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## CAN THE AMERICAN LUTHERAN CHURCH BE UNITED?

The issue involved in this question has been launched in a publication which has recently left the Concordia Press at St. Louis.<sup>1)</sup> The unification aimed at is one in doctrine. It does not advocate organic union, but a confessional consensus of all American Lutherans. This is a distinct merit of the book. Efforts to amalgamate, or federate, organized church-bodies must necessarily recognize other interests besides the one in which all Lutherans are agreed *a priori*, viz., that the confessional standards of the Church be maintained as a common norm of doctrine and practice by all who have adopted the denominational designation of Lutherans. It would not be easy to conceive a Lutheranism which would reject, in principle, the normative authority of the confessional writings of the Lutheran Church, and still claim recognition as a Lutheran society. Lutheranism, in such a case, would be a term of different import from the one which the term has in the common acceptation. Accordingly, the book starts with a fair prospect of having an easy sailing in Lutheran waters. The only pertinent question that could be raised in the premises is,

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1) *Zur Einigung der amerikanisch-lutherischen Kirche in der Lehre von der Bekehrung und Gnadenwahl.* Im Anschluss an die norwegischen Vereinigungssactze und deren Kritiken. Von Dr. F. Pieper. St. Louis, Mo. Concordia Publishing House. 1913. 100 pages; bound in cloth; 40 cts. Carriage prepaid.

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## Dr. GEORGE STOECKHARDT.

### II.

Dr. Stoeckhardt came into the Missouri Synod as the called pastor of Holy Cross congregation at St. Louis. He was installed in office by Dr. Walther on the seventeenth Sunday after Trinity, 1878. Walther preached the installation sermon from 1 Cor. 4, 1. 2, which was published by request of the Pastoral Conference of St. Louis.<sup>1)</sup> It is proper, then, that in reviewing Stoeckhardt's life-work we speak of him, first, as a preacher.

To dispose, first, of externals, Holy Cross congregation, at the time of Stoeckhardt's installation, formed, together with Trinity, Immanuel, and Zion congregations, the St. Louis "Gesamtgemeinde." Of this federated body Walther was pastor,

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1) *Lutheraner*, 1879, p. 26 ff.

and the pastors of the four congregations in this federation were, at least, in theory, Walther's adjuncts. They filled each other's pulpits in regular rotation, and thus each of the four pastors in the federation preached regularly not only to his own, but also to the three other congregations. Practically, however, each congregation was independent. In his installation sermon Walther does not refer with one word to the fact of the congregational federation. He introduces Stoeckhardt as "our pastor," "unser Seelenhirt," declaring himself one of Stoeckhardt's parishioners.

Concordia Seminary is within the parish boundaries of Holy Cross congregation. From its organization this congregation has numbered the professors at the Seminary with their families among its members, and at the time when Stoeckhardt began his pastorate, the majority of the theological students—about one hundred—were communicant members at Holy Cross.

Thus, Stoeckhardt's activity as a preacher was, from the start, given the widest scope, both extensively and intensively. Not only was the Lutheran population of St. Louis, virtually in its entirety, his audience, but within that audience there were men who ranked as preachers of considerable power themselves, and there was, besides, that assemblage of adolescent preachers, the seminary students, in their various stages of keryetic development, juniors, intermediaries, and seniors. It goes without saying that constant preaching conditioned upon circumstances such as these is a task before which the average pulpiteer quails. Add to this the volume of pulpit-work required of the pastor of Holy Cross. There were two services on each Lord's Day, four services on the two first days of the major festivals, services on all the minor festivals, excepting the days of the apostles, and one mid-week service, the latter devoted, in Stoeckhardt's pastorate, to homilies on some book of Scripture. All these services were well attended. St. Louis Lutherans were devoted church-goers. Also the afternoon services on Sundays and the evening services on Tuesdays were

remarkably well attended. Thus the capacity, as preacher, of the pastor of Holy Cross was fully taxed.

The time to prepare for his pulpit-work was limited for Stoeckhardt just as much as it is for the average city-pastor of a large and growing congregation. True, the individual work which pastoral care of the various members of the congregation entails was decreased for Stoeckhardt to an appreciable degree by the well-ordered status of his congregation. But he was lecturer at the seminary at least five times a week on Old Testament exegesis, and, with the aid of a number of students of the graduating class, whom he organized into a hospital mission-society, he ministered to the patients at the City Hospital.

Notwithstanding these multifarious duties, Stoeckhardt in the early years of his pastorate, with rare exceptions, wrote his sermons, though he has never been known to make use of his manuscript, or of notes, while delivering his sermon. His manuscripts, moreover, were written with such care that they were almost ready for the press when he had finished his composition. This fact is attested by the condition of not a few of his sermon manuscripts which he generously permitted to pass into other hands. In later years he was content with having written the outline of a sermon which he intended to preach, or even with a bare sketch which he had impressed on his memory during his meditation. Much of his homiletical work has been published, but there is, no doubt, more that is as yet unpublished.

If the character of his audience at Holy Cross made any impression on Stoeckhardt, he never betrayed it in his style or delivery. No sign of deference, or of a wish to please an assumed cultured taste, was noticeable in him. We have seen few men so free from airs, from poses in diction or action, from studied self-consciousness, as Pastor Stoeckhardt. Beyond the mental labor which he had bestowed on his text, there was nothing premeditated in his discourse. All was rugged naturalness, disdaining every finery of speech, every oratorical

flight of imagination, every synthesis of gesture. Of medium stature and compact build, with a massive head set on broad shoulders, a shade of pensiveness diffused over his bright countenance, and a kindling eye, he stood in his pulpit, slightly leaning backward as if to add impetus to his utterance. Without the least effort to disguise or mitigate his strong Saxon accent, he spoke in a clear voice of ample range and pliancy, which readily responded in modulation to a change of sentiment. His delivery was accentuated by few gestures, and these were quick, sudden, impulsive. They were usually performed by both hands, the head bending forward, or the entire body lowering. We do not recollect having seen Stoeckhardt's arm extended at full length, or raised above his shoulders, in the pulpit. He spoke haltingly, as if studying his text while expounding it, and as if plucking truth after truth from it as he discovered it. The changes in the tempo of his delivery were many and rapid. After a sentence or two spoken in a slow, half-hesitating way, there would suddenly come a quickly uttered thought leading to his climax with a leap. Then the discourse would roll on at full flood-tide for a while, and the anticlimax would come just as suddenly.

