4, 1; 2, 7; Isaiah 11, 9; 12, 6; 18, 7; 24, 23; 27, 13; 28, 16. Cf. on this whole matter the notes in Rupprecht's *Einleitung*, p. 123, sqq. These passages show that this law must have existed before the days of Ezra otherwise the prophets would not have opposed the non-observance as sinful.

3) A proof on a larger scale are the two books of Chronicles, that differ from the other historical books by depicting the history of Israel from the theocratic point of view. It is true that the historical character of this picture is not only called into question by modern criticism, but is even ridiculed and scornfully rejected as being history recast after a dogmatical formula; but this rejection is really a *petitio principii*. The object is to get rid of unwelcome proof for the incorrectness of the newer view. Chapters like 1 Chron. 23 and 24 and 25 as also 2 Chron. 8, and others furnish proof in abundance that the Levitical system did exist before the days of the Return.

WHAT DOCTRINES JUSTIFY SCHISM?

BY REV. CONRAD GOHDES, A. M., SAN ANTONIA, TEXAS.

"Unto the true unity of the church it is sufficient, to agree concerning the doctrine of the gospel and the administration of the sacraments." This liberal, biblical prin-

ciple animated the leaders of the reformation. It became a landmark of conservative Lutheranism through its incorporation in the Augustana. Always it has stood upon the horizon as a guiding star as often as the impulse toward union led to appropriate steps. In all things concerning which the Word of God is silent, absolute liberty; in all things upon which the Word of God has shed light, obedience to the light; upon these conditions and no others can Lutherans join hands with each other and others erstwhile aliens to our communion.

The principle enunciated in the Augustana is not peculiar to this chief formulary of our faith. Loyalty to Scripture compels its adoption. The sermons of Jesus, the public testimonies of the apostles, the apocalyptic messages to the churches and shepherds of Asia Minor are all pervaded by the sentiment basal to all churchly doctrine and life: "The truth shall make you free."

Mary and Martha embody in the expression of their diverse personalities the correct and the false principle of union. Eager co-operation upon the field of saving souls, indifference to doctrinal distinctions characterize the methods of Pseudo-Lutherans and the sects. The pure doctrine of the gospel as the inalienable condition is the motto of the conservative Lutheran host. Martha endeavored to show her love for Christ in her labor for Him. Mary, on the contrary, endeavored to be taught of Jesus, in order, to first of all, to secure the blessings of His love. What Christ does for us, requires our chief attention, for His grace is our life. Our works are done in God only, when they are done from the fulness of His grace apprehended through truth and in truth. In the doctrine of the gospel the Savior communicates to us the blessings of His redemption and reveals to us His loving heart. If this doctrine is diluted and perverted by men, the stream is shut off, through which the truth and the Spirit of Jesus Christ are conveyed to us; the draught through which health and healing are administered to the soul is poisoned, and the instrument is dulled,

by which the new life is to be wrought in the children of God. All attempts at union without doctrinal unity as basis, will prove abortive inasmuch as they will put the conditions in jeopardy, in which all the children of God are inwardly united: the new heart and the new life.

No church has advocated throughout the centuries of time the doctrine of the church as a communion of Saints more persistently and clearly than our own. But only the truth can convert sinners into Saints. Whoever declares himself willing for a union, in which the condition of the Augustana is ignored, works by such encouragement of syncretism toward the inner separation of the very Christians thus artificially united and toward their ultimate separation from God, since through false doctrines constitutionally tolerated, a principle of separation receives free scope and expression.

The ardent attempts at union of the Episcopaleans produce no sympathetic vibration in Lutheran hearts. It would be inconsistency in the highest degree, if a union of churches would be established upon the three first symbols of Christendom. As these three symbols are intended to form the scriptural answer of Christendom to assaults upon essential truth, so continued assaults upon the truth in later times needed to be met in precisely the same manner. To abandon the Augustana, the Catechisms, the Formula of Concord would be tantamount to a welcome in the church to those very errors which had, in the middle ages, brought about a desolation of holy places. We need no better evidence of this than the present status of the Episcopal church with its three currents: conservative, rationalistic, papistic.

An even more thorough disorganization of the Christian Church would be invited by a general adoption of the principles of the Campbellites. All the blessed fruits of the conflict against the empire of darkness ranging over two millennia of time and every land of Christendom would be surrendered, if every individual Christian, teacher or hearer, would be authorized to substitute his subjective views for

the historico-dogmatical interpretations of Scripture according to the analogy of faith.

Although the importance of pure doctrine for the welfare of the church and the individual Christian can not be overestimated, a difference should be made between doctrines grouped around the centre of our faith and others situated rather on the periphery. For instance a person might entertain quite erroneous views concerning the Old Testament sacraments without forfeiting his position as an evangelical teacher or Christian. But erroneous views upon those of the New Testament would be an assault upon the very citadel of our Christian faith, the doctrine of justification by faith. We are convinced that the Holy Spirit who guides those into all the truth who, free from bias and prejudice, investigate the Word of truth, has led our fathers, through the force of historical conditions, to the scriptural definition of those doctrines which are situated at the very center of our Christian faith.

The front of the doctrinal perspective of our fathers was occupied by the formal principle of the Reformation: the Bible as the only source of doctrine and practice, in short of authority in all matters spiritual. This postulate joins to itself the other, equally true to the genius of Revelation, and known as the historical principle of the Reformation: The justification of the sinner by grace alone. Any doctrine whatever which militates against either of these two basal principles of the Reformation, may, yea must be considered a justifiable cause of schism. The doctrines of the person of Christ, of election, of conversion, of the sacraments, of Christian liberty, belong to this class. Any doctrine which denies to God's free grace, in whatever small a measure, the salvation of sinful man; which denies the sinner's power to forfeit, by his own fault, saving grace at any stage of the Spirit's work; which threatens, in any way whatever, to rob man of the fruits of divine grace, is to be considered a cause of schism. A healthy Lutheranism feels its existence threatened by Pelagianism, Synergism, Calvinism, Arminianism in their various degrees and shadings.

In order to secure for our dissertation a practical trend and purpose, it might be appropriate to limit it to those doctrines which have brought about separation in our Lutheran camp. Only through a thorough understanding of these doctrines and of their relative value to our doctrinal system in its integrity can existing schism be defended, and ultimately healed.

I. Among justifiable causes of schism Chiliasm deserves first place, because phantom-like it haunts the minds of some brethren with such persistency that they find it in a sister synod whenever the rest of us venture a cordial smile in her direction. Chiliasm, as we find it in the history of the church reveals itself in many forms, degrees and shadings. It is essentially a judaistic error, judaistic, because the Jewish conception of the Messianic kingdom was a temporal realm, viz. that of David restored through the Messiah; error because it fails to conceive of the church of Christ on earth throughout the period of her duration as a church suffering, militant, cross-bearing. The Jews hoped for the perpetual elevation of their nation above the mass of mankind. Subjugation under the iron heel of Rome tended to deepen, not to spiritualize their convictions. The Christ traversed the cherished ideals of the people by making the boundless self-sacrifice which is both symbolized and effected by the cross, and, as in this instrument of torture beam crosses beam, so, in the tragedy of the cross, divine love crosses man's hate, the one in its boundless vastness expressive of the deepest possible depravity, the other of the highest possible goodness.

The light of Easter and Pentecost shows that conflict and suffering here below constitute the passage to glory hereafter; still the chiliastic dreams which Judaism had brought to birth, were not easily eradicated. They came to the disciples' minds with the return of the Master from the grave. And somehow the erring fancies of their immature minds appear to have crystallized in the pretensions of the Roman-Catholic hierarchy. Also Zionism is a modern rehabilitation of the ancient error and Christian chiliasm

merely broadens the perspective and raises the coigne of vantage sufficiently, to take Christ in. Long before judgment-day, the chiliast dreams, Christ will return with the holy apostles and martyrs and reign upon earth with His Saints. Jerusalem shall become His capital and the nations shall behold the glory of Christ and feel the strength of His arm, while the Jews as a people shall turn from their age-long apostasy and turn to their rightful Lord.

Such views concerning the millenium are not according to the analogy of faith. The principle of scriptural interpretation, according to which the clear passages are to furnish the key to the obscure ones, is inverted. Rev. 20 is used as key to the clear statements of Christ and the apostles, instead of observing the inverse order. The kingdom of God which is to be to the end of time a church militant, ceases, if chiliasts are right, to be a cross-bearing kingdom long before the end. To the Jews, who certainly have fulfilled their purpose in the economy of grace, a particular mission is assigned, in the face of the plain declaration of God's Word that the grace which is in Jesus Christ, is vouchsafed with absolute impartiality to all nations alike. It appears that Satan is the founder of chiliasm, for the thought underlying the threefold temptation is: Forego the cross, redeem the nations by power! The kingdom of Christ, as premillennarianists see it in the phosphorescent gleam of their fancy, can not be the kingdom of Christ, because the symbol of the latter on earth is always the cross, never the scepter and the crown.

