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The Paramount Lesson of Job: God's Glory Magnified by Faith Triumphant over Tribulation.

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From time immemorial Biblical scholars have been vitally interested in establishing beyond doubt the real purpose, the ultimate design, the one preeminent lesson of "the greatest didactic poem in the world" — the Book of Job. Ever since men have studied the Bible, from the time of the ancient Rabbis, who penned their mysterious glosses, and especially from the time when the first Christian scholar, Ephrem Syrus, Presbyter of Edessa, devoted his attention to the baffling problems of Job, the foremost students of Biblical lore — Jerome, Augustine, Gregory the Great, Aben Ezra, Saadia, Cardinal Cajetan, De Pineda, Bucer, Calvin, Beza, Luther, Schultens, Rosenmueller, Ewald, Delitzsch, Umbreit, Renan, Froude, and hosts of others, to this writing, have pried into the *locos vexatos* of this wonderful book; and yet, aside from a few obvious facts, we are assured by most eminent men that in the main we still "float upon a sea of conjecture."

It is true, many of the *quaestiones vexatae* refer to problems with which we, in the present discussion, are not concerned. The questions regarding the authorship, canonicity, and integrity of the Book of Job, while intensely important for other considerations, have little bearing upon the subject which shall hold our attention now. For our purpose it is immaterial by whom, at what time, and in what manner the book was composed, though we personally incline to the view that it is the oldest book in the Bible, and that it was written either by Job himself or by Elihu. However, be that as it may. The question before us is whether there is in the book a single great lesson, which the author desired to teach, and if so, what this paramount lesson may be.

That some special design was in the mind of the writer is obvious from the absolute unity and harmony that prevail through-

THE THEOLOGICAL OBSERVER.

Disintegration in the State Church of Norway.

The Lutheran (March 24) says:—

“An editorial in a recent number of *Skandinaven* presents a summary of the condition of the Church in Norway. The editorial is based upon an article which appeared in a paper published in Norway. As in other countries of Europe, church affairs are in a very unsettled condition. The laxity of the state church in doctrine and practise for the last half century or more has opened the door for the sects. These have separated from the state church. There were also Lutherans who have been dissatisfied with the state church and have withdrawn from it. All these parties are called ‘free churches.’ The state church is divided into factions which are as bitterly opposed to one another as are the free churches to the state church.

"The year 1920 has been one of unusual controversy among the different parties. A convention of the clergy of the state church at Drammen and a similar convention of the representatives of the free churches at Calmeyer [Calmar?], have not improved matters, but, if anything, made them worse. The public press has become interested and is participating in the discussions."

"It is strange what efforts are made on the part of the liberals and unbelievers to get rid of the thought of condemnation. They seem to think that if they could get rid of the thought, they might escape the real thing. Last fall there was an ecclesiastical convention of the clergy of Sweden in Stockholm. Among other things which showed the liberalism which still prevails in some parts of the country, a resolution was considered to discard entirely the Athanasian Creed, as also to strike out of the confession the words, 'a lost and condemned creature.' Even one or more of the bishops were in favor of the resolution and spoke for its adoption. The matter was finally settled by a sort of compromise."

If the matter was "settled" as related, it means that the diplomats who did the settling will discover what all diplomats discover sooner or later, *viz.*, that they have settled nothing except the amount of chloroform it required to put their own conscience to sleep. D.

Among the Swedish Lutherans.