God employs, besides His written Word, the spoken word of the preacher to teach men His truth. The sermons of the apostles are called "testimonies,"<sup>2)</sup> and their preaching, "testifying."<sup>3)</sup> There is a personal element in a testimony. Not that the preacher adds to the written Word of God something that is not contained in it, or that he presents the objective truth of revelation from his subjective point of view, thus bending the thought of God to his own thought. But the true preacher reproduces the Word of God with that clearness and force with which it has impressed him. He speaks of things that he has personally heard, seen, tasted, touched, handled. This is exactly what God wants preachers for. In any good sermon the

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2) Acts 22, 18; 1 Cor. 1, 6; 2, 1; 2 Thess. 1, 10.

3) Acts 2, 40; 8, 25; 18, 5; 20, 24; 23, 11; 28, 23; 1 Thess. 4, 6; Gal. 5, 3; Eph. 4, 17; 3 John 3; 1 John 4, 14.

original testimony of the divine revelation is delivered to the hearer through the agency of a human testimony. To make his sermon a testimony the preacher must avoid two dangers. He must neither make out of himself an impassive, lifeless reciter of the oracles of God, nor must he try to imitate somebody else. He must be just his own natural self. He may learn from everybody who can teach him something, but he must have incorporated the lesson imparted to him into his own spiritual being. He must guard against mannerism, and prune himself of awkward and repulsive idiosyncrasies in his phraseology, style, bearing, and general attitude. But, ultimately, he must always be plainly himself, not somebody else, or he will make a sermonizing cheat, a holy fraud, out of himself.

We do not believe that Stoeckhardt could have imitated anybody had he tried. Any elocutionist, or trainer of orators, would have had a hopeless task with him as a pupil. Stoeckhardt, to be effective, must be Stoeckhardt. And he was effective. He commanded attention, and his messages went home, and were not soon forgotten. Despite all that was extraordinary about his manner, no one who ever appreciated him could have wished to have him be essentially different from what he was. *His* message would surely have lost some of its original charm if it had not been delivered in his peculiar manner.

For this reason, too, Stoeckhardt's delivery is not easily imitable. We should not advocate this in any case. Even the stately dignity of Walther, which has been copied occasionally, has lost in the reproduction because of the unavoidable lack of genuineness which the effort would reveal. In the instance of Stoeckhardt, we believe a similar effort would result in something bizarre. *Quod decet Jovem, etc.*, and, *Asinus in pelle leonis!*

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The secret of Stoeckhardt's power as a preacher lay in *the contents of his sermons*. They are full of the marrow and substance of Scripture, meaty, solid, well-compacted. He did not offer to his audiences a weak homiletical gruel for conva-

lescents, with here and there an *oeil-de-boeuf* of rich thought swimming on the surface of a watery product and remarkable for its rarity—*rari nantes in gurgite vasto*. He furnished substantial food for the robust appetite of a soul hungering and thirsting for the divine truth, and those who came out of his services had reason to remember the words of the Psalmist: "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures," Ps. 36, 8.

Scriptural preaching has been a sort of *parole d'honneur* with Missouri Synod pastors. Their whole theological training is purposely made to tend to the production of Bible sermons. They feel that they would lose caste among their colleagues, and that they would disappoint their parishioners, if in their pulpit-work they would turn out only literary essays on more or less religious subjects. From the earliest times it has been an unwritten law with the preachers in the Missouri Synod that their text must not be a mere pretext, and their labor on the same not an imposition on, but an exposition of, the text. Stoeckhardt did not first introduce Bible preaching into his synod. He found, however, in his synod a spiritual comradeship composed of hundreds of Bible-preachers who were prepared to recognize and appreciate the peculiar effectiveness of *his* manner of doing the work in which they were all engaged.

What shall we call it? Text-analysis? If only that would not suggest the taking apart of the text, the dissecting of it, in an effort to find its vital spot, and with a view to exhibit the structure of the inspired thought. We confess to a painful sensation every time we witness a surgical operation of this kind performed on a limb of the divine truth. Whenever we have heard or read a sermon of Stoeckhardt, we have been conscious of an altogether different sensation. The text opens up under his treatment, and we are made to see its wealth of meaning, however, without any pain or labor. It is usually one strong ray of light that shoots through the text and illumines it from center to circumference. Text-penetration, you say?

Perhaps that is the best word. Stoeckhardt operates with the text in its entirety as he has grasped it comprehensively. He speaks from the fullness of its contents. He is sufficiently minute in his observation of details; he will, when necessary, emphasize to the utmost a single word; but the cardinal thought, the unmistakable context, is the all-pervading element in his discourse. This he sets forth with a remarkable singleness of aim. His sermon thus gains both in directness and impressiveness. It is a unified effort. He may not discuss all the things in the text, but he speaks the all of the text—*non multa, sed multum*.