Clear teachings of Scripture forbid the toleration of gross chiliastic conceptions. Mere reference will suffice. Jesus Christ always connects His coming with the universal judgment, when He shall give unto every man according to His works. Christ was no Chiliast. The apostle Paul who furnishes more material for the Christian system of eschatology than all other sacred writers combined, who has been especially explicit as to the time and manner of the resurrection of the dead, is absolutely silent on the subject of a millennial reign of Christ on earth through agencies other

than spiritual and characteristic of the militant and cross-bearing church. The magnificent pictures of fierce conflicts between Christ and the hostile host of His gainsayers portrayed Rev. 19 and at other places, must be interpreted spiritually, inasmuch as an open conflict between a Christ visibly revealed and surrounded by angels and risen martyrs, and mortal men is unthinkable. Christ rather predicts an utter collapse of all opposition at the time of His visible return on earth in the words: "Men's hearts failing them for fear, and for looking after the things which are coming on the earth; for the powers of heaven shall be shaken." What Christ describes as the future of His coming in Matt. 24, Luke 21 etc. can not be understood as anything else than the termination of the present order of things leaving absolutely no room for a kingdom after the manner of chiliasts. By the very logic of necessity the millennirian reign of Christ must be placed at some period between His first and second coming and can be nothing but a season when the spread of the kingdom is hindered by relatively few and small obstacles. To see the millennium now when the authorities of every land rather protect than suppress the Christian Church is much more compatible with the analogy of faith than an unreal sojourn of immortal beings on an earth still under the curse of vanity. Peter, in the third chapter of his second epistle, sets forth that the Lord by deferring His coming extends the time of grace when repentance is possible. If chiliasts are right, Peter stands refuted by their view that the agencies of grace are not ended but augmented with the visible return of Christ. These references show conclusively the flagrant abuse of Scripture by chiliasts. However painstaking they may be in adapting their doctrine to the evangelical order of salvation, they offer at best to the human heart delusive hopes, spun of the futile, fragile fabric of dreams, and deflect its yearnings from the only hope which the word of God holds out. We translate a few sentences from John Gerhard which evidence his mastery of the art of scriptural interpretation and the untenableness of chiliastic vagaries. As

the prophets describe the cult of the New Testament with words properly belonging to the Old Testament and derived from the same, thus they describe also the spiritual reign of Christ with words descriptive of earthly things peculiar to the status of the church which prevailed under the old dispensation. And the apostles describe the things of the future dispensation with words descriptive of the status of the present dispensation; thus the prophets describe the conditions of the New Testament with words suggested by conditions of their age. Loc. xxx Ch. 7.

We have dwelt upon the errors of chiliasm at some length not because crying evils existing in our American church render such refutation necessary but for the purpose of showing the unreasonableness of opposition either to the Council of Iowa on the ground of alleged chiliasm. Wherever it is found among American Lutherans, it is only in a diluted condition. We can not expect disciplinary action against a brother otherwise scriptural in his views and spiritual in his life, because he entertains mildly chiliastic views having no bearing upon the general tenor of his teaching. Such as refuse to recognize the Iowa synod under the pretext that it harbors chiliastic views, either lack acquaintance with the nature of chiliasm or take liberties with the eighth commandment. We are convinced that from this quarter there is no obstacle to union either with Iowa or the General Council.

II. To quite a different category, however, belong the doctrines of election and conversion. Wherever these doctrines bear a calvinistic impress, a wall of separation is erected. A correct doctrine of conversion and election dare not circumscribe the universality of divine grace nor the liberty of man to resist at any stage of the Spirit's operation; between the grace of God as sole *causa efficiens* of salvation and the human will as *ultimus arbiter* of his relation to God and, by implication, his eternal destiny. As Jesus Christ is the rock, on which men either rise or fall, thus the grace of God is either a power of life, or, if wilfully re-

sisted, a power of death. From Missouri's premises it can be incontrovertibly inferred that God's power effects salvation, inasmuch as it teaches a conversion of the elect quite independent of their personal attitude. Such teaching ignores the moral value of faith, which is, on man's side the *sine qua non* of conversion consisting in the apprehension of the grace of God in Christ Jesus. It is rendered possible, however, only by the latter. The historical Lutheran doctrine that conversion depends upon the attitude of the subject at least so far, that the Holy Spirit converts no one who wilfully resists the truth, is psychologically as well as biblically correct. In the word of the gospel the grace of God comes to the heart with the vitalizing touch of the truth and makes itself felt by the dead child of the world as the power of life. Missouri operates with the artifice that, if grace is felt at all by the unconverted, conversion or the inner life must already have begun. No more than life throbs in the cold members of the corpse when the physician operates upon it with the currents of a galvanic battery. Conversion has not taken place until man, prompted by the gentle strivings of grace, receives it as the principle and power of his inner life. But while the grace of God surrounds man from without, now tenderly caressing and pleading, now moving his heart by stern warnings and fierce reproofs, the occasion is offered to the sinner to turn and yield his heart to its legitimate Lord. Although, however, the strength for such conversion comes from first to last from God, it is, in the final stage, man who uncoerced, must decide for or against Christ; the former solely through divine power, the latter solely through his own. All hearers of the gospel are influenced by the grace of God. It is able to illumine, to warn, to vitalize all hearts, but if the windows of the heart are closed against the heavenly light, because the wish is entertained to surrender the heart to the bats and rats of carnal desire or proud independence, conversion is prevented. This closing of the windows of the heart when the light of grace has already surrounded and penetrated it and obtruded itself upon the conscious-

ness of the sinner, must not take place. Alone through grace can the sinner resist such impulses, but this grace has been offered to those who remain unconverted as well as to the converted. Every element of merit is repudiated when such wilful darkening of the windows of the heart falls away after the sunshine of grace has fallen into its dark chambers. An attitude toward the divine grace as here described, is imperatively necessary in order to conversion.

Missouri, if it desires to maintain the equipoise between its respective doctrines of conversion and election, must deny that the omission of wilful resistance is in the least a condition of conversion. Such teaching robs conversion of its moral character as a self-decision and is represented as an effort of power such as the creation of the world, instead of an effect of grace alone. There is an element of mystery in conversion, but it is not to be worded thus: Why has God converted just us and not others? but rather thus: Why are the children of the world not converted as well as the Christians, since the same saving grace operates upon both?

If man's unforced decision is repudiated as a link in the process of conversion, though it is contended that it can be rendered alone as a result of grace, the logical conclusion must be — and what a glaring light it casts on the premises — that men do not separate themselves from God but God separates them from Himself and each other. That is, the conclusion may be drawn or not, the *preterition* of Calvinism, and Calvinism even in the modified form in which Missouri presents it, is a justifiable cause of schism.

In an even more unmistakable and vicious type, if that were possible, the crypto-Calvanism of Missouri comes to the surface in the doctrine of predestination. Missouri's election to faith is sheer, naked Calvinism and makes itself palatable to this otherwise sober and discriminating Lutheran body only by an inconsistent repudiation from its doctrinal system of the negative side of its doctrine. Gross Calvinism is, therefore, much more logical than Missouri,

inasmuch as preterition is accepted as the necessary corollary of an absolute election to faith.

According to Missouri's position there is a discrepancy and friction between the eternal purpose and its execution in time. God's eternal purpose must be understood in the light of the Gospel, not the Gospel in the light of an election foisted upon the strength of abstruse passages wrenched from their context.

The will of God, as clearly revealed, is this, that whosoever believes in Christ, shall be saved. Everyone else remains in the condemnation of an existence sundered from its holy origin. Therefore it is the will of God to save all believers, no one else. Should God have had another will in eternity from what He has revealed on earth? Should justification be aught else than the application of the eternal purpose? No; the Lord has determined in eternity what He has carried out in time. He has elected us in Christ. And since only justified sinners are found in Christ now, He has not elected sinners from the mass of sinners for the purpose of salvation, for in that case the distinction between the saved and the lost would be traceable to God who wants all men to be saved; God has, on the contrary, elected to salvation those foreseen as justified by Christ. Election is, strictly speaking, nothing but the eternal purpose to save certain men in time. And since God saves in time those justified through faith in Jesus, He has determined this and nothing else in eternity. To ascribe a double will to God, as Missouri does, means to trifle with divine things.

When we teach an election "*intuitu fidei*," we stand on the soil of history as well as our confession, as is thoroughly demonstrated by the private writings of the authors of the Formula of Concord. According to our way of presenting the doctrine, the non-elect could belong to the elect. According to the Missourian way of presenting the doctrine this possibility is precluded, inasmuch as the final cause of salvation is the arbitrary separation of the individual to be saved from the mass of sinners, an act, moreover, com-

pletely removed from the volition and ratification of the individual, because performed in eternity.

With its crypto-Calvanistic development of the doctrine of conversion Missouri has left the historical foundation of our church. However a shining light Missouri may be to us with its sound practice and its conservative position toward innovations, every other Synod of our country presents more hope for union than the Synod of Missouri. The dominating element of every other Synod seeks to steer according to the ancient landmarks and is, therefore, accessible to progress in all matters of doctrine and practice. Missouri, on the contrary, requires of us for the purpose of union, to ignore the historical development of our Lutheran dogma. Never can Lutherans be intimidated by the pretext that the doctrine "*intuitu fidei*" is semi-Flagianism. Alone that faith which His own grace has wrought, is made by our God the cause of election to eternal salvation. Whoever scents Semi-Flagianism in a doctrine so understood and worded, erects indeed a wall of separation against brethren.

III. The doctrine of predestination and election, as evolved by modern Missouri, appears to be the only grave error which has insinuated itself into any considerable section of the Lutheran church. But the Lutheran church requires earnest and uncompromising determination in the advocacy of the truth. The polity and practice of a church is a fair touch-stone of its consistency. If the practice of a religious body does not comport with its doctrine, the demonstration of its inconsistency is final. Pulpit and altar fellowship are justifiable causes of schism because such practices argue the right of sectarians to consider their erroneous views as mere differences of opinion. A Lutheran church whose altar is free to Christians of other denominations, gives forth a decidedly uncertain sound with respect to a doctrine second to none in its relation to the integrity of the Lutheran system, with the possible exception of the doctrine of justification by faith. It lowers the barriers for the egress of church discipline and the advent of all manner of loose-

ness. A Lutheran pastor who invites sectarians to his altar, stands convicted of promoting affiliation rather between Lutherans and sectarians than amalgamation of the Lutheran tribes. Luther and our fathers have always considered the presence of sectarian christians at the altar as tantamount to the toleration of their error. Advocates of pulpit fellowship occupy, like Missouri, another soil than that of historical Lutheranism.

The essence of pulpit fellowship consists, no doubt, in the occupancy of the Lutheran pulpit on the part of a sectarian pastor. It would be neither wise nor charitable to call in question the sound Lutheranism of a pastor who, under exceptional circumstances, proclaims the pure gospel to a sectarian congregation. If, however, at the conventions of a Lutheran body the sectarian practice of supplying the pulpit of the city with Lutheran men obtains, or, if Lutheran pastors are permitted to advertise their unionism by giving their pulpits to sectarian ministers, a landmark of Lutheranism is removed and an obstacle to Lutheran union put in its place.

