

THE  
HOMILETIC REVIEW.

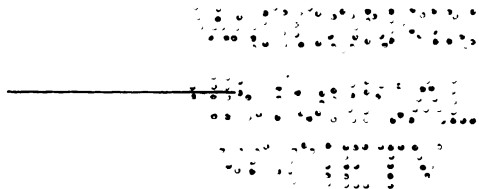
VOL. XII.

*FROM JULY TO DECEMBER.*

1886.

EDITORS:

ISAAC K. FUNK, D.D. | J. M. SHERWOOD, D.D.



PUBLISHERS:

FUNK & WAGNALLS,

NEW YORK:  
10 AND 12 DEY STREET.  
TORONTO, CANADA:

LONDON:  
44 FLEET STREET.  
WILLIAM BRIGGS, 78 AND 80 KING STREET, EAST.

Entered according to Act of Congress, in the year 1886, by  
**FUNK & WAGNALLS,**  
In the office of the Librarian of Congress at Washington.



140.561  
MAY 9 1906

BR  
747

BR  
1  
m48  
v. 12

# THE HOMILETIC REVIEW.

VOL. XII.—JULY, 1886.—No. 1.

## REVIEW SECTION.

### I.—“HAS MODERN CRITICISM AFFECTED UNFAVORABLY ANY OF THE ESSENTIAL DOCTRINES OF CHRISTIANITY?”

BY GEO. D. ARMSTRONG, D.D., NORFOLK, VA.

NO. IV.

THE “Higher Criticism,” as expounded by its “more advanced” advocates, assumes, as a fundamental principle, that Christianity, in the form in which it exists to-day, is the product of a purely natural development. As Darwin, in his hypothesis of the evolution of organic nature, admits that there may have been “some one or more primordial beings,” of the origin of which he does not undertake to give any account; so the advocates of the Higher Criticism seem to take for granted the existence of some germs of truth, which came, possibly, from God; but these furnished a mere starting-point for the purely natural evolution of all we now know as Christianity.

Professor Crawford H. Toy, of Harvard University, in his *History of the Religion of Israel*, writes:

“The facts that have come to our knowledge make it probable that all the ancient or national religions originated in the same way, and grew according to the same laws. The differences between them are the differences between the peoples to whom they belonged. Up to a certain point in their development they are all alike, and then they begin to show their local peculiarities. Of the earliest stage in the growth of Israel's religion, the fetishistic, we know nothing; when we find them in Canaan, they are polytheists, like their neighbors—that is, they had separated the Deity from the objects of nature, and regarded these last as symbols of the Godhead. Thus, much of their religious career belongs to the general history of ancient religions. We are more interested in the succeeding development, which may be dated from the time of Samuel. In this we may note the two following stages: 1. There was a period of *conflict* between polytheism and monotheism, extending from Samuel to the Exile. . . . 2. There was the period of religious *law*—that is, the effort to order man's life in accordance with the will of God.”—(*History of the Religion of Israel*, pp. 148, 149.)

Referring to the Scriptures, particularly the Pentateuch, he writes:

“The Jews regarded it as *the Book*, the Tora (instruction on law), the founda-

#### IV.—PREPARATION FOR THE SACRED MINISTRY ; \* AN OLD-WORLD VIEW OF THE MATTER.

BY PROF. ORELLI, OF BÂLE, SWITZERLAND.

(Translated by Prof. Benjamin B. Warfield.)

BEFORE speaking of the preparation for the evangelical ministry, it is important to settle well in what this office consists. We cannot better express it than by citing this declaration of the Saviour to His disciples (Acts i: 8): "You shall serve me as witnesses . . . unto the extremities of the earth." This living witness borne to Jesus Christ was necessary then to found the Christian Church; it continues necessary in our days, and not only among the heathen, but also in Christian lands. It is necessary that Christ have witnesses, because his Gospel is a thing that is not universally known and received in the world. Now, in this capacity, as witness, the preacher of the Gospel is something wholly different from a speaking-trumpet of the Church, as the Roman Catholics pretend. Everybody knows, indeed, that among the Romanists the Priest is far less the witness of the Savior than the organ and servant of the Church which he serves.