None but Bible-scholars of a commanding grasp of all the Scriptures can treat a particular text after this fashion. To be at home in the Bible, and to be able to make your listeners feel instinctively that you are at home in it, gives the preacher an ease of manner and surrounds him with an atmosphere of assurance that is in the highest degree prepossessing. It removes both from the minds of the preacher and of his hearers the nervous tension which accompanies the labored effort of the novice, whether he be such to the work of preaching in general or to that of preaching from a particular scripture and on a particular subject. The familiar manner in which Stoeckhardt discusses the deep things of the Spirit makes it appear easy to his hearers to grasp those things.

In Stoeckhardt's sermons there is nothing trivial. The great truths of sin and grace, the *via salutis* with its well-marked stages, contrition, faith, love, hope,—new birth, new life, eternal life,—these are the materials with which he fills the cup of every sermon to the brim. Illustrative matter he introduces rarely, an anecdote never. Those powerful pen-pictures which he has drawn, in his *Passionspredigten*, of conditions in the visible Church of our day are essential parts of the elaboration of his theme. Such things he drew into his discourse in order to pass judgment on them, and because it was necessary that his parishioners, as spiritual men, be taught how to judge all things.



As regards form, Stoeckhardt's sermons are often outside the regulations of school-standards. If one will go to the trouble of examining closely, by the rules of homiletics, his published sermons and sermon outlines, he will find many strikingly worded themes and parts which reveal very discriminating choice and precise logical sequence. But he will also find sermons which state the subject in a most general way. We do not believe that Stoeckhardt, as a rule, spent much time on the wording of his theme or parts. If the text readily yields them, he offers them; otherwise he is content to borrow his theme and parts—as in his sermons on justification—from the Catechism. There is also the usual difference noticeable, as regards form, between those sermons which he wrote only for publication and such as he had actually preached. Preaching to an imaginary audience, though the spiritual needs assumed to exist in such audience be quite real, never results in such a living and forceful product as is the sermon which was wrested from the preacher's heart while he bent over his text praying that he might be given to minister to his flock as his flock needed to be ministered to at that particular time.

We remarked before that Stoeckhardt disdained finery of speech. That is to say, he would never indulge in oratorical flourishes. But there is often an indescribable charm in his language. On close inspection it is seen that he is reproducing the terms of Bible language, the strange beauty of its imagery, and that even where he substitutes synonymous terms or similar images, it is in an effort to exhaust the force of the terms, phrases, and symbols of Scripture narrative. Stoeckhardt was a master of German, and when his diction comes under the spell of the prophets' lore, as in his *Advent Sermons*, or when his affections are greatly stirred, as in the Sermon on the Prodigal Son, there are exquisitely beautiful turns and poetical flashes in his style.

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It remains to exhibit, for those who might wish to make a practical study of Stoeckhardt as a preacher, the full homiletical harvest which we have reaped from his facile pen.

He published in the *Homiletic Magazine* seventeen complete sermons on the Gospel pericopes,<sup>4)</sup> twelve complete ser-

4) 2. *Sunday in Advent*: "The Lord will come with power and great glory: 1. for the destruction of the hostile world; 2. for the consummation of His Church." (1891, pp. 353 ff.) — 1. *Christmas Day*: "The Manger-child—Jesus Christ, the Savior of the world: 1. the birth of this Child concerns all men; 2. but, alas! men do not understand this fact; 3. accordingly, we will heartily embrace this Child." (1894, pp. 357 ff.) — *New Year*: "Jesus, Jesus, Jesus only Can my heart-felt longing still! May He be, and remain, 1. our Helper, 2. our Redeemer, 3. our Savior!" (1905, pp. 14 ff.) — *Epiphany*: "The way which leads to the worshiping of the heavenly Child: 1. This way is at first easy and plain; 2. but, continuing, it leads through darkness and tribulation; 3. at the end joy and hope are growing more intense, until their consummation is reached." (1883, pp. 1 ff.) — 4. *Sunday after Epiphany*: "Jesus the Rescuer: 1. of mankind; 2. of His Church; 3. of your soul." (1908, pp. 42 ff.) — *Reminiscere*: "Thy gentleness hath made me great (German: Wenn du mich demuetigest, so machst du mich gross, Ps. 18, 36): 1. When the Lord humbles us, we become small and insignificant in our own eyes; 2. that is the time when we are truly fit to apprehend by faith the mighty grace of the Lord." (1891, pp. 33 ff.) — *Quasimodogeniti*: "Blessed are they that have not seen, and yet have believed: 1. This is true faith, to believe without seeing; 2. how blessed those are who do not see, and yet believe." (1891, pp. 97 ff.) — *Rogate*: "Our relation to God, now that Christ is come: 1. The Father Himself loves us; 2. accordingly, we should conceive a cordial trust in God." (1889, pp. 129 ff.) — *Exaudi*: "On prayer being heard: 1. God hears prayer, and that, all prayers; 2. He often answers prayers in a manner different from what we think or wish." (1900, pp. 137 ff.) — 1. *Pentecost Day*: "How the Holy Spirit makes the Word of God to become alive in our hearts: 1. He opens up the true understanding of Scripture to us; 2. He makes us to feel the comfort of Scripture; 3. He makes us experience the power of the divine Word." (1894, pp. 129 ff.) "On the indwelling of the Triune God in the hearts of believers: 1. It is a fact that God really is now dwelling in our hearts; 2. He dwells in our hearts by means of His Word." (1895, pp. 161 ff.) — 1. *Sunday after Trinity*: "After death there awaits us only heaven or hell, no intermediary state: 1. Consider this truth; 2. ponder its intended effect." (1892, pp. 168 ff.) — 7. *Sunday after Trinity*: "On Christian charity: 1. Cordial sympathy is the source and the soul of Christian charity; 2. Christian charity does not anxiously calculate the expense incurred; 3. Christian charity proceeds within the trammels of order; 4. Christian charity obtains its reward even in this life." (1894, pp. 193 ff.)