Practice is doctrine applied. Before two Lutheran bodies, therefore, join hands, the very genius of Lutheranism requires that uniformity in church policy is one of the points of which satisfactory disposition has been made.

IV. The pregnant cause of mutual distrust between Cisatlantic Lutherans is the lodge question. This question is characterized by a much greater complexity than the evils previously discussed. The sin of lodgery exists in many places not by reason of laxity but in spite of the most earnest labors and intentions on the part of clergymen. Though the Lutheran church would lose its proud position as the church of the pure gospel if the combat against the lodge would be suspended, it is on the other hand not to be expected that a larger Synodical body will ever be entirely free from the evil. In this respect as well as in others some congregations will always be found which are fields for cultivation rather than militant forces against the world. As every farm contains fields of which some are in a higher and some

in a lower state of cultivation, so in one and the same Synod not all fields may occupy the same level of spiritual culture. The official conduct of predecessors, the character of surrounding congregations, the degree of spirituality attained by the average church member are potent factors in the evil of lodge as well as in the remedial agencies employed.

The question to be decided is this: When has the boundary been reached which separates hurtful negligence and deadly conservatism from a wise, firm and progressive policy? A Lutheran body which, like the General Synod, treats the lodge as a fraternal organization entirely innocent, thereby absolutely excludes itself from the united Lutheran church of the future. On the other hand we have much reason to be cautious in pleading the lodge question as a justifiable cause of schism, since also we ourselves have congregations, in which the treatment of lodge members is far below the disciplinary stage and which would not brook discipline in the premises. How far should a Synod go in the matter, to be able to say: "I do what I can?"

In the first place it should be expected of a body consistently Lutheran that it disseminates information concerning the lodge evil through its official organs and thus wages an aggressive warfare against an aggressive combination. We commit no sin of self-adulation when we point out that Ohio, Iowa and Missouri have waged an incessant and successful warfare against the lodge by throwing light on the clandestine evil from every side through tracts and church papers. Other Lutherans can not feel reassured when, for instance, the General Council maintains a persistent silence in all its official organs in reference to the great evil in question. To not a few among us it might seem, as if in this body a truce had been made with the lodge. Even in the conservative Augustana Synod the plurality voting against the elimination of the lodge paragraph is becoming gradually smaller. On the other hand it is to be expected of a consistent Lutheran body that Synodical as well as congregational discipline is respected by refusing recogni-

tion, let alone affiliation, to a congregation or a church member under discipline because of the sin of lodge. That a Synod which tolerates pastors belonging to the lodge constitutes a clog in the movement toward union, requires no demonstration.

There may be and there are congregations honeycombed by the lodge, yet the pastors serving them are aware of the gravity of the situation and leave no stone unturned to effect a cure of the evil. Large older congregations may be found in Synodical connection, in which traces of the lodge serpent are only too abundant. However, the Synod can not be charged with unfaithfulness as long as the free expression of the official position of the Synod is submitted to. A congregation which would not permit the pastor to call the sins of the lodge by name and to warn against them, should not be an integral member of the body at large. According to the polity of the Lutheran church in America a Synod is composed of both congregations and pastors, therefore the Lutheran congregation as well as the Lutheran pastor should be possessed of sufficient indoctrination to be a witness against the lodge. If this is not the case, the Synod invalidates its own testimony. Whether we are entirely consistent in this respect, the reader may judge for himself. To the writer's mind there is a choice of only two ways. Either the lodge paragraph in the Synodical constitution is to be understood educational or disciplinary. If the former, the lodge question can not be treated as an insurmountable barrier between us and the General Council. If the latter, we have no right to serve congregations, in which discipline with reference to this point is not tolerated. Though large sections of our Synod have thoroughly conquered the lodge evil, the present policy of the Synod as such requires of the lodge paragraph only educational force.

The position of Synod is, however, best exemplified upon the mission field. No Synod can be held responsible for old congregations neglected without its fault. But if the missionaries appointed and supported by the Synod form new congregations out of lodge material without let or hin-

drance by the authorities, the conclusion can not be avoided that the aim back of the effort is not the formation of congregations free from the sin of lodge-ry. The uncompromising position of our Synod upon the mission field stands in a decided contrast to the looseness in this respect of not a few other bodies. The lodge question is the most potent cause which has hitherto caused schism.

In conclusion I may be permitted to express the opinion that, on the whole, the General Council offers the most favorable opportunities for a union of Synods upon the basis of the points here discussed. Here the Missourian spirit is absent which, with almost papistical rigor, requires subjection in subordinate matters of doctrine on peril of being stamped a heretic. Both "The Lutheran" and the Church Review furnish the evidence that a profound and fruitful research into the treasures of Lutheran lore is made in that body. There the transition period in the language question has been successfully passed and an English-Lutheran church, founded on our unaltered and unadulterated confessions, has put the scythe to a field as vast in extent as in promise. It is doubtless true that our Synod is farther than the General Council in the battle with the lodge. Yet, a face to face communion with our brethren across the line will, perhaps, bring out the fact that the same anti-lodge spirit pervades the ranks of its ministry as those of ours, and that hard conditions make a sweeping discipline impossible in many quarters among them, as they do in not a few among us. Individuals and congregations dissatisfied with our uncompromising attitude on the lodge question may have been received by Synods in affiliation with the General Council. But in all likelihood it will be found, when all the evidence pro and con has been sifted, that not sympathy with offenders has prompted the course of the offending body, but that nefarious, obdurate and blind species of Synodical patriotism which is ever ready to receive the recreant from another Synod and to found an opposition altar

for the purpose of self-aggrandizement. Is this type of patriotism absolutely unknown among us?

The situation seems to call for a mutual baring of bosoms between representative men of both bodies, possibly the exchange of delegates, and best of all, free conferences, at which the note of prayer is more manifest than that of belligerence. There have been conferences between Lutherans of different types, from which joint prayer was banished. We do not know whether to be more astonished at a blindness which expects good results when the one bridge connecting both parties has been broken, namely common prayer, or at the uncharitableness of spirit which refuses to receive into the fellowship of prayer those of the same household of faith who sincerely mourn the rupture of the fellowship of organization.

What is needed is less polemics, more heart-to-heart talks, a more appreciative understanding of difficulties, under which others labor and a broader Lutheranism which receives its type not from individual or school, but from the wealth of truth and history which is its common heritage.

A WORK OF GREATEST IMPORTANCE.

BY REV. F. W. ABICHT, A. B., MARYSVILLE, O.

That the preacher of the Word who is to proclaim to a dying world the whole counsel of God unto salvation as revealed in the Bible only, the sole source and rule of faith and life, should be an indefatigable, wide-awake reader and student of the Bible — is so self-evident that even the mere assertion would seem a waste of words and valuable space, were it not for the deeply deplorable fact that in the scholarly pursuits of so many preachers a most astounding and abominable lack of heart-and-soul devotion to the Book of books is unmistakably in evidence. The latter-day deluge of books and periodicals has crowded and relegated the Sacred Volume to the rear, and that which should be perused as merely subsidiary and auxiliary, or shunned as use-

less and derogatory, has, possibly unawares, with many usurped the place of that one ruling and supreme study, the lack of which no other studies and scholarly pursuits can possibly supply. Much present day preaching about and around the Bible is the unmistakable result of reading around and about it. The remedy is to enter into this mine of surpassing richness and to dig up the precious treasures it contains in unlimited abundance. Hence we make no apology for alluding to patent facts and for heralding in trumpet tones the injunction of Christ, "Search the Scriptures," and the admonition of Paul, who, notwithstanding the fact that Timothy had "known from a child the Holy Scriptures," still counsels him. "Continue in reading * * * meditate on these things, give thyself wholly unto them."

In the first place, we cannot be too diligent readers of the Bible in our mother tongues (plural used advisedly!) I think the minister should do so for private devotion, in addition to family worship, so that he may live close to God; also for the purpose of familiarizing himself more and more with Biblical phrases, illustrations and figures of speech, and the wording of individual passages for correct, verbal citation, all of them so necessary unto effective preaching and pastoral work in general; for the purpose, also, of keeping steadily in view the whole of divine revelation, so beautiful in its successive stages of development, so grand in its climaxes, so sublime in its movements and so glorious in its ends. Such reading in the vernacular is not designed to take the place of the still more thorough study and investigation of the Word in the original text, its thorough analysis, comparison with parallel passages and consideration of context and scope. The preacher should be a scholarly and critical as well as a practical exegete. Hence he must not neglect the original nor despise the practical guides in applying and setting forth the truth he finds. While he, therefore, employs general and special grammars, lexicons of various kinds and critical commentaries, he will not forget to be led by great men who were masters in finding the

marrow and kernel and making them accessible to the hearers.

Among these great masters our own great Luther stands forth in unequalled prominence. For this claim many weighty testimonies can be adduced. The well-known dictum of Dr. Sonntag, "*Quo propior Luthero, eo melior theologus,*" is made specifically applicable to the point in hand by the testimony of Melanchthon, *praeceptor Germaniae*; "Dr. Pommer is a grammarian, who investigates the words of the text; I am a dialectician and consider the order, the connection of the different parts, the logical conclusions; Dr. Jonas is an orator and knows how to elucidate matters with oratorical grace; *Luther — is everything*; none of us can be compared to him." John Bunyan relates in his autobiography that he had become thoroughly grounded in his faith by reading Luther and adds: "Methinks I must state explicitly that I cannot but regard this book of Luther, the exposition of the Epistle to the Galatians, *above all books* (the Bible excepted) that I have ever seen." Melanchthon gives us the declaration of the learned Erasmus, as follows: "Erasmus was wont to say that there is no better or more skillful exegete among all whose writings we have, since the time of the Apostles." Thomasius, in the introduction to the first part of his Dogmatics, writes: "We shall do well to dig more deeply than we have in the works of the man, in whose heart the blood of the evangelical faith pulsated most warmly and vivaciously; there is an endless amount to be gained for the invigoration and new-creation of our dogmatics from Luther." Among modern exegetes of note Dr. A. Nebe, in speaking of the exegetical works of Luther, writes: "I do not know whether the Lutheran church has brought forth a work equal to this." Dr. H. E. Jacobs cannot refrain from reprinting verbatim in the Lutheran Commentary the preface of Luther's exposition of Romans, to which Wesley ascribes his conversion. The "Lutheraner" recently remarked, incidental to announcing the completion of the 17th volume of the complete works of Luther in the Walch edition, that among others his sermon books and ex-

position of Genesis, John, Romans, and Galatians "should be bought and read above all else." These out of many constitute a very respectable cloud of witnesses, both ancient and modern.