A similar error is sometimes found in the bosom of contemporary Protestantism. Not that its promoters attach great importance to the doctrine of the Church, seeing that they reject in general every confession of faith; but you see them, believers, half-believers, and unbelievers alike, attribute to their own communion the possession of pure truth. As if they had, themselves, the monopoly of the eternal truth; as if the preacher had nothing better to do than to bring to expression the religious ideas which have become those of the largest number of his hearers! Strange pretension this!—seeing that the Church of the present, or that of the future, is no more infallible than that of the past has been. The Christian minister who is satisfied, in any sort, with serving as echo for the religious ideas of his time, will be a reed shaken by the wind. In our day, and more than ever, the Lord says with emphasis to his ministers: "You shall serve *me* as witnesses, for *without me* you can do nothing."

We all feel how necessary it is to-day to bear a living witness to the Christ who, crucified for us, has certainly risen again for our justification, and will return in the glory of His Father. Well, let us learn to recognize the fact that the Divine power of this truth is

\* [This address was delivered by Prof. Orelli at the Fourteenth Assembly of the "Swiss Evangelical Union," which met at the Alpine town of Coire, on the 22d and 23d of September, 1886. Some months afterwards it was published, and a copy of it was sent to me by a warm-hearted Christian professor at Lausanne. On reading it, it went to my heart, as a teacher of theology, and I at once desired to see it circulated among our American pastors and theological students. In two ways it appears to me to have a valuable message for us. It helps us to see the trials and the strong strivings for the purity of the faith of our brethren in other lands. And it enables us, above all, to feel the unity of Christianity everywhere. How little of what is here said in the mountains of Switzerland requires the slightest modification before it is applied to our own most urgent needs in the broad spaces of this Western Continent. May God, both there and here, send forth laborers into his harvest after his own heart!—B. B. W.]

little known even in the bosom of our evangelical reformed churches. It remains a stranger to the greater number; and even those who possess this very holy faith need to be established in it without cessation by the witness of the Word and of the Spirit of God. It is precisely this that the preachers of the gospel ought to do. They are, as our fathers of the Reformation already expressed it, "the ministers" or servants "of the Word of God" (*Verbi divini ministri*), engaged in the service of the Church, and not the servants of the Church, with the mission of speaking in its name.

To-day, the Divine Word is not communicated by immediate inspiration to him who is its minister, for this Word is found complete in Sacred Scripture. It is, therefore, from this fountain that each one ought to draw who wishes to be a witness of Christ; and hence results his duty to prepare himself, *by special studies*, to fulfil this excellent office. The Apostles could dispense with such a preparation, because their mission was nothing but the announcing of what they "had seen with their eyes, and heard with their ears, concerning the Word of life." It was enough for them to receive the Holy Spirit in order to understand and know how to proclaim the things of which they were witnesses. But in our days it is otherwise. The witness borne to Jesus Christ is connected with a historical revelation, from which we are separated by long centuries, and which is found set forth for us in documents in a language which is not ours. To be in a situation to draw from this fountain, there is, therefore, necessary for the preacher a linguistic and historical preparation sufficiently serious. No doubt there exist certain ministers of the Word who do not absolutely need such a preparation (this is the case, for example, with the superintendents in our Sunday-schools). It can also occur that Christians of little education receive from the Lord gifts that peculiarly fit them for becoming witnesses to the truth which saves souls; but these are exceptional cases. So soon as it is wished to erect the exception into the rule, and to neglect the scientific preparation of preachers, the Church is exposed to great dangers; instead of making known to the faithful the true contents of Holy Scripture, the preachers will attribute to it everything which they would like to see in it. Is it not sufficiently demonstrated that the arbitrary interpretation of pious ignorance is not less dangerous and calamitous than the cold rationalism of certain scholars? We maintain, therefore, the absolute necessity of *theological studies* for the future minister of the Word of God.