mons on the Epistle pericopes,<sup>5)</sup> sixteen outlines on the Gospel

—9. *Sunday after Trinity*: "What the children of light can and should learn of the children of the world: 1. to manifest faithfulness and zeal in all matters entrusted to them; 2. not to renounce and deny readily their character; 3. to live in peace and amity with their brethren; 4. not to lose their courage in times of need and perplexity." (1888, p. 201 ff.) — 10. *Sunday after Trinity*: "On the times of God's visitation: 1. His gracious visitation; 2. His visitation unto judgment." (1897, pp. 248 ff.) — 15. *Sunday after Trinity*: "Our heavenly Father has His disposing hand also in the government of this world: 1. The comfort which we derive from this fact; 2. the lesson which this fact urges upon us." (1888, pp. 234 ff.) — 20. *Sunday after Trinity*: "Despising the grace of God weighs heavily in the balances of God: 1. It is a heavy guilt and responsibility that is incurred thereby; 2. a heavy punishment at the final judgment is thereby entailed." (1892, pp. 289 ff.)

5) 1. *Christmas Day*: "The wonderful Child whose government is upon His shoulders: 1. This very Child is the Potentate over all things, God blessed forever; 2. this very Child restores to the world its lost peace." (1896, pp. 365 ff.) — (?) *New Year*: "From the bondage of the Law to the blessed liberty of the children of God: 1. With the old year we will quit the old bondage; 2. in the new year we will use and enjoy the blessed liberty of the children of God." (1881, pp. 1 ff.) (This sermon is unsigned; we have added it as a guess at the author, because it breathes the spirit, and follows the conception, of Stoeckhardt.) — 1. *Sunday after Epiphany*: "We are all members of one body: 1. We are members one of another; therefore we will heartily love one another; 2. we have various employments and gifts of grace; therefore we will serve one another by love." (1890, pp. 8 ff.) — *Oculi*: "Whoever sins with the world will be condemned with the world: 1. The wrath of God will surely come upon the children of unbelief on account of their evil works; 2. however, not in any less degree on the Christians who have been their associates." (1896, pp. 65 ff.) — *Good Friday*: Christ died for us: 1. He took the place of sinners; 2. He has suffered our punishment; 3. He has atoned for our guilt." (1893, pp. 75 ff.) — *Quasimodogeniti*: "Our faith a divine assurance: 1. We shall ponder that this is a fact, yea, that whosoever believeth hath the witness of God in him; 2. we shall ponder what follows from this fact: faith possesses world-conquering power." (1890, pp. 105 ff.) — 1. *Pentecost Day*: "Wherever the Spirit of God is astir, there will be dissensions among men: 1. Some are filled with the Holy Ghost; 2. others mock." (1893, pp. 137 ff.) "The Spirit of God—living water: 1. This water refreshes our souls; 2. it renders our life fruitful; 3. it springs up into the life eternal." (1908, pp. 176 ff.) — 2. *Pentecost Day*: "How do we become partakers of the gift of the Holy Ghost? 1. By the means of grace; these are the hand with which God offers us the gifts of the Spirit; 2. by

lessons,<sup>6</sup>) and seventeen on the Epistle lessons.<sup>7</sup>) Stoeckhardt

faith; this is the hand with which we receive the heavenly gifts." (1881, pp. 173 ff.) — 3. *Sunday after Trinity*: "Christians must incessantly be on their guard against the adversary. We consider: 1. in what ways the devil seeks to destroy us; 2. how we are to protect ourselves against his onslaughts." (1908, pp. 193 ff.) "A salutary lesson on the cross of Christians: 1. regarding their patience; 2. regarding their comfort under the cross." (1896, pp. 161 ff.) — 4. *Sunday after Trinity*: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us: 1. While the sufferings of this present time are brief, we are looking forward to endless glory; 2. while the sufferings of this time oppress only the outward man, the future glory refreshes both body and soul; 3. in the midst of the sufferings of this present time we obtain a foretaste of our future glory, but in that state of glory our happiness will not be dimmed by any sorrow nor by any recollection of sorrow." (1884, pp. 193 ff.) — 6. *Sunday after Trinity*: "Reckon yourselves, 1. to be dead unto sin, but 2. alive unto God through Jesus Christ, our Lord." (1892, pp. 199 ff.) — 25. *Sunday after Trinity*: "The hope of Christians: They hope, 1. for a blessed end; 2. for a joyful resurrection; 3. for meeting their loved ones again; 4. for perfect communion with the Lord." (1893, pp. 338 ff.) — *Conversion of Paul*: "The conversion of sinners a work of the power and grace of God: 1. prior to their conversion sinners fight against God; 2. in the hour of conversion God changes their heart and gains them (for His friends); 3. after their conversion sinners praise God by word and deed." (1896, pp. 8 ff.)

6) 1. *Sunday in Advent*: "Let the earth now praise the Lord, Who hath truly kept His Word: 1. All that has been foretold concerning Christ has been fulfilled; 2. we are still living in the blessed time of fulfillment; 3. all that still remains unfulfilled will surely come to pass." (1893, pp. 373 ff.) — *Sunday after Christmas*: "Through Christ dissensions have been ordained among men: 1. to some He is the Rock of salvation; 2. to others, a rock of offense." (1893, p. 383.) — *Septuagesima*: "By grace! our works are all rejected! 1. We are justified and saved by grace alone; 2. whoever would merit salvation by works will be damned." (1894, pp. 31 f.) — *Sexagesima*: "The Word of God is: 1. to some a savor of life unto life; 2. to others a savor of death unto death." (1894, pp. 32 f.) — *Oculi*: "A grave warning against backsliding: 1. How backsliding occurs; 2. what a sorry thing backsliding is." (1894, pp. 56 f.) — *Jubilate*: "On the abiding Easter-joy of Christians: 1. This joy consists in our seeing the risen Lord in spirit; 2. but this joy is born ever and anon from out of grief." (1895, pp. 148 f.) — *Cantate*: "How the Holy Spirit glorifies Christ before enemies and friends: 1. He reproves the world, because it does not believe in Christ; 2. He glorifies Christ in the hearts of believers." (1894, pp. 124 f.) — 2. *Pentecost Day*: "All depends on this one