Luther's exegetical works are not great because of their critical and scientific discussions and results. The fact is he did not pretend to present such works nor to care what the critical ages after him would find faulty. He did the work of the hour. This was to put the Bible text into a good form of the vernacular and to present expositions of a popular kind for the benefit of the people whose souls were hungry and famished by long neglect. Moreover, his was not a life of leisure and scholarly indulgence in theoretical and scientific exploration, but a strenuous practical life. Though a man of excellent classical and linguistical talents and erudition, it was for him to apply his whole scholarship, splendid energy and extraordinary personal experience directly to the pressing, crying needs of the hour. These needs were far removed from being of the critical and scientific kind, to be sure. Thus it is that, though his close friend Melancthon esteems him a good grammarian and dialectician, it is quite to the point when Nebe writes: "There is hardly now and then a trace of scientific discussion; now and then the Reformer, according to his own words, takes a walk in the pleasure-ground of allegory."

The valuable character of Luther's exegetical works is first of all to be found in the surprising fact that he generally finds the real kernel. Even so fine a critical exegete as Nebe seldom impugns Luther's translation (which is also a commentary, as far as it goes), still more seldom the final result of his exposition. It has recently been conceded by a theological professor of some note that if an hundred scholars should enter upon the task of making a popular translation of the Bible in our day, it would be quite unlikely that they would equal or surpass that made by Luther; and this, too, in the face of the evident fact that the auxiliaries for such a work are far greater in number and better in quality than those of the 16th century. Next to this, Luther's way

of putting matters is decidedly happy. He gave the Teutonic race a correct Bible version in a beautiful garb and he clothes his expositions in singularly felicitous language. But the real key-note to the great value of his mommentaries and sermons is the life which pulsates through them, the fire of the Spirit with which they glow. That deep, sad and long experience without the truth, when he tediously and laboriously grappled with that problem of all problems, how a man can be saved; that long season of groping in the dark for a lamp to light the way of sin and guilt and dreadful judgment before God's throne, which so engaged him, body and soul, to the degree of rendering him mad as to one and lifeless as to the other; these conditions singularly fitted him, when he had found the truth in the Word of Life and thus found the one thing needful for body and soul, to write and speak with a vim and vivacity we may well term eloquent in the eminent sense. No wonder that Nebe could say, when in the introduction to his great modern work on the pericopes of the Church Year he gives an account of his sources: "Luther is singularly adept in bringing the Spirit and life into the dead letter, so that the Holy Scriptures, in which he lived and moved, come rushing toward the reader like a stream of life, rising beyond his head and forcing itself into the heart."

This is an element not so readily found in commentators of this critical and sceptical age, where rank unbelief is rampant and has forced the scholars of Christendom to fight the enemy with his own weapon, that of scientific and scholarly criticism. And when we do find that Lutheran characteristic, it is largely borrowed of the great Reformer. From him, and from the men who basked in his sunlight, we have the element of spiritual and practical force in Scripture exegesis, we must, in part at least, get the meat for our sermons, catechetical instructions and pastoral ministrations to the sick, the needy and distressed. Men like Keil, Delitzsch, Meyer, may lead us in the critical study of the sacred text; they may and shall teach us the Holy Spirit's intention as to the particular construction of the individual

sentences, the conjunctions, tenses, modes and the like; they are splendid guides in the vast and rich fields of Bible Archæology and Isagogics, and we cannot miss them; but men like Luther and he above all must help us in unearthing and lifting the rich treasures of spiritual thought. And this for a two-fold purpose.

First of all, we ourselves, in our own person, need to be fed and nourished, imbued and enlightened, enlivened and actuated by the power of the Spirit in the Word. It is to be feared that we are oftentimes in the sad predicament of the busy cook and caterer, who, while he is on the alert night and day, to present to others palatable food and wholesome viands, himself is starving and famishing and, in the end, becomes even unfit to minister unto others, because of a lack of necessary interest in his work. Rightly looked at, we ministers need to be fed and grow on the divine food, in order to feed effectively the flocks entrusted to our care. "Take heed unto thyself," 1 Tim. 4, 16. If there is in us a wholesome appetite for spiritual food and a lively assimilation of the same, we will be better fitted to feel and know the wants and needs of others. Our appetite and taste for these heavenly viands will be largely improved and made whole by the eating itself, and this should take place, also on account of our own soul's welfare, but in this place especially on account of the tremendous responsibility for the souls of others. Nothing serves quite so well in preaching and teaching as the personal spiritual whole-hearted testimony resulting from a full heart and a strong spiritual constitution, as it were. To this end it is necessary to dwell constantly near to the fountain and to be led and guided there by great spiritual characters like Luther.

But aside from this, the matter itself to be placed before hungry, famishing souls is gained and furnished by unceasing contact with those who can draw from the deep fulness of divine truth. To come before people with a well developed spiritual strength within the soul and heart not only, but likewise with full hands to minister, is a necessary requisite unto the best results of our ministerial labors.

"Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old," Matt. 13, 52. And might we not also right here properly cite the Lord's declaration: "Unto every one that hath shall be given, and he shall have abundance?" Matt. 25, 29. Does not the garnered practical knowledge stored from the storehouses of others, multiply itself in the individual and personal discursive activity of the mind and the experience with the many souls with which we come in contact?

It is very evident that the works of a Luther, notably his exegetical works, fill an important want in every minister's career, in every pastor's library. With us Lutheran pastors this want is more or less defined and imbedded into our consciousness. And yet there is room for the best of us to appreciate more thoroughly the value of such masterpieces. It seems to us, that we are dipping from too doubtful fountains and are oftentimes going after carobs, when we might be fed and feed others with the nutritious bread from the Father's house. It would also seem that the fact, that there is more danger in the subtle and fine false doctrine of harmless appearing doctors of theology in our present day, is not so clearly understood and so fully appreciated. Hence the fact that many a Lutheran pastor's library is stocked with all kinds of up-to-date works, books and periodicals, and—for a complete or even a partial set of Luther's works we look in vain. The result does not remain hidden. Shades of opinion and more than mere shades, radically un-Lutheran doctrines and principles, are held and defended and there is apparent the woeful lack of comprehensive knowledge of the Church's Confessions, which, to be sure, are the summaries of Luther's Scripture teachings, to a large extent at least, if not mostly so.

What is plainly a need in our church to-day is the return to the thorough, systematic study of our Symbolical Books and thence and together with such study the study of the Holy Book, led by Luther in his exegetical works. Let modern critical and other commentaries occupy a mod-

est place on the study table, together with the usual critical and scientific helps, but let it be understood that no Luheran minister's library is in any sense complete, until at least a good selection of Luther's works, and chief among these his commentaries, graces the book shelves, not merely to look at and to pretend with, but to handle and use diligently and intelligently. This point, it would seem, should be far more emphasized at our pastoral conferences and Synodical meetings, and it would not be amiss, if also the visitators would not overlook this point, when making their official visits — yea, the older brethren should urge this point with the younger.

But more than this: In the schools of the prophets, where we equip the laborers for the vineyard, there especial attention should be paid to this very thing. The great value of having and using Luther's works should be explained, pointed out and urged upon the pupils, and this not only casually and half-heartedly, but with striking and burning words again and again. Ways and means should be devised and put into execution how the most important works of the Reformer can best and most cheaply be procured. It may seem immodest and out of place to even intimate, that there is need of calling attention to these things, but, all intention to criticise superiors being hereby disavowed, the matter seems of such vast importance for the present and future welfare of our beloved Church, that we cannot refrain from speaking pointedly and candidly.

It dare not be forgotten to point out in this connection, that also our lay members should not be passed by in this important matter. It seems that we forget that we oftentimes might not only gain a subscriber for works and magazines theological, from such of the laity as possess the necessary education, but also buyers for popular parts and editions of Luther's works. They need such things and men conversant with them are needed in the church. That also the teachers in our parochial schools are to do the utmost possible to possess and use Luther's works in whole or in part, goes almost without saying.

But we are confronted with the rejoinder that there is no English edition of Luther's works and that many are not proficient enough in the German and Latin languages to use the Reformer's writings with profit, inasmuch as lack of time prevents the busy pastor from digging at individual phrases or passages too long. But there is just the point: Every good theologian, especially every Lutheran pastor, should be conversant with the language of the great Reformer. For this reason he should seek as soon as possible to perfect himself in its knowledge and use, and especially should the pressure in this direction be hard and incessant in our schools of the prophets. While there is for such action the further reason that the land of great universities and scientific and theological scholars is Germany, for which reason any pastor not a Lutheran should know German well—especially, in order to have easy access to the works of Luther, especially his commentaries, should the study of the German language be vigorously prosecuted.

Facing the undeniable fact, however, that in many cases such is manifestly impossible or extremely time-absorbing in the face of urgent pastoral duties, without in any way, we emphasize, offering a pillow to ease the consciences of such as could have acquired or can still acquire sufficient knowledge of the German to read Luther in the original, it would be, it seems to us, incumbent on the Lutheran church of this country, to provide for a translation of Luther's Complete Works, or, if such be found impracticable, of the more important parts of his works. Luther's works, put into smooth and polished English and thus made accessible not only to English speaking pastors, who without their fault have not mastered the German sufficiently to read the original, but also to offer to any other English-speaking person the rich and inestimable treasures of the Reformation, would be a great, a grand achievement, such as any Synod or other church body or special organization together with its publisher might well be proud of. And it would seem, that the dearly beloved Joint Synod of Ohio and other states would be the body to undertake such a work. Mis-

souri is still working and has been working for a long time to complete a good, accessible German edition of these works and has her hands full. Next to her, the Ohio Synod has, on account of her standpoint, the next call to undertake such a work.