The Swedish Augustana Synod is discussing a new constitution which is proposed for adoption. A running criticism, in Swedish, is offered by H. P. in *Augustana* for May 5, and the *Lutheran Companion* of May 7 writes editorially on the issue, pleading chiefly for unification and centralization of the Synod's educational and mission-work. On one of the proposed changes the writer says: "When it comes to the ordination of pastors, why should we continue the time-honored practise of ordaining these men only upon the examination and decision of the Ministerium, when we are the only Lutheran body in America that follows this method of procedure? Why not have the conferences have this responsibility? Let them appoint an examining committee of five or more pastors, and then, on their recommendation, let the conference president ordain those who have applied, in the churches which they are to serve. If the editor is correctly informed, this is the method followed in the United Lutheran Church. To all intents and purposes the conferences of our Synod are now distinct synods. Most of them are incorporated as self-governing bodies. They own and control one or more institutions, and the power to discipline churches and pastors is in their hands. When they have the right to receive churches into the Synod, why should they not also have the right to receive pastors? To the editor's way of thinking, the change suggested for the examining of candidates for ordination is the least satisfactory of all. He can see no valid reason why the theological faculty should be on this examining committee at all. After the faculty has given the candidates their certificate of standing and recommended them to the Synod, or conferences, as the case may be,

this should be sufficient. If we are to change the mode of procedure at all, let us make it more simple than it is at present. The plan suggested would not be a safeguard any more than is the present method, and it is apparent to a close observer that the appeals to Synod would be numerous in the future, if the plan were adopted." In the Missouri Synod the congregations have delegated the right to determine the theological fitness of an applicant for the ministry to their theological faculties, or for extraordinary cases (such as have not received their theological training at the Synod's seminaries) to standing examining boards. The right to order the ordination of a candidate who has accepted a call to serve a congregation, or mission, the congregations have delegated to the presidents of District synods. The Synod, of course, holds both the examining boards and the presidents responsible for the persons whom they declare theologically fit, or whom they order ordained.

The subject of funeral sermons is aptly touched in the same issue, thus: "One of our pastors some time ago told me what a queer question one of his little boys once asked him, namely, 'Why do preachers lie so much, papa?' The stern reply came: 'Why, son, what do you mean? Preachers lie?' 'Now, papa, I don't mean you.' 'Well, explain yourself, son.' 'I mean all these preachers that tell so many good things about the departed and try to make the living believe that the dead has gone to heaven. And when they were here on earth, they did not talk, act, nor live as if they were on that road that leads to heaven at all.' One sometimes feels as if the above question would be a healthy one for many pastors to ask each other or themselves. A Christian deacon once asked the undersigned ("Alf. B. O."): 'What did you think of that funeral sermon?' In replying I stated: 'If funeral sermons can save, that man's soul is surely rescued for eternity.' And I shall never forget the answer this noble deacon gave, as he stated: 'This is not a joke. Just think what a comfort all those will have in this sermon who are spiritually dead, but still live on a much higher moral plane than this man lived. What will be the responsible account of such funeral sermons on the last Judgment Day?' Would to God that we had more deacons of this type to-day!" Yes, there are funerals remarkable not so much for the dead body before, as for the dead conscience in, the funeral preacher, and the question arises on such an occasion: What is it really that is being buried? And for whom are silent tears being shed?

The editor of *Augustana* writes editorially on the moral decadence of crowds of young men in our country. The Comptroller of the State of Minnesota, Swendsen, has told him that while the number of old criminals has decreased during recent years, the number of youthful criminals has been increasing at a rate that makes a thoughtful observer feel uncomfortable. All the State institutions that must take care of these young criminals are overcrowded. The hope which the Christians in our country (which?) had cherished, *viz.*, that the war and its attending distress would deepen the religious sentiments in our country, is seen to have been a hideous chimera; instead hell

seems to be holding a rich harvest. Not counting some noble exceptions, the rule seems to be—and it is observed in all churches—that those returning from overseas service or from the cantonments in our country have had the interest in religion and the Church blotted from their mind. Their irreligion infects other young men and young women in the home towns to which they have returned. The dance evil, with its attending and consequent indecencies and immoralities, is growing at an alarming rate. The editor thanks God for the Eighteenth Amendment by which we have decreased the number of old criminals. If that is the view to take of the results of our recent measure to enforce sobriety, the remedy for our young criminals presumably will be a Nineteenth Amendment. But we may deceive ourselves in regard to the fruits of prohibition. It remains to be shown that the present state of prohibition is not fostering evils as great as, and worse than, those which it purports to render impossible. If prohibition “works,” the connection between drunkenness and crime, on which much of the argument of prohibition was built up, has been overstated. We are coming to realize that there are evils greater than drunkenness, and that we are opening our front door to seven respectable-looking devils while we are casting one besotted devil out of the back door. D.