This theological preparation ought to be preceded by more general studies; by what is called "the Humanities." In this direction the present demands are truly enormous. Very often the State requires of the future theologians studies superior to those which it imposes on professors, on jurists, on physicians, etc. This is a witness borne to the

high mission of pastors, who ought to be apt in conducting the people to the knowledge of the most elevated truths. We do not complain of this state of things. We remember that the Renaissance of learning preceded the Reformation; that it is impossible to fruitfully study the Bible without philosophical knowledge; impossible to understand Christianity and its mission in the world without possessing a certain historical, philosophical and literary knowledge. Nevertheless, we must know how to proclaim very loudly in these days that the vocation of the pastor does not consist in propagating the science and civilization of the age. What he ought to carry to souls is a treasure which is not of this world; things which philosophy has not been able to discover, which history has not been able naturally to engender; which no national literature has been able to produce; things "which no eye has seen, which no ear has heard, and which have not entered into the heart of man."

*Philosophy*, we agree, is very useful to the young theologian. It is, with mathematics, an excellent gymnastic for the mind, and it teaches the art of orderly thinking. Moreover, it has in all times exercised an influence, often very real, on Christian theology, such that one is not able to understand the development of the one without being *au courant* of the progress of the other. Nevertheless, it would be a gross error to imagine that philosophy can furnish to the preacher the contents of his preaching; and far be it from us to think that any system of worldly wisdom can ever serve as touchstone for the infinite truths which are inscribed in the Word of God.

Whatever may be the usefulness of humanistic studies for the future minister of the Gospel, it is to be regretted that entrance into the ministry becomes sometimes impossible for workers very well qualified, and that for the sole reason that their certificates of preliminary studies are not perfectly regular. In Germany, a certain breadth is used in this matter, when the needs of the Church demand it, and when the candidate is one who furnishes real safeguards. In the Concordate-Cantons of German Switzerland the rule allows no exception, and it very often results that a parish remains long without a pastor because it can find no pastor marked with the philosophical seal. The School for Preachers at Bâle has precisely for its object the preparation for the sacred ministry of young men who have not completed all the philosophical and literary studies demanded at the University. The results obtained by this school are excellent; and, if the ecclesiastical authorities knew how to use a little breadth, this seminary could furnish excellent spiritual conductors to more than one parish, which suffers from "hunger and thirst for hearing the Word of the Eternal."

Let us speak now of the *theological studies*, properly so-called. At the head of these studies we place *biblical theology*, comprising exegesis or interpretation of the texts, biblical history, knowledge of

the sacred books, of their contents, their origin, etc. In this regard, the study of the Old Testament is no less necessary than that of the New, for no one thoroughly understands the Greek of the New Testament if he is not versed in the language of the Old. If it is a matter, for example, of understanding the signification of expressions of the first importance, such as these: "The Kingdom of God," "the Kingdom of Heaven," neither Plato nor Xenophon can give satisfactory solutions. In the Old Testament only have these fundamental ideas their roots. Without these deep roots the doctrine of Christ will be as if suspended in the air, and easy to pervert. Without doubt, the revelation of the New Testament is more complete than that of the Old; but, in truth, one cannot be absolutely separated from the other. It is, therefore, a singular way of honoring the Divine Master to say, as some theologians do, that His Word alone has authority for the Christian conscience, and that the Old Testament has had its time. As if Christ Himself had not bowed before the authority of the Old Revelation! And as if He did not say, through His disciple, St. Paul: "All the Scripture, inspired by God, is useful for teaching, for convincing, for correcting, and for instructing in righteousness."

To obtain thorough possession of the contents of the Scriptures, solid philological and historical studies are necessary. No theologian will complain of this work, since it consists of dipping up and drinking from the sole fountain of Christian truth. "Exegesis," says Professor Zezschwitz, "ought to be the first love of the theologian, and he ought to remain faithful to this love." Our Concordate-Cantons justify this way of looking at the matter by demanding of the candidates a very profound knowledge of Scripture. But as to *sacred criticism*, which has been accused, often rightly, of consuming for nothing the time and strength of the theologian, what must we think of it? Perhaps Professor Delitzsch (of Leipzig) is right when he considers it "the hypertrophied liver of our modern theology." A relative calm reigns to-day in the criticism of the New Testament. The storm raised by Professor Baur (of Tübingen) has sunk into quiet; but the impetuous waves of criticism assail all the more the books of the Old Testament.