But whether these latter claims be so or not, there can be no doubt that our body could undertake and push to completion such a laborious and expensive task. A brother from the laity, well-known for his vigorous Lutheranism and staunch aid in furthering its cause, has volunteered to find the money, wherewith to undertake the publication, if the Synod would furnish the manuscript. One of our conferences has considered a plan of operation, whereby a suitable manuscript could be secured and handed to some publisher. But the matter has been permitted to go to sleep again, contrary to the hope of some, who expected some preparatory if not final action to be taken by the last Joint Synod. The reason why such expectation failed to materialize, is very easy to see for any one acquainted with the vast amount of business of paramount importance, which this body must handle at its meeting. Besides this, definite and detailed recommendations must necessarily be laid before that body, if it is to be expected that it shall arrive at any definite conclusion in the matter.

Now, this matter dare certainly not be allowed to drop indefinitely. Steps should be taken, if not by the individual conferences and District Synods, then by some specially organized body, and plans and schemes formulated to push to a glorious end this great and stupendous work. Suggestions from the different integral parts of our Synod, from the Conferences and District Synods, arrived at by a thorough discussion of the project, would be a proper beginning and would, we earnestly believe, gradually crystallize in some definite and well-considered detailed proposition to our Joint Synod.

But meanwhile and ever after, the study of Luther's commentaries especially and his works generally, by those who have in their possession the necessary linguistical

knowledge, is one of the important things to be urged on our pastors, educated laymen, teachers and our seminary students. And this, let it not be lost sight of, to the end that at the hand of Luther we may find for ourselves and our flocks the rich and lasting nurture of God's life-giving, saving Word, and that generations to come may rise up and call us blessed; for we verily believe, that also those outside our bounds have been and are, and are to be still more in the future, influenced by the soundness of Luther's doctrine, which is nothing less than the soundness and efficacy of God's Word.

"God's Word and Luther's doctrine pure,
Shall to eternity endure."

IS THE LUTHERAN CHURCH TRULY AMERICAN?

BY REV. O. S. OGLESBY, A. M., PITTSBURG, PA.

The Lutheran church has distinctive doctrines, customs and plans which separate her from all other churches, for the sake of which she maintains a separate existence, and refuses church fellowship with other denominations, and on this account many think she is un-American. But the peculiar characteristics, customs and faith of the Lutheran church do not designate her as belonging to, or as peculiarly adapted to any one nation, people, or age. In this respect our church is as its source, the Gospel of Christ, UNIVERSAL, alike adapted to the wants of all nations, people, ages. That which is essentially Lutheran is nothing more, or less, than the clearly enunciated Word of God, and is, therefore, the same at all times and in all places, and to all people. As the Apostle Paul was all things to all men, so is the Lutheran church all things to all nations, perfectly suited to meet the wants, to better the condition, and to employ the language of all nations, kindred and tongues under heaven. True, for the sake of principle the Lutheran

church maintains a separate existence, and for the sake of consistency she is, in a measure, exclusive, and in both of these features she is truly American, for the determination to maintain a separate existence for the sake of distinct principles which could not otherwise be maintained, is evidently the secret of the existence of that which we denominate America, namely, this Republic of these United States, and it is certainly a principle of America to extend her most sacred privileges to those only who become her citizens. Like America, the Lutheran church maintains her separate existence for the sake of distinct and sacred principles which cannot be otherwise maintained, and the charge of exclusiveness rests upon her persistent refusal to extend the most sacred privileges of preaching in her pulpits, and of communing at her altars, to any save to those who become her children through belief of her doctrine.

America is particularly independent and exclusive, and for like reasons, and in like manner, the Lutheran church is ecclesiastically independent and exclusive.

Moreover, the Lutheran church is peculiarly American in her form of government. In America the government is in the hands of the people. They select their own rulers, legislators, and executive officers. They determine the length of time one shall hold an office, remove the unfaithful and incompetent, and fill their places with those of their own choosing. They also dictate the character of the laws to be enacted.

In the Lutheran church the government is also, UNDER GOD, in the hands of her people. In her regime are found no human dictators. CHRIST IS KING. His written Word is His expressed will, and guided by this Word the congregations direct the affairs of the church in this world. We have no popes, whose words are law, no bishops who say to one: "Come, and he cometh," and to another, "Go, and he goeth." The congregation calls her own ministers, and she alone can say when the relation between pastor and congregation can be dissolved. She elects her own officers, and dictates her own laws in those things not decided by

the written Word of God. Her congregations determine for themselves when, where, and what style of buildings they shall erect, and they hold as their own possession, and in their own name the property for which they pay. The government in the Lutheran church is purely democratic, the supreme human, or temporal powers resting in the congregations, and exercised by the congregations, and this is one feature of the Lutheran church which is peculiarly dear to us, for which we devoutly thank God, and in this respect she is more truly American than any other church upon earth.

There are many who charge the Lutheran church with being antagonistic to American institutions. We *unhesitatingly* deny that the Lutheran church is antagonistic to a single principle of this government, and we unreservedly affirm, and conscientiously maintain that the Lutheran church is one of the most intelligent and potent defenders of every essential and important feature of this Republic.

It is a fixed and well known tenet of Lutheranism that no form or degree of rebellion against the established form of government is ever justifiable. The doctrine of the Lutheran church upon this subject was formulated by the Apostle Paul, in the words (Rom. 13, 1:) "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." Lutherans owe no obligations to any civil or temporal power save that of the country in which they live, and Lutherans in America are loyal subjects to the American government, not for mere policy's sake, *but for conscience sake.*

Lutherans bore an important part in procuring American independence, and in every war in which this country has been involved, no people of any nationality, or faith, responded with greater readiness, or more nobly to the call of their country than did the Lutherans of America. No set of people in all this world loves America more than we Lutherans. No set of people in the world has a greater cause to love America than we have, for no organization in the world finds its cherished principles more fully embod-

ied, and more carefully guarded in the laws of America, than de we Lutherans.

The first and great boon which the Lutheran church asks of any country is RELIGIOUS LIBERTY. Nowhere upon earth is this sacred privilege more fully granted, and more carefully guarded than in our beloved America. No other church in America so fully appreciates, and so zealously defends this inestimable gift as does the Lutheran church. There are churches, not only a church, but *churches*, which more or less openly advocate the restriction of the religious liberty enjoyed in this country. There are other churches which advocate principles, and courses of action which would result in an interference with religious liberty, and there are organizations, not ecclesiastical, whose purpose of existence is to secure legislation to prevent ecclesiastical bodies from exercising certain rights no waccorded them by the laws of this country, *notably* the right of maintaining parochial schools.

The Lutheran church always has been, is, and always will be an earnest advocate of parochial schools, and she is, on this account, branded by many thoughtless and prejudiced people, as *un-American*. No charge was ever more groundless and unjust. The public schools of this country, of which Americans are justly proud and jealous, and for which all Christian people are truly thankful, have their origin in the work of the Reformation of the 16th century, their parentage in Dr. Martin Luther, and their truest and warmest friends in those of the Lutheran faith. Dr. Luther is the father of the thought of universal education. Prior to his labors of love for the people, the thought of universal education was never advanced. Education was for the few only, and its extension beyond the limits of a certain select and prescribed circle, was regarded as hopeless, useless, and even mischievous.

When, in the providence of God, Luther's eyes were opened to the spiritual degradation and slavery of the people, and he saw how their ignorance was the most powerful means of their enslavement, and their education, the

ability to read and to think for themselves, was essential to their deliverance, and to their safety in liberty, he determined, by the help of God, to educate the masses. He inaugurated schools for this purpose, prepared books, and appointed teachers, making it obligatory upon the evangelical pastors to teach the children of their respective parishes, and our public schools of to-day, are but an evolution of this desire and labor of Luther, being simply a wise provision for the accomplishment of the desire of Luther and Lutherans, namely, universal education.

The Lutheran church, by maintaining parochial schools, does not, in any way, antagonize the happy and cherished American institution of public schools. We recognize the public schools as a necessity, rendered so by the antagonism which many citizens of this country entertain against all religion, and by the divided and intermingled conditions of the ecclesiastical bodies of this country. Consequently, the Lutheran church is an advocate, and defender of the public schools, asks for no exemption from taxation in support of the public schools, or for any division of the public money for the support of parochial schools. She is clearly and firmly opposed to the maintenance of any ecclesiastical enterprise from the public funds, for in this she would see an invasion of that which she holds sacred, namely, a complete separation of church and state. All she asks is, that having paid her due proportion for the support of the public schools, she be permitted to support her own schools at her own expense.

She is led to ask this because she finds in the public schools a most lamentable deficiency, and one which the government cannot remedy, namely, the total lack of religious instruction. She realizes that an education of the head without an education of the heart is more likely to be dangerous than beneficial. The Lutheran church, to render the education of her children *certainly* beneficial, asks the privilege of educating her own children, that she may found their education upon, and permeate it with a true religious education. In this she is not un-American, but truly Ameri-

can, for thus she seeks to present America with succeeding generations of intelligent, conscientious, loyal, law-abiding, and patriotic citizens, and thus render her an invaluable service.

No higher, truer, nobler type of citizenship can be found than is found among those of the Lutheran faith, no higher, truer, nobler type of patriotism can be produced than that which is by the parochial schools of the Lutheran church in America. The Lutheran church is truly American in the truest, noblest and deepest sense of the word. And to-day we are happy in the thought that we are both, *Americans* and *Lutherans*.

ELOCUTION FOR PREACHERS AND PUBLIC SPEAKERS.

BY REV. E. G. TRESSEL, A. M., COLUMBUS, O.