thing, *viz.*, that we believe: 1. He that believes has eternal life; 2. he that believes walks in light." (1894, pp. 154 f.) — 1. *Sunday after Trinity*: "He that despises the Word ruins himself: 1. In this life he ruins himself by serving sin; 2. in the life to come he reaps eternal perdition." (1879, pp. 183 ff.) — 4. *Sunday after Trinity*: "How Christians, who are still sinning daily and in many ways, should practice mercy toward one another: 1. A Christian should not harshly judge a brother whom he sees sinning; 2. however, a Christian should indeed reprove a trespassing brother in a spirit of meekness; 3. while doing this, a Christian should ever be mindful of his own weakness, and consider rightly his own state." (1894, pp. 190 f.) — 9. *Sunday after Trinity*: "What is true Christian prudence? 1. It consists in this, that Christians always have the goal, their final goal, before their eyes; 2. that Christians make all things serve them in reaching that goal." (1894, pp. 220 ff.) — 13. *Sunday after Trinity*: "Two forms of service of a Samaritan: 1. Care of the poor and sick; 2. support of charitable institutions." (1894, pp. 276 f.) — 20. *Sunday after Trinity*: "The despisers of the marriage of the king's son: 1. manifest, 2. secret despisers." (1898, p. 308.) — 26. *Sunday after Trinity*: "The day of judgment a day of separation and decision: 1. The Judge of the world will on that day decide the eternal weal or woe of men; 2. He will render His decision, and separate men, according as they have believed or not; 3. He will prove the justice of His sentence by men's works." (1894, p. 350.) — *Purification of Mary*: "When a person knows and apprehends Christ by faith, he can forthwith die rejoicing and in the grace of God: 1. He that believes in Christ has attained the purpose of his life; 2. he that believes has closed his accounts with the world; 3. he that believes has a cleared account with God." (1882, pp. 50 ff.) — *Festival of the Reformation*: "The blessed time of the Gospel has arrived! 1. Let us rightly know our time! 2. Let us rightly heed our time!" (1894, pp. 307 ff.)

7) *Quinquagesima*: "Love that is willing to be sacrificed: It is a love, 1. which foregoes all external pomp; 2. which wholly surrenders itself to the service of a fellow-man; 3. which presses all other gifts into this service." (1884, p. 55.) — *Invocavit*: "As workers together with Him we beseech you that ye receive not the grace of God in vain: 1. We beseech you that ye receive the grace of God with rejoicing; 2. we beseech you that you suffer the grace of God to effectually work in you." (1881, pp. 76 f.) — 2. *Easter Day*: "The resurrection of Christ the seal of our redemption: 1. It is an approbation and confirmation of the prophetic office of Christ; 2. an attestation and sealing of His priestly office; 3. the foundation and beginning of His royal office." (1881, pp. 127 f.) — *Exaudi*: "The end of all things is at hand; hence let us exercise scrupulous care: 1. in our prayer to God; 2. in our love of the brethren; 3. in our earthly calling." (1881, pp. 161 ff.) — *Trinity*: "On the inscrutable ways and judgments of God: 1. Which are these? 2. why are we reminded of them?" (1896, pp. 149 ff.) — 1. *Sunday after Trinity*: "He that dwelleth in love

also started a movement which gave a great impetus for textual study to our pastors: the exegetico-homiletical studies of the

dwelleth in God: 1. In the love which God bears to us; 2. in his love of God; 3. in his love of the brethren." (1881, pp. 189 ff.) — 6. *Sunday after Trinity*: "The salutary effects of Baptism: 1. In baptism we have died unto sin; 2. we have, by Baptism, been translated into a new, spiritual life." (1893, pp. 220 f.) — 7. *Sunday after Trinity*: "On being servants unto iniquity and servants unto righteousness: 1. The mode and manner of this twofold service, the grievous burden of the former, and the sweet delights of the latter; 2. the wages and consequences of this twofold service, sorry wages on the one hand, and a glorious fruit and gift of God on the other." (1884, p. 229.) "On serving iniquity and serving righteousness: 1. The different masters whom men are serving; 2. the different modes of this twofold service; 3. its different fruits; 4. its different ends." (1893, pp. 221 f.) — 8. *Sunday after Trinity*: "The glory and joy of the children of God: 1. their external service and calling; 2. their hidden dignity; 3. their future glory." (1881, pp. 244 f.) — 10. *Sunday after Trinity*: "Heed well the spiritual gifts with which you have been blessed by God: 1. This refers, in particular, to the gift of prophecy and the discerning of spirits; 2. with the spiritual gifts are numbered various other operations and ministrations performed in and for the congregation." (1893, pp. 253 f.) — 12. *Sunday after Trinity*: "The ministration of the Old and of the New Testament: 1. Each ministration has glory bestowed on it by God; 2. but the ministration of the New Testament exceeds in glory." (1893, pp. 255 f.) — 14. *Sunday after Trinity*: "Walk in the Spirit! 1. This implies primarily incessant battling with the flesh; 2. out of such battling there grows up a peaceable fruit of righteousness." (1893, pp. 280 f.) — 20. *Sunday after Trinity*: "We purpose to be very particular about our Christian conduct: 1. as regards our calling in our relation to the world; 2. as regards our acts of worship; 3. as regards the service we owe the brethren." (1881, p. 322.) — 22. *Sunday after Trinity*: "A Christian can be certain that he will persevere in faith: 1. the basis of this assurance; 2. the effects produced in the Christian by this assurance." (1893, pp. 318 f.) — 26. *Sunday after Trinity*: "The end of the world: 1. The end is surely coming and will make its appearance suddenly; 2. at its coming heaven and earth will perish; 3. accordingly, we should betimes prepare for the end." (1893, pp. 349 ff.) — *Purification of Mary*: "The cleansing and purification which even believers are in need of: 1. Even we Christians are still in need of a thorough and constant cleansing and purification of our entire being and conduct, within and without; 2. it is the Lord who cleanses and purifies us." (1881, pp. 47 ff.) — *St. Michael's Day*: "A great battle in the realm of the spirits: 1. We observe the contending parties; 2. we consider the object for which the parties are contending; 3. we note the final outcome of the battle." (1893, p. 286.)