A science, which boasts of being exact, pretends that certain narratives of the Pentateuch were the compositions of a political tendency; that the oracles of the prophets were the product of narrow views inspired by party politics; that the law of Moses was invented as an after-thought by a sacerdotal caste. In the presence of these rash assertions, the task of a professor of theology is not easy. He must initiate his students, who, as yet, know the Word of God only imperfectly, into difficult researches, into arduous discussions upon the origin of the sacred books. At the same time, he must put them on their guard against scepticism and the premature results of modern

investigations. Would it not be best to keep silent upon these questions, on which only a small number are capable of judging with sure knowledge? No; such a silence is impossible. If the professor is silent in his chair, the young men will not escape the influence of that disordered and often ignorant criticism that dominates contemporary thought. Moreover, sacred criticism has its right to exist in the bosom of Protestant theology, to which it has already rendered real service. We cannot be content with the authority of the Synagogue, which pronounced upon the canonicity of the books of the Old Testament, nor with the decrees of the Councils, which resolved this question for the books of the New Covenant. It is ours to examine each book; to see if we can admit the traditional data upon the person of the author, upon the time of its composition; to judge if this book is intact, if the separate parts which compose it form a single whole; to estimate, at last, what is its place, more or less important, in the entirety of revelation. "The Spirit judges all things," even the Scripture, which He created as His organ.

The reproach which we make against a certain modern school is not, therefore, that it examines the Scriptures, but that it judges them in a totally different spirit from that which gave them birth. To judge Scripture, we must know the *power of God*. He who sees in the Divine Word only human and fallible factors proves, by this very fact, that this power has not yet wakened in his heart. It is certain that the Bible has nothing to dread from the unreflecting judgments of the unregenerate man. It is certain that it will remain standing firmly upright after all human systems have passed away. But it is not less true that, in the present crisis of theology, students are exposed to serious dangers. And how shall they have the necessary courage for entering with self-denial into their holy calling, if they do not discover for themselves in the Bible "the pearl of great price," and if they do not burn with ardent desire to communicate this treasure to their brethren? For this end, the better method to follow with them is to place them first under the salutary influence that the Divine Word exercises upon the heart and upon the conscience, then to make them aware of the difficult questions which are connected with the origin of the sacred books. He who has penetrated into the hidden sanctuary of the Divine Word is put on his guard against every hasty conclusion of human science which is in contradiction to the excellence of that Word.

The biblical sciences are the first source of theology. Nevertheless, an exact knowledge of the Bible is not alone sufficient for the preparation of the preacher. Between the past of the Bible and the present time, long centuries have rolled away, and the history of these centuries is necessary for understanding the present state of the Christian society. Hence, the necessity of studying the *history of the Church*,



that history which makes to live again before us, from its good and from its bad days, alike a cloud of witnesses, whose example instructs and encourages us.

Another study not less important is that of *systematic theology*, comprising revealed doctrine and morals. The greatest diversity of views and of methods reigns to-day in this domain. Each professor has his system, his peculiar language, since the common basis of the old Confessions of Faith has disappeared. Accordingly, the preparation of the candidates feels very unhappily the effect of this state of things. Add to this that our country has a horror of too precise dogmas. "Christianity," it is often said, "does not consist in doctrines, but in pious sentiments and a religious life." To this we respond that dogmas are, in the body of Christian theology, what bones are in the human body. No doubt, they do not constitute the life in our organism; but it is no less true that they are absolutely indispensable. Now, the lack of a doctrine *firm* and *one* makes itself felt among the theologians and in the churches at the present time. Ideas are vague, the way of salvation is imperfectly known; even in believing circles men are often content with a piety of sentiment, which has no power to resist heresies to the right or to the left.