EMPHASIS.

§ 92. Emphasis may be said to have the same relation to the clause or sentence that accent has to the word. Usage requires the accent of a word to fall upon a certain syllable; and it is only changed when the word is so contrasted with another that the accent moves to mark it. It may not be necessary to attempt to set forth the value and importance of emphasis; but its intellectual value and its importance in the correct understanding of clauses and sentences may readily be seen, if the old familiar sentence be taken and each word be emphasized in turn, and the meaning of the sentence thus given be noted and explained. The sentence is: *Will you ride to town to-day?* It will be noted that the change of emphasis changes the meaning in each instance.

§ 93. Emphasis may result from our intellectual, emotional or physical natures; but only one can operate at the same time.

Intellectual emphasis upon the expression, "What shall I do?" would place it upon *what*; emotional emphasis would place it upon "*shall*;" and physical emphasis, which goes always with pure exclamations, employs the word "*do*." Very few make any mistake in their use of the last two.

Intellectual emphasis gives the most trouble; while it is properly identical with analysis of thought. If the thought can be correctly comprehended and set forth, then the electionist has done his whole duty. It might be said that other subjects must enable one to comprehend thought, and thus to find what is meant in any given essay or oration. So it can be said that all information of whatever source helps in the matter. Some plan should be followed, and the treatment here is presented as the best known; any information for a fuller or better or more satisfactory one will be hailed with delight by a multitude of searching people.

The need of such study can be found by a close attention to the reading of the Scriptures by our pastors. And they are read publicly constantly. Which takes the emphasis in this sentence — "That even Solomon in all his glory was not arrayed like one of these?" Is it *one* or *these*? In Luke 15, 29, why should *kid* be brought out with good emphasis? And in the 32d verse of the same chapter, what words have emphasis, and how will you bring them out?

The grammatical connection is shown by the punctuation; but the orator must learn to pause where the sense is most fully brought out. That will lead him to learn to group the words carefully, and to read them or deliver them according to the weight of the groups. Emphasis cannot be properly understood or even rightly developed without a knowledge of grouping. We will therefore take a little time and space for its consideration.

Every distinct thought must be understood before one tries to find the emphatic word; such a thought is called a word picture or a group. A sentence may have one or more groups; and the groups will vary in their value according to the situation and the importance they have in the sentence.

A beginner in analysis or emphasis must keep in mind that four things should claim his attention; they are *participant, place, time, transaction*. Nearly always we find two or more of these present in the early part of every selection. The transaction does not appear in the beginning generally, but is developed as the thought unfolds; at times it is difficult to tell just what presents the transaction. It is not wrong to make short groups in case due weight is given to all; but it is better to keep the words together as much as possible, so as to form word pictures.

“At midnight in his guarded tent,
The Turk was dreaming of the hour
When Greece, her knees in suppliance bent,
Should tremble at his power.”

Here we have *time* which is *midnight*; the *place* is the *tent*; the *participant* is the *Turk*; the *transaction* is *tremble*.

We have then the following groups: “At midnight” is the first; “in his guarded tent” is the second; “The Turk” is the third; “was dreaming of the hour” is the fourth; “When Greece,” is the fifth; “her knee in suppliance bent, should tremble at his power” is the sixth. This last might be divided and two made of it; but this is simpler and easier, as “her knee in suppliance bent” is purely parenthetical, and only carries on the thought; it is not something new.

§ 94. We will first give an analysis of a poem, and that will help to understand grouping and also the way to emphasize and the reasons for it:

“BURIAL OF SIR JOHN MOORE.”

1. “Not a *drum* was heard, | not a funeral *note*
As | his corpse to the *rampart* | we hurried, |
Not a soldier discharged his farewell *shot* |
O’er the grave | where our hero we buried, |
2. We buried him | darkly | at dead of *night*, |
The sods | with our *bayonets* | turning;

By the struggling *moonbeam's* misty light,
And the *lantern* dimly burning. |

3. No useless *coffin* | enclosed his breast; |
Not in sheet | nor in *shroud* | we wound him;
But | he lay | like a warrior taking his *rest*, |
With his martial *cloak* | around him. |
4. *Few* | and *short* | were the *prayers* we said, |
And we spoke not | a word of *sorrow*. |
But | we | steadfastly | *gazed* | on the face of the dead,
And we *bitterly* thought | of the *morrow*. |
5. We thought | as we hollowed his narrow bed, |
And smoothed down his lonely pillow, |
That the foe | and the stranger | would *tread* o'er his
head,
And *we* | far *away* | on the billow. |
6. But *half* | of our heavy task was done |
When the clock | struck the hour | for *retiring*, |
And we heard | the distant | and random *gun* —
That the *foe* | was sullenly firing.
7. *Slowly* | and *sadly* | we laid him down
From the field of his fame, | fresh | and *gory*. |
We carved not | a *line* | and we raised not | a *stone*, |
But | we left him | *alone* | with his *glory*. |
8. *Lightly* | they'll talk | of the spirit that's gone, |
And | o'er his cold ashes | *upbraid* him. |
But *nothing* | he'll reck | if they let him sleep on |
In the grave | where a *Briton* | has laid him." |

Some of the divisions have no emphatic words but a word may have more accent than another, but not sufficient to mark it out for emphasis. In every sentence or main part there is a leading idea, and this leading idea is nearly always

the new idea which may be a word of little importance in the sentence.

The primary words in sentences are the *noun* (the subject) and the *verb* (the predicate); and were clauses containing nouns and verbs with their adjuncts, separated from their sentential context, and pronounced alone, the clausal accents would fall on these parts of speech, i. e. on the nouns and verbs.

If the noun or verb *preceded* the qualifying word, the accent would probably be required by the latter, as it would then be directly suggestive of antithesis.

Thus: The moonbeam struggling,
No coffin useless, etc.

§ 95. Nouns and verbs are the essential elements of sentences. A sentence may be complete with these alone, while no other parts of speech could make a sentence.

Next in grammatical value to nouns and verbs, are those words which *qualify* nouns and verbs, called adjectives and adverbs; and next to these latter are those words which qualify adjectives and adverbs, called also adverbs, though they are adjuncts inferior to *adverbs* proper.

The article is of the same nature as the adjective; the pronoun the same nature as the noun; the preposition of the same nature as the adverb; and the interjection and conjunction of the same nature as the verb.

"We never speak but we say something," is an adage that is not merely sarcastic in its application. Every sentence says something, or asks something, or enjoins something; but in connection with that something, much more is frequently added of an explanatory or complementary nature. In conversation we *feel* what we want to say, and we give prominence to the leading thought, and subordinate all other parts. On the printed page we have the whole of the sentence at once before the eyes; and in accord with our *view* of the sense we can make the sentence express any one of half a dozen different thoughts as the principal idea. In extemporary delivery our knowledge of our own intention

dictates the emphasis that best expresses our meaning; so, in reading, a clear perception of the author's *aim*, and recollection of what *has been said*, suggest the emphasis that is expressive of the intended meaning.

In extemporary delivery we do not pronounce whole sentences at a time, but clauses only; and each clause, as it is pronounced, receives such a modification of stress, inflection, and modulation, as makes its relation to the dominant idea. Reading must have the same principle applied. Each clause contains a distinct idea, which might take the form of a separate grammatical sentence, and which is not so expressed only because its idea is subordinate to the principal thought with which it is associated in the grammatical period. Clauses, then should be considered as distinct assertions, appeals or injunctions; *and each should be pronounced with tones accordant with its own nature, merely modified as to pitch, force, time, and stress as well as quality, in reference to the leading idea in the sentence.*

Antithesis or contrast, as well as comparison, is involved in emphasis. Words with a common accented syllable, as *expulsion* and *repulsion*, have the accent shifted to the syllable of difference when a contrast is at hand. So it is in sentences; the most important grammatical words will be pronounced without emphasis, if the same words, or any words involving the same idea, have occurred in the context; and the leading emphasis will be given, perhaps, to some words of the most subordinate grammatical class, which, except for the previous implication of the more important words, would have been pronounced entirely without accent. Comparison also brings forward emphasis; but the word that establishes the comparison, more generally known as the second term of the contrast, is the one that must be emphatic; the other or first term is not emphatic by reason of the comparison, but may be for other reasons.

Words that are suggestive of unexpressed antithesis receive the strongest emphasis. *William Brown* is a gentleman; what is suggested by such an emphasis? Either that some one had impugned his character or his name is

put up against another Brown who does not bear such a reputation.

§ 96. RULES OF GROUPING.

Rule I. Words presenting the "Participant" may form an elementary group.

Rule II. Words presenting the "Place" may form an elementary group.

Rule III. Words presenting the "Time" may form an elementary group.

Rule IV. Words presenting the "Transaction" may form an elementary group.

Rule V. Words presenting any *detail* of the *participant place, character, or transaction* may form an elementary group.

Rule VI. A "Negation" forms an elementary group.

Rule VII. When a *primary* thought is associated with its detail, both should be read as a compound group.

Rule VIII. When one primary thought is involved in another, both should be read as a compound group.

Rule IX. When an expletive group belongs to an emphatic group, both should be read as a compound group.

Rule X. Wherever a parenthetical reading cuts a group into two parts, it is necessary to make three groups of the whole in oral reading, although they form but one compound group.

§ 97. ILLUSTRATION OF GROUPING AND EMPHASIS.

"When I consider how my *light* is spent |
 Ere *half* my days, | in this dark world and wide, |
 And that one talent which is death to *hide*
 Lodged with me useless, | though my soul *more* bent
 To serve therewith my Maker, | and present
 My true *account*, | lest He, returning, chide; |
 'Doth God exact day-labor, light denied?'
 I fondly ask: | but *Patience* to prevent
 That murmur, soon replies, | 'God doth not *need*
 Either man's work, or His own gifts; | who best

Bear His mild yoke, | *they* serve Him best ; | His state
Is *kingly* ; | *thousands* at His bidding speed, |
And post o'er land and *ocean* without rest ; |
They *also* serve | who only *stand* and wait.' ”

— MILTON.