old pericopes. To this series he personally contributed twenty-six studies on Gospel<sup>8)</sup> and eight studies on Epistle texts.<sup>9)</sup>

While adhering to the pericopal system of the Lutheran Church, Stoeckhardt at an early period began to urge the additional use of free texts. He did this both in the interest of the pastors, who were thus led to extend their practical homiletical studies, and of the laymen, who were thus given an opportunity of hearing texts expounded which are virtually ignored by a rigid application of the pericopal system. We have from Stoeckhardt's pen twenty complete sermons<sup>10)</sup> and twenty sermon outlines<sup>11)</sup> on free texts.

8) 1. and 2. Christmas Day, 1890, pp. 366 ff.; New Year, 1899, pp. 1 ff.; 1. Sunday after Epiphany, 1894, pp. 5 ff.; 2. Sunday after Epiphany, 1892, pp. 18 ff.; 3. Sunday after Epiphany, 1897, pp. 1 ff.; Septuagesima, 1892, pp. 49 ff.; Sexagesima, 1889, pp. 33 ff.; Invocavit, 1888, pp. 42 ff.; Oculi, 1892, pp. 65 ff.; Judica, 1889, pp. 105 ff.; 1. Easter Day, 1888, pp. 114 ff.; 2. Easter Day, 1891, pp. 80 ff.; Quasimodogeniti, 1897, pp. 97 ff.; Misericordias Domini, 1898, pp. 65 ff.; Ascension, 1891, pp. 145 ff.; 1. Pentecost Day, 1889, pp. 169 ff.; 2. Pentecost Day, 1899, pp. 129 ff.; Trinity, 1898, pp. 161 ff.; 2. Sunday after Trinity, 1897, pp. 161 ff.; 3. Sunday after Trinity, 1894, pp. 161 ff.; 11. Sunday after Trinity, 1892, pp. 237 ff.; 13. Sunday after Trinity, 1888, pp. 266 ff.; 19. Sunday after Trinity, 1897, pp. 289 ff.; 20. Sunday after Trinity, 1898, pp. 289 ff.; 26. Sunday after Trinity, 1888, pp. 335 ff.

9) 1. Sunday in Advent, 1889, pp. 368 ff.; Quinquagesima, 1893, pp. 40 ff.; Judica, 1890, pp. 70 ff.; Cantate and Rogate, 1890, pp. 142 ff.; 8. Sunday after Trinity, 1896, pp. 193 ff.; 17. Sunday after Trinity, 1890, pp. 279 ff.; 25. Sunday after Trinity, 1890, pp. 279 ff.

10) *Ezek. 36, 26, 27*: "God makes willing out of unwilling persons: 1. He removes the stony hearts; 2. He gives them new hearts of flesh." (1883, pp. 161 ff.) *Ps. 121* (for New Year): "Behold, He that keepeth Israel neither slumbers nor sleeps: 1. He preserves our going out and our coming in; 2. He is our help and strength; 3. He will not suffer our foot to be moved; 4. He is our shade upon our right hand." (1889, pp. 1 ff.) *Rom. 3, 21—31*: "How is a person justified before God? 1. By grace; 2. for Christ's sake; 3. through faith." (1889, pp. 298 ff.) *John 16*: briefly expounded. (1894, pp. 115 ff.) *2 Tim. 1, 9*: "The gracious operation of calling: 1. God has called us; 2. He has done this according to His grace." (1895, pp. 9 ff.) *2 Cor. 4, 6*: "The grace of illumination: 1. The blindness and darkness of our natural heart; 2. the light which God has placed in our hearts." (1895, pp. 33 ff.) *1 Thess. 5, 23, 24*: "It is God that sanctifies us: 1. Wherein this operation of God consists; 2. what