How shall this evil be remedied? Will it be necessary, perhaps, to come, in German Switzerland, to teaching theology in a free Faculty? It is important in any case—it is absolutely important—to reorganize the badly-ordered studies which are carried on in the official universities, and one of the first objects of this reorganization will be Systematic Theology. In the meantime, it would be very desirable for the students to use, in all our Swiss Faculties, the same manual of dogmatics and ethics, extracted from the Sacred Scriptures, which might serve them first in the course of their preparation, and then in their pastoral activity.

We come at last to *practical theology*. "Be not in anxiety," said Jesus to His disciples, "either as to what you shall say or as to how you shall speak; for what you have to say will be inspired in you in that hour" (Matt. x: 19). These disciples had listened during three years to the Supreme Master; they had, therefore, need of no other preparation for knowing how they ought to serve Him as witnesses. It is otherwise with us. The Bible gives us the subject or the substance of our witness, but we must learn in what form we should render it before the Church, before the children, before the sick, so as to be "faithful dispensers" of the divine treasure which is confided to us.

Practical theology will give, therefore, directions for preaching, catechetics, the care of souls. What is strongly to be desired is that the other branches of theology should never lose from view the end of study—which is the formation of pastors; and that they come to

the aid of practical theology instead of working in a contrary sense. It is of importance, above everything else, that the students be prepared in view of the Christian pulpit and the care of souls. And, relatively to this last, let no one think that the pastor can content himself with acting according to the inspiration of the moment. It is with him as with the physician, who takes care of his patients in pursuance of a well-ordered plan; and it is needful that the studies he undertakes should prepare the young man for this very important branch of his pastoral work.

In the body of the theological studies it is, above all, important to know how to concentrate one's self on what is essential. There has been no lack lately of propositions to add new branches to the program of these studies; the history of missions, for example, ecclesiastical statistics, political economy, etc. But students of theology have only three or four years of study at their disposal. It is important, therefore, during this brief time, to lay the foundations that will not be laid later; and to leave to one side the secondary matters, which each can gather up in the course of his career, when the need of it makes itself felt. It is not well to overburden the students with obligatory branches; it is expedient to leave them time for free movement and for devotion to a study which is particularly dear or agreeable to them. Pastors, who have their theological specialties, can render great services to the Church.

But there is a preparation for the Christian ministry which is not an affair of study—the *formation of character* in view of this sacred calling. As witness of Jesus Christ, the pastor is not only called upon to preach the Gospel, but, at the same time, to be its faithful representative. He ought to bear witness, no doubt, to the Christ of history, but, also, to Him who vivifies his Church to-day; and for that, he ought to be with Him in living communion, and to have part in His Spirit.

It is here that the professor most feels his weakness. He cannot communicate the Holy Spirit to those who listen to him. This gift, above all gifts, the Lord alone can dispense to those who love Him! But there are sanctuaries where this Spirit lives, and the first to mention, among all, is the Christian home. What often decides the future of the young theologian, is to have experienced, in the bosom of his family, something of the power or of the virtue of this divine Spirit. In this case, fathers and mothers can co-operate in preparing for the Church of the Lord ministers according to His heart; and this is, you remember, what Pastor Wetli told us at Zurich, last year, in his excellent report on "Religious Education in the Bosom of the Christian Family."

The instruction of Catechumens can also bear fruit in this sense and furnish workmen for the harvest of God. It belongs to pastors

to apply themselves to awaking among their Catechumens serious vocations. The Catechumenate is the age when the young man ought to choose his vocation; and, if his heart is gained for his Savior, he will come by the most natural course to ask himself how he can consecrate himself to Him.