Luther Celebration at Rome.

In its weekly edition for April 27 the *Koelnische Zeitung* prints the following:—

“Rome, April 17. (By our special reporter.) In the auditorium of the German Evangelical congregation a celebration took place yesterday in commemoration of the four-hundredth anniversary of Luther’s visit at Worms. Protestants of different nationalities participated. The superintendent of the Methodist Church in Italy, Ferreri, delivered a lengthy address, in which he gave expression both to his sympathy for Germany and his admiration for Luther. After him spoke with equal cordiality the Waldensian pastor Coisson and the Norwegian pastor Molesta. They were followed by the pastor of the congregation, Rev. Schubert, D. D., who gave a historical sketch of Luther’s stay at Worms. After Mrs. Ibsen (*née* Bjoernson), the wife of the Norwegian minister, had rendered a number of old religious folk-songs, the meeting was closed by the assembly singing Luther’s hymn.” D.

The Commercial and the Lazy Minister.

“A Layman” in the *Lutheran Standard* (March 26) writes letters to his son who has decided to become a minister, and says, amongst other things:—

“Again, if you seek first the kingdom of God, as you expect to tell your people to do, you will have no need of earthly cares. You have the promise of the Lord that He will care for you and that you shall not suffer want. If you will cast all your cares upon your Savior, if you will trust Him in earthly things as you will in spiritual

things, you will realize that the Lord keeps His promises. It is to be feared that too many ministers at present are saying: 'What shall we eat, what shall we drink?' etc., and are longing more to see the names of their congregations upon the 'Honor Roll' than to see the names of their members written in the book of eternal life. If the ministry becomes commercialized, what will become of the people, how then can the minister preach: 'Seek ye first the kingdom of God'? If the leaders of the Church do not stand as a bulwark against the great greed for money, if they will not show their people by word and act that we are living for eternity, who will do so? More than ever ministers must preach the Gospel, not only from the pulpit, but also by their life, their example, by every word and deed, and your parents want you to do so even now while you are preparing yourself for your calling.

"You also have considered that the ministry of the Gospel is a calling that calls for work, and for much hard work. In no other profession is so much required or is the work so varied. You will have to preach two and three times every Sunday, conduct Sunday-school and teachers' meetings, lead in the different societies, preside at the vestry and congregational meetings, instruct the young and the adult catechumens, call upon the sick, seek the wayward and lost, bury the dead, oversee the financial affairs, and do many other equally important things.

"It is no lazy man's calling. It is true, the minister has no one really to tell him what and when to do this or that. He, in a certain sense, is his own boss. His people often put up with him when he neglects his work. A lazy minister can slight much of his work, can neglect his duties, and his pay goes on, but his congregation must suffer, his conscience must be hushed, his people become negligent, and souls are lost. But what a reckoning on Judgment Day! What a name and reputation he receives amongst his own people and his fellow-ministers! A student who is lazy, who shuns work, who looks forward to an easy time in the ministry, should be told to look for a lazy man's job, should not be permitted to continue his studies at the seminary. My son, study the lives of Christ, of St. Paul, of Luther, of John Paton, who were men of work, of hard and continuous work.

"A leading minister who had occasion to visit many pastors said that many pastors really do not earn the salary they get, because they do not exert themselves and are negligent of their duties. Even if they are not considered lazy, they are not energetic, they are not heeding the words, 'Whatsoever thy hand findeth to do, do it with thy might.' Success in any other calling depends mostly upon hard work. Some great man has said: 'Genius is work.' Jesus Himself was very busy and said: 'I must work while it is day, for the night cometh when no man can work.'"