is the aim of God in this operation?" (1895, pp. 65 ff.) *1 Pet. 1, 5 a*: "We are kept by the power of God through faith unto salvation: 1. by the power of God; 2. through faith." (1895, pp. 129 ff.) *Rom. 8, 28—30*: "The comfort which Christians should derive from their election during the afflictions of this present life: 1. We should draw the conclusion from our election that our faith, our Christianity, rests on a firm foundation and leads to a sure goal; 2. we should be assured that all the sufferings of this present time work together for our good, and are aids to glory for us." (1895, pp. 199 ff.) *Rom. 8, 31—39*: "The certainty of a Christian's faith: 1. A believing Christian is sure of his state of grace; 2. nor does he doubt that he will persevere unto the end and reach the goal." (1895, pp. 235 ff.) *Matt. 25, 14—30*: "How Christ the Lord will call His servants to account on the last day: 1. He will demand that they return the talents entrusted to them; 2. He will make inquiry as to their faithful management; 3. He will apportion their reward accordingly." (1897, pp. 334 ff.) *Rom. 14, 7. 8* (New Year): "Christ the Lord of life and death: 1. It lies with Him whether we shall live or die; 2. accordingly, we will live and die unto the Lord." (1908, pp. 15 ff.) *Gen. 18, 17—19* (Cantate): "The priestly function of the Christian head of a family: 1. Which duties are embraced in it; 2. the blessings accruing from a faithful discharge of this function." (1908, pp. 149 ff.) *Eph. 2, 19—22*: "What a great mercy and blessing of God it is that we are members of the holy Christian Church: 1. We shall ponder this mercy and blessing; 2. we shall give heed to the obligations which this grace and blessing imposes on us." (1904, pp. 129 ff.) *Matt. 5, 20—26*: "Christ opens up to His disciples the spiritual meaning and understanding of the Law: 1. The spiritual meaning of the Law aims at harmonious cooperation of the heart, mouth, and actions of man in fulfilling the Law; 2. the purpose of this teaching of Christ is to lead us to a perception of our shortcomings, and to urge us to practice obeying God." (1907, pp. 203 ff.) *Rom. 5, 1—11*: "The joy and glory of justified Christians: 1. They glory in God through their Lord Jesus Christ; 2. they glory in the hope of their future glory." (1909, pp. 1 ff.) *2 Thess. 2, 1—12* (Reformation Festival): "Luther has 1. revealed the man of sin, antichrist; 2. has judged him with the Word and Spirit of God." (1895, pp. 321 ff.) *1 Sam. 31, 11—13* (Burial of President Garfield): "Which are the proper and salutary reflections that are called forth from the hearts of Christians by our present national calamity? 1. We honor the office of our magistrates, and reflect what we owe them, and how much cause we have to thank them; 2. we humble ourselves in view of the present visitation of God, and are truly penitent; 3. in general, we will heed the signs of the times, and hasten to save our souls." (*Lutheraner*, 1881, pp. 53 f.) *Rom. 12, 8. 9* (2. Sunday after Epiphany; at the 50th anniversary of Walther's ordination to the ministry): "Consider well what the pure preaching of the Word is to you! 1. It is the power of God unto faith and salvation; 2. however, it is also a power unto godly living." (*Ibid.*, 1887, pp. 23 f.) *Eph. 1, 3—14*: "Our eternal election: 1. Before the foundation of the world God has elected us unto



the adoption of sons and life everlasting; 2. the cause of our election must not be sought in us, but solely in the merits of Christ and in the mercy of God; 3. the purpose of election cannot fail or be subverted; 4. God has already executed a great part of this purpose, and will surely accomplish it at the end." (*Ibid.*, 1905, pp. 353 ff.)

11) *Is. 42, 8*: "The essence and attributes of God: 1. the essence," etc. (1894, pp. 380 ff.) *Hebr. 1, 4*: "The angels of God: 1. their species and nature; 2. their occupation and ministry." (1895, pp. 27 f.) *James 1, 14, 15*: "Sin: 1. original sin; 2. actual sin; 3. guilt and curse of sin." (1895, pp. 92 f.) *Phil. 2, 5—8*: "The humiliation of Christ: 1. general view of the state of humiliation; 2. the particular stages of humiliation." (1895, pp. 120 ff.) *Phil. 2, 9—11*: "The exaltation of Christ: 1. general view of the state of exaltation; 2. the particular stages of exaltation." (1895, pp. 122 ff.) *Rom. 3, 21—25 a*: "How we are justified before God: 1. By grace; 2. for Christ's sake; 3. through faith." (1895, pp. 186 ff.) *Eph. 4, 10—12*: "The office of the ministry: 1. Ministers are servants of the Church; 2. of Christ." (1895, pp. 287 f.) *Rom. 6, 23*: "Temporal death: 1. We consider the natural aspect of death; 2. we reflect on the changed aspect which Christ has given to death." (1895, pp. 319 f.) *Is. 66, 42*: "Eternal damnation: 1. the terrible condition of the damned; 2. the cause of their damnation." (1895, pp. 348 ff.) *John 1, 44—52*: "Jesus gaining disciples: 1. By His Word He calls and draws the souls of men to Himself; 2. He causes those whom He has drawn to know abundantly that He is their God and King." (1896, pp. 27 f.) *John 4, 1—26*: "Jesus rescuing the poor and lost children of men from perdition: 1. He arouses in them a desire for salvation and peace; 2. He reminds them forcibly of their sin, of the damage that has been inflicted on their souls; 3. He reveals Himself to them as their Savior who has reconciled them with God." (1896, pp. 61 ff.) *Matt. 5, 1—12*: "The eight beatitudes." (1896, pp. 127 f.) *Matt. 14, 22—33*: "Jesus walking on the sea: 1. a proof of His divinity; 2. a great comfort to His followers." (1896, pp. 188 ff.) *Luke 9, 46—56*: "The Son of Man is not come to destroy men's lives, but to save them: 1. He is particularly anxious to save the little ones; 2. He exercises patience in dealing with the weak; 3. He extends the time of grace to sinners in order that they may repent." (1896, pp. 275 ff.) *Luke 15, 11—32*: "The prodigal son: 1. his defection; 2. his return; 3. his reception." (1896, pp. 282 ff.) *John 11, 1—16*: "Life and death of Christians are in the hands of the Lord: 1. Whether we live, we live unto the Lord; 2. whether we die, we die unto the Lord." (1896, pp. 310 ff.) *John 11, 17—44*: "The protection and defense of Christians against the cruel power of death: 1. Christ is the Resurrection and the Life; 2. whosoever believeth in Him, though he were dead, yet shall he live." (1896, pp. 312 ff.) *Matt. 22, 23—33*: "The Lord teaching the resurrection of the dead: 1. He proves that the dead rise; 2. He explains how they rise." (1896, pp. 344 ff.) *John 17*: "The sacerdotal prayer of the Lord: 1. Christ prays the Father to glorify Him, in order that the Son may, in turn, glorify the Father; 2. He prays the Father to keep them that are His in His name and to