It is not always, however, that we can exert a pressure on a young man to engage him to become a pastor; we will expose ourselves thus to cruel mistakes, and forced vocations have already done much evil. But, on the other side, when a young man believes that he has heard the call of God, his counselors ought not to demand too much of him. A religious journal, of French Switzerland, said, lately, that only young men who are truly *converted* ought to be encouraged to the study of theology. But who can read thus thoroughly the secret of the heart? The most serious and best-disposed young man will need to strip himself thoroughly of the remains of the old man before becoming a true disciple and faithful servant of Jesus Christ. Besides, those who ripen the most hastily do not always become the best Christians. There is room rather for doubt when a young student likes to talk of his inner life. All that we can demand in one who is preparing himself with a view to the sacred ministry, is that he shall hold himself firmly on the ground of the faith which his religious instruction has taught him, and that he feels honored by the possession of this faith. We have known, however, young theologians approaching the end of their studies, who, when asked why they desired to embrace the Christian ministry, alleged only exterior motives: the quiet life which was to be had in a country presbytery, the desire to make themselves useful to their fellows, etc. We know that young people often hesitate to uncover the sanctuary of their inner life; but it is not necessary that this reserve should go so far as to make them ashamed of their colors. Hesitation to confess the name of Christ can be, in a young physician, an excusable weakness or a proof of modesty; but it is the condemnation of one who is preparing himself to become a witness of Jesus Christ.

In fine, to the knowledge acquired from books, there should be joined, during his studies, the inner and spiritual development of the young theologian. The Church has need of professors, who, not content with teaching theology, act in this sense upon those who follow their courses. Often, also, the students can strengthen one another; and more than once Christian relations between companions in study have produced excellent results.

In our Switzerland, we have, unhappily, no seminaries which make transition from the estate of student to the pastoral life easy; even co-adjutorships are becoming continually rarer and rarer. The passage from the Faculty of theology to the exercise of the duties of the pastorate becomes thus too immediate, and, therefore, dangerous.

It is all the more of consequence that the students, without depriving themselves of the innocent joys of their age, should look without cessation upon the end that they wish to attain, and which does not consist only in passing good examinations. He who desires to become a bishop, desires an excellent work, says the apostle; and this end is so noble, so elevated, that it is well worth the trouble of applying ourselves with all our heart, even though at the cost of very real self-denials.

A practical activity to recommend to students is that of the Sunday schools, in which they may find opportunity of employing themselves in the service of the Lord. In what concerns their inner development, let them remember the old adage: "Orison, meditation and temptation make the theologian" (*Oratio, meditatio, tentatio faciunt theologum*). What forms the theologian is *orison*, that is to say, prayer, without which he is not prepared to fulfill the function of intercessor; *meditation*, that is to say, something very different from the scientific study of the Word of God—the knowing of silent hours passed in nourishing himself with the strengthening manna that it contains; *temptation*, finally, which comes of itself, especially at that age. Now, each vanquished temptation strengthens faith; and even a temptation to which we succumb, if it is followed by a sincere humiliation, brings us nearer to God and restores us to the Gospel.

On reaching the end of our inquiry, we recognize that the question with which we are dealing is a matter of profound humiliation for those who teach. We, professors, can give to our students theological knowledge; but the knowledge of the things of the kingdom of God, it is impossible for us to communicate, even when we possess it; the Lord alone is able to open the hearts and uncover the eyes. So, we say to all the members of the Church: "Be workers together with us by your prayers! Ask of the Master of the vineyard to send forth workers and prepare them in such sort that their work may serve for the advancement of His kingdom and for the good of our people."

## V.—BIBLICAL WORDS THAT REQUIRE A REVISION OF MEANING.

BY ROBERT YOUNG, D.D., LL.D., EDINBURGH, SCOTLAND.

THE remarks made in THE HOMILETIC REVIEW (March, p. 263) on this important subject do not appear to me to be so clear as they might have been had the simple etymology of the Greek word been carefully attended to. It is a compound word, consisting of two parts, namely, the particle *κατα*, and the verb *ἀλλάσσω*, the latter of which is itself derived from the Greek *ἄλλος*, "other, another." The verb then simply means "to change, or make one thing to become another." The prefix *κατα* primarily signifies "down, against, or throughout, i. e., thoroughly." The whole force of the compound word, then, is to change thoroughly or make a thorough change in any object to which it may be applied, irrespective altogether of the nature of the change, which may be from good to bad, or from bad to good. Evidently,