Paul warned a young preacher against *philargyria* (1 Tim. 6, 10), and when he called himself and his colleagues in the ministry *hypertai* of Christ, he used a word that means an underrower in a galley (1 Cor. 4, 1).

Intinction and the Common Cup.

The Rev. Howard K. Bartow in a recent issue of the *Living Church* (Episcopal) urged the practise of intinction, urging this mode of distributing the elements in the Lord's Supper on the ground of fear of infection. His article called forth several spirited replies. The Rev. H. S. Whitehead of the Church of the Advent (Boston) meets the challenge of Rev. Bartow, "Why will not the Church abandon the common chalice, and adopt the method of intinction?" as follows:—

"The reason why the Church has not authorized this practise is because the Church has faith in her Lord. To go a step farther, and meet on its own pragmatic ground the plea of the modernist founded on fear of infection, one may well ask, Why does not the protagonist for this change back up his plea by facts? That there is danger of infection from the common chalice is a pure assumption.

"The writer in the course of his ministry has received the remainder of the consecrated elements a very great many times after having communicated persons suffering from infectious diseases. These diseases have included smallpox, virulent tuberculosis, and other diseases even more deadly and loathsome. He has never suffered any ill effect. He has never anticipated any. He has yet to learn of any one who has suffered such effects. He submits that if there be any ground for the fear so frankly acknowledged by the persons who desire that intinction replace the traditional method for administering the Holy Communion, these grounds should be stated in the form of actual, concrete cases.

"Because a woman suffering from tuberculosis has 'thought a great deal' of these imagined perils, seems small ground for an appeal to the bishops of the Church to authorize the justification of a type of fear which has to commend it only the fact that it is typical of a certain group of modernists, not conspicuous for their faith or for the courage which rests upon faith."

A bacteriologist, in the same issue of the *Living Church*, utters this protest against a departure from the use of the common cup:—

"As a bacteriologist I must recognize the presence of bacteria on the chalice which has been touched by the lips of a communicant. They may be the organisms causing tuberculosis, pneumonia, influenza, diphtheria, sore throat, or merely non-pathogenic germs normally found in the mouth. Contact with these organisms, however, does not of necessity produce the corresponding disease. It is a known fact that one may harbor bacteria (such as those producing TB, or pneumonia), which, however, are entirely inactive for the lifetime. They may become active when bodily resistance is lowered by some cause, as exposure to dampness or cold or by prolonged strain.

"If individuals did not possess a considerable degree of resistance to infection, the world would soon be crippled with cases of tuberculosis, pneumonia, and countless other diseases. Disease-producing bacteria are met with everywhere as one goes about his daily work, breathing the germ-laden air in crowded rooms and trains, or from

contact with dusty articles and common things, as pencils and tickets touched by soiled hands. One does not, as a rule, handle money with sterile forceps; yet tubercular germs may just as easily (more probably, in fact) be present on coins and bills as on the chalice, for they have passed through the hands of hundreds of people careless in their personal habits. Having the bacteria on the hands, it is easy enough to infect mouth and nostrils. Certainly, exposure to infection comes a thousand times more frequently in the world at large than it would in the shamefully few and far-between communions made by the majority of church people." GRAEBNER.

In Defense of Dogma.

From a somewhat unexpected source, the *Personalist*, a quarterly journal of philosophy published by the University of Southern California, comes this defense of dogma (April, 1921):—