§ 98. In reading or speaking one must not only know the emphatic word, but must be able to express it in an easy and proper manner. Force is the method mostly employed to emphasize a word, though it is an error of a serious nature. He who comes down heavily on every word he wishes to make prominent will soon not have emphasis worthy of the name. It is a barbarous method, and one that lacks intelligence and careful discrimination. It is as good as no emphasis for its purpose, but it produces a monotonous delivery that cannot do otherwise than weary the hearer. Here are four methods for emphasizing words which all readers and speakers should cultivate :

1. By inflection. This inflection may be simple or compound. Simple: “To die! to sleep! to sleep!” Pause after the first sleep, and then with a rising inflection of one and a half or two octaves make the next *sleep* express all the inquiry and longing of a burdened soul, and you will get an expression with more power than in any other way. The cultivation of inflection as a power in modulation is the duty of every public speaker. The compound inflection will come to the mind of most readers. If you want examples, see Patrick Henry’s orations, or Shields’ parliamentary speeches, as well as Burke’s.

2. The pause or ellipse before the word. As, “To be, or — not to be.” This has great value when skillfully used. Like all good things it should not be overdone.

3. Prolong the word — give it time. Hold the vowel sound, on the accented syllable, if a polysyllable.

4. A drop into a low pitch, or rise into a higher pitch. The first is more effective, but both are serviceable and valuable.

REPORTED SAYINGS OF CHRIST NOT IN THE GOSPELS.

BY PROF. GEO. H. SCHODDE. PH. D., COLUMBUS, O.

Our canonical gospels are only a chrestomathy of the sayings and the doings of our Lord. It is only natural and necessary that the four written gospels can contain a small portion of what the Lord did and said during the three years of active ministry. This fact is recognized by the evangelists themselves. Luke begins the third Gospel with the statement that many have taken in hand to set forth in order a declaration of those things which were most surely believed among the early Christians and John closes his account of the origins of Christianity with the statement that if the attempt were made to write out the very many other things which Jesus did, the world itself could not contain the books that should be written.

The accounts of what Jesus did and said were first orally and traditionally spread among the early Christians. Our written Gospels are comparatively later portions of the New Testament literature and on the whole are antedated by the Epistles, or many of them. It is for this reason that the New Testament letters, although a commentary and interpretation of the facts now contained in the canonical Gospels practically contain no direct quotations from the permanent form which has been given to the facts by the evangelists. The letter writers of the New Testament base their theology and exegesis on the account of Jesus that constituted part of the living tradition of the Church. Even if our canonical Gospels are based on older and briefer written forms of the sayings of Christ, as is evidenced by the reference to the Hebrew Logia of Matthew, made by Papias and cited by Eusebius in his church history, and even of the modern discussion of the Synoptic Problem, or the literary origin and developement of the New Testament Gospels confirm this view, yet we have no certainty as to the exact wording of these older documents and cannot accordingly determine exactly the relation of the Epistles to these.

Zahn in his introduction places the Hebrew Matthew on 62 A. D. i. e. after the composition of the leading Epistle of Paul and of the 2nd letter of Peter and the letter of James, while Mark did not write until 64, Luke until 75 and John between 80 and 90 A. D.

It is only natural to believe that of the many sayings of Christ that were current in the early church and were not used by the Evangelists, not a few should have found their way into writings of the church fathers. Indeed it would be surprising if such remnants of the living traditions of the church could not be discovered in patristic literature. The existence of such non-canonical sayings of the Lord is all the more probable because one of them at least is found in the Scriptures themselves, namely in Acts 20, 35 where these words are expressly ascribed to Christ, "It is more blessed to give than to receive," and yet these are nowhere found in the written Gospel records. It is supposed by many scholars that there are quite a number of such "Agrapha," or unwritten sayings of our Lord scattered throughout the Acts and the Epistles, as these writers would naturally, if possible, give Christ's teachings in Christ's own words, only that the fact that these are directly quotations is not given and these sayings cannot accordingly be recognized.

There are found, however, scattered throughout this earliest literature of the church a goodly number of sayings expressly attributed to Christ but not recorded by Matthew, Mark, Luke or John, and modern scholars, notably Hilgenfeld, Zahn, Nestle and Resch, have devoted close researches to their investigation. The latest specialist in this line, Dr. Erwin Preusschen, in his new work entitled "Antilegomena" has reduced the number of such sayings that with any degree of probability can be traced to Jesus to the following:

(1) Therefore says the Lord: Whosoever is near to me is near to a fire; whosoever is far from me is far from the kingdom of God. (Found in Greek in Didymus on Ps.

88, 8, and in a Latin translation in Origen, Homily on Jer. 20, 3.)

(2) He predicted this to us when he said: The weak is saved by the strong. (Apostolic Constitutions 26.)

(3) Therefore says the Savior: Save thyself, thee and thy soul. (Clemens of Alexandria, Excerpts by Theodoretus II.)

(4) For the Lord generously reveals in his words: Preserve my mystery for me and for the sons of my house. (Clemens Alex. Stromata 5, 10. 63.)

(5) Listen unto the Lord who says: Be concerned for faith and hope, by which that love is born which is well disposed toward God and man and which gives eternal life. (Macarius, Hom. 37, 1.)

(6) On the same day he saw a man working on the Sabbath day, and he said to him: O Man! if thou knowest what thou art doing, thou art blessed. But if thou dost not know this, thou art accursed and a transgressor of the Law. (Codex Bezae to Luke 6, 4.)

(7) As for the rest, the Lord said to them: What, are ye astonished at these signs? I gave to you a great inheritance, such as the whole world does not possess. (Macarius, Hom. 12, 17.)

(8) He mentions duty as an example, viz., Ask for that which is great, for then that which is small will be given unto you, and ask for heavenly things, and you will receive also the earthly. (Origen, de Orat. 2, 2. 14. 1, cf. St. Clemens Alex. Stromata I, 24, 158 and after.)

(9) Quite correctly the Scriptures want us to use dialectics in this way, and therefore they demand this of us: Become experienced money changers, who are able to reject false coins and keep only the genuine. (Clemens Alex. Stromata I, 28. 177.) Cf. 1 Thess. 4, 21; Origen on Matt. 17, 31, and frequently. This is probably the most popular of these "Agrapha."

(10) Jesus therefore said: For the sake of the weak I became weak and for the sake of the hungry I suffered hunger and for the sake of the thirsty I experienced thirst. (Origen on Matt. 13, 2.)

(11) And on account of love he said: Love hides the multitude of sins. (Clemens Alex. Paed. 3, 12. 91. Cf. 1 Pet. 4, 8.)

(12) If thou hast seen thy brother, he said, thou hast seen thy God. (Clemens Alex. Stromata 1, 19. 94; 2, 15. 70.)

(13) The Lord says: Behold I make the last like unto the first. (Barnabas 6, 13.)

(14) The Lord said to me: If ye do not make the upper to be the lower and the left to be the right, ye will not enter into my kingdom. (Acts of Philipp 34, and elsewhere.)

(15) The Lord admonishes and says: Do not make sad the Holy Ghost that dwells in you, and do not extinguish the light that shines in you. (Pseuda Cyprianus, de aleator 3.)

(16) Again says the Lord: He who is wedded should not cast off his wife, and he who is not wedded should not marry. (Clemens Alex, Stromata 3, 15. 97.)

(17) Whosoever takes to himself the body of the Lord and then washes (his mouth) such a person shall be accursed, saith the Lord. (Cf. Lagorde, Relig. juris eccles. p. 36.)

(18) But our Lord replied to the apostles, when they asked him what was to be thought of the Jewish prophets, who had formerly made predictions concerning Him and now were thought yet to believe in His coming: Ye have rejected the living reality, who was before you, and now you speak fables concerning the dead! (Cf. Augustin Contra Adversarium etc. 2, 4. 14.)

(19) For the Scriptures say: A man who has not been tried has not yet been tested. (Didas. 2, 8.)

(20) Ye should try to grow out of small beginnings and from being great to become smaller. When you enter and lie down to a meal, do not select the favored places, so that when one comes who is more honored than you, and then he who has invited you say to you: There is still room below, and you would be compelled to be ashamed. (Cf. Codex Bezae on Matt. 20, 28.)

(21) It has been given to all by the Father, as each one has merited and deserved it. (Irenaeus 5, 36. 2.)

Savants have also searched in other sources than the patristic literature of the church for non-canonical sayings of the Lord. Among those who have ransacked the Talmud is Laible, who in his booklet, entitled "Jesus Christus im Talmud" has found two stories into which he believes that sayings of Jesus have found their way. In one of these (Tractate Sabbath, 116 a b) a strange rabbi is cited who declares that the law of Moses has been superseded by the gospel, and in the second, taken from Aboda, Sara. p. 16 b and 17 a the Nazarene Jesus is mentioned, but a gospel quotation is given from his disciple James. Cf. Laible p. 62 sq. and 58 sq.

Best known are the *Logia Jesu* found in the Oxyrychus Papyri by Grenfell and Hunt, which read as follows:

(1) And see carefully that you remove the mote that is in thy brother's eye.

(2) Jesus said: If ye do not fast in reference to the world, ye will not enter into the kingdom of God; and if you do not rest on the Sabbath day, ye will not see the Father.

(3) Jesus said: I stood in the midst of the world and appeared to them in the flesh and found them all drunken and found none among them who was thirsty. And my soul is perplexed concerning the children of men, because they are blind in their hearts and [do not look at their poverty.]

(4) Jesus said: Wherever there are people . . . there I am with him. Lift up the stone; you will find me there; split the wood, and I am there. -

(5) Jesus said: No prophet is welcome in his own country, no physician tries to effect cures among his own acquaintances.

(6) Jesus said: A city that is built on a high hill and is fortified can neither fall nor be hidden.

(7) Jesus said: Thou hearest . . .