In 1894, Stoeckhardt contributed a series of Lenten outlines to the *Homiletic Magazine*, which shows his skill in the grouping of texts that have a bearing on a common subject, and in their judicious differentiation. The central thought of the entire series is the vicarious atonement by the sacrificial death of the God-man.<sup>12)</sup>

Of sermons for special occasions, besides those noted before, we have few from Stoeckhardt. He was no friend of anything extraordinary, anything that savored after special effort. The sturdy, doggedly persevering routine work of the preacher was his favorite domain, and how, within this domain, he could make each recurring Sunday look like a great day by taking his audiences into the depths of the ordinary Scripture lessons, we believe a careful perusal of the sermon-analyses above given will amply show. There are some sermons and outlines extant, however, which partake of the character of

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preserve them from the world; 3. He prays that the elect, believing children of God of all ages may be given true unity and the heavenly glory." (1896, pp. 382 ff.) *Rom. 16, 25—27* (Jubilee of Missouri Synod): "We render to God praise, honor, and thanks through Jesus Christ for His Word: 1. We return thanks to God, who alone is wise, for having revealed to us the mystery of the Gospel; 2. we give honor to the great and almighty God, who can strengthen us according to His Gospel."

12) *John 1, 29*: "Christ the sacrificial Lamb which God appointed for the world: 1. God Himself has appointed and given His only Son as a sacrificial Lamb to the world; 2. God now places this Lamb before the eyes of the entire world in His Word." (pp. 58 f.) *Matt. 20, 28*: "Christ gave Himself for us: 1. His life is the ransom for many; 2. Christ Himself willingly surrendered His life." (pp. 59 ff.) *John 11, 47—53*: "Christ crucified a sacrifice which the world has placed to its credit with God: 1. Men intended evil when they killed Christ, the Prince of Life; 2. but God regards and accepts the death of Christ as an atonement for the sins of the world." (pp. 61 ff.) *John 14, 30*: "The passion of our Lord a temptation of Satan: 1. The devil came upon Him with the whole power of darkness; 2. but the prince of this world did not prevail against Him." (pp. 63 ff.) *John 3, 14, 15*: "A glance—a glance of faith upon the Crucified can save the sinner: 1. There is salvation in Christ crucified; 2. whoever looks at Christ crucified, and believes, is saved." (pp. 76 ff.) *John 12, 20—26*: "The salutary fruit and effect of the death of Christ in the hearts of men: 1. The first fruit is the conversion of a sinner; 2. the second fruit is the sanctification of the converted sinner." (pp. 78 ff.)

the special sermon, such as his addresses to communicants,<sup>13)</sup> his sermon for the annual Day of Humiliation and Prayer,<sup>14)</sup> his funeral addresses,<sup>15)</sup> wedding discourses,<sup>16)</sup> sermons at mission festivals<sup>17)</sup> and at a Pastoral Conference,<sup>18)</sup> and his address at a children's service on Christmas Day.<sup>19)</sup>

13) *Rom. 3, 23—25 a*: "Confession and Communion quicken the memory, 1. of sin; 2. of grace." (1902, pp. 78—81.) — *1 Sam. 15, 22* (at a synodical convention): "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord?" (1890, pp. 229 to 234.)

14) *Matt. 11, 12*: "The kingdom of heaven suffereth violence: 1. How few there are that offer the kingdom such violence; 2. those failing to do so miss and lose the kingdom of heaven." (1886, pp. 65—72.)

15) *1 Cor. 15, 55—57*; at the burial of a young man. (1879, pp. 205—9.) *Gen. 46, 32*; a general funeral oration. (1882, pp. 72—82.) *Ps. 37, 18*; at the burial of the head of a family. (1888, pp. 38—41.) *Ps. 4, 9*; at the burial of a child. (1890, pp. 180—3. Comp. his address from *1 Cor. 2, 2* at Walther's funeral. *Lutheraner*, 1887, pp. 85 f.)

16) *Ps. 128, 5. 6*: "The intimate connection of the welfare of a Christian home with the welfare of the Christian congregation: 1. Seek ye the peace of Jerusalem! 2. And the Lord will bless you out of Zion." (1882, pp. 233—6.) *Ps. 146, 5. 6*: "Blessed is the man whose help is the God of Jacob: 1. in every bodily affliction; 2. in every spiritual trouble; 3. finally, in his last anguish." (1882, pp. 271—5.)

17) *Matt. 13, 31—33*: "It is a characteristic of the kingdom of God to grow, increase, and penetrate: 1. within and 2. without." (1886, pp. 257—65.) *John 10, 16*: "We are to carry out the will of the Shepherd in regard to the sheep: 1. The task assigned us is, to gain the sheep that are still without; 2. the success of our work is guaranteed us, because Christ, the Shepherd, leads His sheep to His fold; 3. the ultimate aim of our mission-work is, one fold and one Shepherd." (1889, pp. 217—25.) *Luke 15, 8—10*: "It is the Lord's will that we should, with all diligence, seek and save the souls of individual men: 1. Proof that such is the will of the Lord; 2. the best manner of carrying this will of the Lord into effect." (1898, pp. 261—72.) *James 5, 19. 20*: "Christian mission-work an agency for saving souls: 1. The aim in Christian mission-work is to convert sinners from the error of their way; 2. this is a great and noble work, for it means to rescue souls from death; 3. true, this presupposes that we take thought for our own souls, and that we take thought for each other." (1903, pp. 43—53.)

18) *1 John 2, 12—17*: "Two truths which the Church in its conflict with the world may not forget: 1. The Church and the world are implacable enemies; 2. the Church possesses sufficient power within to overcome the world." (1902, pp. 141—9.)

19) 1887, pp. 360 ff.