"There is at the present time a great outcry against dogma in religion. The clergyman is rare who dares announce a series of doctrinal sermons. But impatience with ancient dogmas is strangely attended by an unquenchable thirst for new and bizarre dogmas, especially if these be characterized as in any way scientific. So long as modern spiritualism put itself forth as religion, it was a joke. Adopted as a possible field of scientific research the gullible and the uncritical 'cry for it.' Nevertheless, despite the jumble of dogmas and the discredit which is thereby cast on all dogma, dogma is necessary to true religious thinking. Unless we can assume that our world is one of moral relations — of moral cause and effect — of uniformities of moral sequence — of true adaptations to each other and to the system of things, we can get on neither religiously nor morally. Theology is not the matter of indifference that is popularly supposed. There are certain fundamental presuppositions like freedom and moral accountability which are the basis of our whole social structure. Without practical belief in them the whole building would dissolve as the fabric of a dream. Certain fundamental suppositions such as justice and equal rights, though highly supposititious and debatable and never more than approximated, lie at the root of our political institutions. When those dogmas fade out of the popular faith, any political institution is doomed. So long as religion is able to maintain the distinction between goodness and wickedness, the reality of sin and of virtue and a theory of law relating thereto theologically known as judgment; so long as it can by the assumption of God set forward a reasonable system of moral relations between man and his world of associations, — so long it can build itself positively into the service of humanity. When these and other great fundamentals are gone, it becomes as weak as water, for no service it can then render can possess any meaning. With the passing of faith in religious values all political and social institutions, as well as the Church, will be at an end. The institutions of Greece were built upon a sublime spiritual consciousness voiced in her art and her great dramas. Rome owed her triumphs to the religious values of Stoicism. The Jewish prophets were the illumination of the dark

night of Israel. Just as it is impossible to weave the cloth without warp, so civilization must needs depend for its power upon the warp of widely accredited moral ideals. These ideals are necessarily dogmatic. They are to be justified as the best moral working hypothesis for life."

From most of this we dissent, on account of the implication of theological and historical judgments, which are wide of the mark. But the central idea is stated with novel force. GRAEBNER.

John Burroughs Dies an Agnostic.

The quaint patriarchal personality of John Burroughs is known to every American who takes delight in the wonders of the wilderness and its inhabitants. His writings, teeming with poetic beauty, have these many years helped busy people to get a glimpse of the enchanting life of the woods, the rivers, and the mountains. And so long as Burroughs was content to dwell in the realm for which he was fitted by his natural bent, so long he rightly enjoyed the admiration of nature lovers throughout the civilized world. But his recent writings, some of them published but a few weeks before his death, which occurred in March of the present year, have disclosed a philosophic trend which has brought grief to many of his admirers. Especially in a *North American Review* essay, *Is Nature Without Design?* and in his more recent volume, *Accepting the Universe*, he plainly denoted himself an agnostic of decided type. From the *Journal of the Missouri State Medical Association*—a somewhat unexpected source, by the way—we cull the following:—

"Such deduction from such a source causes one to halt in consternation and wonderment. Once again there has appeared the great inconsistency of a generation. One who has lived for eighty odd years in the heart of nature among the most beautiful specimens of the Master's art and should by logical deduction be among the foremost to sustain the Supreme Intellect, turns instead to the path beset with doubt and questions the existence of any such Entity." Again: "John Burroughs has missed the great point of mundane existence. The human personality is an abstruse complexity of at least two phases,"—the material and spiritual,— "and Burroughs has developed one of these factors to the point where the spiritual side has dwindled to an infinitesimal minority termed agnosticism, which, in the final analysis, of course, means nothing at all.... Agnostics of all ages have exemplified to a marked extent the much ad variety of philosophy with never a tangible outcome; in fact, they are strongly suggestive of the passage in the Roman satirist's lay: *Parturiunt montes, nascetur ridiculus mus.*"

Burroughs's denial of spiritual experience has been well characterized by an essayist in the March issue of the *Methodist Review*:—

"Shall we say that Mr. Burroughs in the wood, watching the nut-hatch, is getting an experimental knowledge, but that Isaiah in the temple, seeing the awakening of the soul, is not getting an experimental knowledge? All things must be known according to the nature of their appeal. A sunset cannot appeal to the sense of taste, nor

the flavor of a peach to the eye. A mathematical formula makes no appeal to the conscience. One may not come to know a scientific truth by a religious experience, nor a spiritual truth by a scientific analysis. Religion has its laboratory test. It offers its proofs. It verifies its claims. It is quite as possible to explore the spiritual as it is to explore the natural. The one is as real as the other, and the twain are not divided."