In view of the many literary finds that have been made in Egypt from the New Testament and the Apostolic era it is not at all impossible that additional Agrapha may yet be discovered in goodly numbers. A prominent German Biblical specialist recently stated that he would not be surprised if an autograph of one of the Biblical works would yet be discovered in the Papyri of the Nile valley.

THE BIBLICAL OPHIR.

Modern scholars have been diligently at work searching for the site of the Biblical Ophir, in Southern Africa, and the new work by R. N. Hall and W. G. Neal give the reasons for this conclusion.

The purpose of the book, as expressed by the authors, is to present to the reader a contribution toward the preparation of that brief which, when all the possible evidences forthcoming from the hundreds of ancient ruins in Rhodesia have been secured, shall be submitted to acknowledged archæologists and antiquarians for their final pronouncement as to the origin of these ancient peoples who have left such substantial evidence of past civilization and industry in the country known to-day as Southern Rhodesia.

"In many senses can it be most truly said of Rhodesia that it is the land of romance. It is in Rhodesia that the heart of the great missionary explorer of Central Africa — David Livingston — lies buried. In the awful solitude of

Ilala in Chitambo's Vales, near Lake Bangoreolo, he breathed his last while on receded knee praying for the regeneration of the dusky sons of Africa. * * * Romance abounds in the history of the Abolosi and the Makalangas (the People of the Sun); of the Barotsi, Angoni and the Marabole. The customs, faiths, superstitions, witchcraft and medicinal remedies form fascinating subjects of study, while their folklore and saga are sufficiently interesting to make one regret that so very little is known of them. * * * But the romance of deep mystery and awe is the all-engrossing romance of Rhodesia. Whence the more than five hundred ancient ruins of temples and forts which are to be found scattered all over Rhodesia and which, Sphinx-like, hold back their hidden secrets."

It is with these ruins and the peoples that built their originals that the book before us deals. In the opening chapters we find the temples and forts in Rhodesia described, and then comes the discussion of these important questions: Supposed Sabæo — Arabian or Himyaritic Occupation of Rhodesia; Was Rhodesia Ophir? Occupation of Rhodesia; Occupied by the Phœnicians? This discussion naturally leads to the question of gold mining and working in the ancient days. To this subject four or more chapters are given. They go far to support many of the conclusions of Professor A. H. Keane, which are of such interest to many students that we venture to give their substance:

1. Ophir was not the source, but the distributor of the gold and the other costly merchandise brought from abroad to the courts of David and Solomon.

2. Ophir was the emporium on the south coast of Arabia, which has been identified with the Moscha or Portus Noviles of the Greek and Roman geographies.

3. Havilah was the auriferous land whence came the gold of Ophir, and Havilah is here identified with Rhodesia, the mineralized region between the Lower Zambezi and the Lenipopo — Mashona, Matabili and Manica lands.

4. The ancient gold-workings of this regions were first opened, and the associated monuments erected by the South

Arabian Himyarites, who were followed, not before the time of Solomon, by the Phœnicians, and these very much later by the Moslem Arabs and the Christian Portuguese.

5. Tharshish was the outlet for the precious metals and precious stones of Havilah, and stood probably on the site of the present Sofala.

6. The Himyaritic and Phœnician treasure-seekers reached Havilah through Madagascar, where they had settlements and maintained protracted commercial and social intercourse with the Malagaes natives. With them were associated the Jews, by whom the fleets of Hiram and Solomon were partly manned.

7. The Queen of Sheba came by the land route, and not from over the seas to the court of Solomon. Her kingdom was Yemen, the Arabia Felix of the ancients, the capital of which was Mariaba Bahramalukum. Her treasures were partly imported (the precious metals and precious stones) from Havilah and its port of Tharshish to Ophir, and partly (frankincense and myrrh) shipped at Ophir from the neighboring district of Mount Sephar.

8. In a word, the "gold of Ophir" came from Havilah (Rhodesia), and was worked and brought thence first by the Himyarites (Sabæans and Minæans), later by the Phœnicians, the chief ports engaged in the traffic being Ezion-geber in the Red Sea, Tharshish in Havilah, and, midway between these two, Ophir in South Arabia.

Our authors tell us of the area of ancient mines and ancient gold-workings of "King Solomon's road," "of the wall of God," and of much more. The ancient goldsmiths, the discovery of over 2,000 ounces of ancient gold ornaments are some of the topics considered. Gold wire drawing and many other examples of the work of the metal-worker are described. Chapter after chapter is devoted to ruins. Ruins in Belingore, in Falabusi, Upper Insiza and Guanda in Gevels, Tati and North Bechucanaland, as well as in Mash-maland, Iuyanga and Mount Farsa.

G. H. S.

MODEL SERMONS. SERMONS ON THE GOSPELS FOR THE CHURCH YEAR.

By DR. M. LOY, Dean in Capital University.

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, \$2.50; half leather, \$3.00; half morocco, \$4.00;
Imitation morocco, two volumes, \$4.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

BEFORE THE ALTAR

OR A SERIES OF ANNOTATED PROPOSITIONS ON LITURGICS, TO WHICH
IS ADDED A SELECTION OF STANDARD FORMS.

By DR. C. H. L. SCHUETTE.

The author in his introduction remarks: "The writer will consider himself amply repaid for his labor, if this little book shall add to the number of those among God's people who worship 'with understanding:' and if ministers will take up the subject as it is here outlined and discuss it before their people, say in a course of lectures, there can be no doubt as to the result."

Price, bound in cloth, 75 cents; flexible, \$1.00.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

CHRISTIAN PRAYER

By M. LOY, D. D.

This book is in fact an exposition of the Lord's Prayer. Pastors are inquiring for sermons on the catechism. There is nothing better in the English language on this, the third part of the catechism. Eight articles treat *The Model Prayer* in a general way, four explain and emphasize the words "Our Father." "Hallowed be Thy Name" is explained in three articles; "Thy Kingdom Come" in four. "Thy Will be Done" in seven articles, and "Give us this day our Daily Bread" in five. "Forgive us our Debts" is treated in five articles, and each of the remaining parts of the prayer is treated in four articles. Besides all this there are fifteen articles on "The Practice of Prayer," concluding with an article on the question: "Have You Family Worship?"

People who never pray should read this book that they may be brought to a sense of their duty and privilege. Those who have not been neglecting this Christian privilege will be encouraged to continue on the right way.

Price, 75 Cents.

LUTHERAN BOOK CONCERN, 55 EAST MAIN STREET, COLUMBUS, O.

THE MEANS OF GRACE

BY REV. G. T. COOPERRIDER, A. M.

It furnishes a clear and adequate explanation of the Word and Sacraments, God's own appointed means for conveying to us His grace unto our salvation, rather in the light of a practical, broad interpreter than as a treatise of technicalities.

Handsomely Bound in full cloth, XIV and 157 pages. Per copy, 75 cents.

LUTHERAN BOOK CONCERN 55 EAST MAIN STREET, COLUMBUS, O.

false doctrine of predestination, and gratifying as it is that this body has never practically applied what really lies in its teachings on this subject, but by that blessed inconsistency which so often has characterized false tendencies and trends in the history of the church has seemingly suffered its new dogma to remain a pure theory, it must be recognized on all hands that the conservative and confessional principles which this body from the very beginning has so energetically advocated has been a leaven that has proved to be an agency of great good to the whole Lutheran church of the country. The history of the Lutheran church of America will some day attribute to the confessional standpoint of the Missouri Synod the chief prominence in bringing the Lutheran church into the channel in which it is now found and where it has been comparatively free from the influence of the sects also on the subject of the Scriptures.

But the fact remains, that as far as the human eye can see the Lutheran church of this country is the only one of the leading denominations that has not been poisoned in its recognition of the inspiration and authority of the Scriptures. With such a providential distinction and unique position, for which the adherents of the church can never be sufficiently thankful, comes, however, also a grave responsibility and duty. May the time not be near at hand, in view of the very rapid development of the higher criticism in other denominations, that the Lutheran church will be called upon to defend the Scriptural principle alone against the enemies without and the enemies within Protestantism itself? Is it not easily possible that the Lutheran church may become the last refuge for all of those who refuse to bow the knee to the Baal of destructive criticism? May it not be the mission of the Lutheran church of the next generation to fight the battle over again that Luther and the protagonists of the Reformation fought, when they set up and proved the formal principle of the Evangelical faith, that the Written Word and this alone is the sole source of faith and life and the last and highest court of appeal for all true Christians? Without being a prophet or a prophet's son, but

only reading the signs of the times aright in the light of modern facts and of the history of the church, it seems but natural that this high distinction and duty will be forced upon our church in the near future and that the Lutheran church, if true to its trust will once again be forced to do what Luther did, stand with the open Bible before the world and raise aloud the battle cry: To the Word and to the Prophets.

If such should be the case, is the church ready for this mission? And what is the equipment needed for this battle for the Word? First and foremost a keen appreciation of the fundamental importance of the doctrine under discussion. A man will vigorously and at all hazards defend only that which he regards as of prime importance. And daily it is becoming more evident that the inspiration and the authority of the Scriptures is a doctrine with which the church and the whole fabric of doctrine and dogma which it represents must stand and fall. We hear much now-a-days of the necessity of substituting another and different basis as the final resort and appeal for the church's creed and deed. Criticism protests against the "juridic" authority of the Scriptures, which means that the very fact that the Bible says so and makes a certain statement is in itself decisive and determinative is to be discarded. Modern theology would transfer the ultimate foundation of faith to something else, and has selected as a rule the "historic Christ," who, analyzed to rock-bottom facts, usually means nothing else than the Christ of synoptic gospels shorn and robbed of his miraculous characteristics and works and a mere phenomenon of history, working for the good of man only through the influence of his grand personality and moral maxims, as also did in a lesser degree other heroes of the past, such as Socrates and Confucius. In reality the "historic Christ" of modern theology is nothing but the great human hero Jesus of Nazareth, who, however, is not the Christ of the plan of salvation, for which reason too modern theology shuns the name of "Christ," substituting as a rule the name of "Jesus" merely, or at least saying "the Christ," in a rather mean-