It is the old story over again of the unbelieving La Place, who said that he had searched the heavens with the most powerful instruments and had failed to find God. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2, 14.

GRAEBNER.

Dearth of Ministers.

From the *Moody Monthly*, April issue, we reprint the following words which speak of the deplorable condition of the Church of our day:—

Oberlin University, which has been a source of supply for Congregational ministers, did not report a single member of its graduating class of last year as being headed towards a theological seminary. In Yale, Princeton, and Chicago universities the decline runs from 20 to 42 per cent. At Wesleyan University, Middletown, Conn., and other Methodist colleges, conditions for the past ten years show no improvement. In 1916 the Protestant Episcopal Church had 692 "postulants," as they are called, but at present the number is about one-half.

These statistics are gathered from the *Boston Evening Transcript*, and, in my judgment, are not satisfactorily explained by the limitation of ministers' salaries; for "the kingdom of God is not meat and drink."

And this is not all of it; for while the supply is diminishing, the demand is increasing. Newell Dwight Hillis is quoted in the *Baptist Temple News* as saying that 25,000 preachers, or one-sixth of the whole number in Protestantism, have withdrawn, or are in the process of withdrawing, from the ministry to enter educational or reform movements.

Of thousands of theological students or young ministers who went to the front during the war, only a small proportion on their return made their way back to the college, the seminary, or the pastorate.

Why is the Gospel-ministry thus losing its attraction and power to hold men? Is there any adequate answer except the present decline in faith, the apostasy in Christendom which the holy prophets foretold, and about which some religious editors of the modern school affect a sneer?

As a West Virginia pastor, in his little church-paper, pertinently inquires (Rev. W. S. Bradshaw, of Logan): "If God is little more than a noble idea, if Jesus Christ is not Deity, if the Bible is not the final word of authority, if man is not hopelessly lost in sin, if

the Cross is not the only means of salvation, if salvation is not wholly of grace, if the Church's business is to patch up a wrecked world, then what message has the preacher that is worth the sacrifice he is called upon to make?"

FRTZ.

The Reason for a Scarcity of Ministers in Congregational Churches.

The *Congregationalist* complains of a scarcity of ministers in the *Congregational denomination*. It says that the recruiting of men for the ministry is the most important matter that will come before the Congregational National Council at Los Angeles in July. On page 477 the *Congregationalist* says that "the most obvious cause of a devitalized ministry is inadequate support." But the real reason is given on page 491. There are given the advertisements of a number of theological institutions, evidently for the purpose of inducing young men to train for the ministry. And what have these to offer? "Interdenominational faculty and student-body." "Interdenominational in its student constituency; undenominational in its chief courses." "Interdenominational." "Undenominational training for the ministry, foreign missions, religious education, social service."

"Interdenominational" and "undenominational" stand for a lack of conviction, of a positive theology, of a definite divine message to a sinful world as to the great issues of life and death, of time and eternity.

Why, then, should young men enter a ministry which has nothing better to offer? A church which, when preaching its doctrines to the world, cannot say, "Thus says the Lord," needs no ministers. In matters pertaining to our salvation we are not helped by hearing what Mr. Smith and Mr. Jones have to say, for they know no more about those things than we do. Because those things are not found in *natural* religion, we must look for them in *revealed* religion. But revealed religion has been given by God through Moses and the prophets, and through the evangelists and the apostles, and we fail to see where God has indicated that before the end of days He would send others to supersede them. There was nothing "undenominational" about Paul when he said: "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."

The lack of such positive conviction as to the truth of God and of such positive preaching in many pulpits of our day is the ruin of the Church, and the "interdenominational" and "undenominational" theological seminaries, both here and abroad, are primarily responsible. Young men are acting more wisely than they know when they keep away from them.

FRTZ.

Back to Calvary.

Very aptly the *Biblical Review* (January, 1921) remarks: "In the presence of a desperate malady no one thinks of experimenting, if a tried and potent remedy is known. Yet, in times like these, all sorts of political, social, and religious nostrums are being offered to the individual and the nations. If men had nothing better to turn

to, it might be worth while to try these human plans, but our Lord Himself has and is the supreme source of healing and of life for a sadly troubled world. It is refreshing to find this fact proclaimed in such a wholesome, clear way as is done by J. Marvin Nicols, in the *Northwestern Christian Advocate*, when he calls to his brother preachers:

“Oh, what an hour this is for the man who has not lost his commission to preach a risen Lord! What a supreme moment, this, in human history when a Christ can be preached—a Christ who, remembering that we are but dust, can be touched with a feeling of our infirmities! On this very mountain-peak of history there is no place for a preacher who moves in the fog belt, no place for the preacher whose head is not above the clouds. Bruce Wright recalls the fact that Martin Luther preached this doctrine of atoning blood to slumbering Europe, and Europe awoke from the dead. Amid all his defenses of divine sovereignty, Calvin never belittled or ignored the atonement. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peasant and peer alike. John Bunyan made the Cross the starting-point to the celestial city. Moody’s bells all chimed to the keynote of Calvary.

“O brother preacher, let us put our ears close to the world’s great big heart! It murmurs and sighs like a tired and restless sea. It is a weary world, and longs for rest. Let us quit piddling with things that, in view of eternal things and the ages to come, are but stones that jeer and mock the famished soul. Preach Jesus!—the name that charms our fears, that bids our sorrows cease. Tell them He breaks the power of canceled sin, He sets the prisoner free. They can understand a message like that. Preach Jesus! For when He speaks, new life the dead receive; and, listening to the music of His voice, the mournful, broken hearts rejoice.

“Let us go back to the Christ of the Ages—back to the very shadow of the Cross. Back to Calvary—the world’s final hope; that’s the supreme call of the hour! No man can have evangelistic success who fails to preach redemption through His atoning blood.”

MUELLER.

A Plea for the Study of Greek.

In a recent issue of the *Presbyterian* the Rev. T. S. Armentraut makes a vigorous plea for the restoration of the study of Greek to its rightful place in higher education. We quote in parts:—

“By the perfection of its verbal inflexion, by its incomparable and excessive use of the particles, and by its careful accentuation, the Greek language was unrivaled for the expression of nice and varied shades of meaning with precision and power. As a medium for expressing great and vital thought it is, by its beauty, richness, and completeness of expression, and by its symmetry, without doubt, unsurpassed. In the wise providence of God it was chosen to reveal and convey in permanent form ‘the great mystery of godliness’ to mankind. The Greek New Testament is the greatest book that has been produced in the history of the world. Its contents are the most important, and they are clothed in the most exact and perfect language ever developed

by man. Is it, then, not a matter of deep regret that but few of the graduates of our schools and colleges are able to read, in the language in which they were written, the gospels and epistles of the New Testament?

“Is it not a matter of vital concern, not only to the Church, but to men in general, that the youth now passing through school, college, and university are being cheated out of the richest product of the human mind and the highest type of educational training and culture, as well as being deprived of the knowledge necessary to rightly understand the mind of Christ as revealed by the Holy Spirit in the New Testament?

“And furthermore, is there not a close connection between the omission of Latin and Greek from the curricula of our institutions of learning and the scarcity of candidates for the ministry of the Gospel? The call to the ministry comes to many young men when they are well along in their college course, or even after they have graduated. Having studied no Greek, therefore, and little Latin, when the demands of the ministry make an appeal, it is apt to be turned aside with the thought it would take too much time and labor now to acquire the necessary training in the languages to prepare one for that holy calling.

“It will be a sorry day for our Church when her ministers can no longer read with facility, and therefore with delight, God’s Holy Word in the languages in which it was at the first delivered to mankind; for no translation can convey the full and varied shades of meaning that are stored up for the classical scholar in the original tongues.”

GRAEBNER.