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Doctrinal Theology.

ESCHATOLOGY.

THE RESURRECTION OF THE DEAD.

The first act of Christ on his second advent, at the last day, will be the quickening of all the dead. "I believe in the resurrection of the body" is part of the creed of all Christendom. The doctrine of the resurrection of the dead is neither more nor less an article of faith than the doctrine of the forgiveness of sins. Though much has been said and written in a philosophical way on this subject, particularly with a view of vindicating this doctrine against its assailants from Celsus to the modern materialists, and though most of the arguments advanced by the impugners of this doctrine are such that they can well be met on their own ground and refuted in the light of reason, yet it must be remembered that this article is not, and cannot be, a chapter of philosophy, but must be viewed as a chapter of theology, revealed theology, a doctrine set forth in Scripture and taught and believed wholly and solely, in all its points, on the authority of this book of divine revelation. The records laid down in the book of nature are largely records of death and burial, but present no positive statement of the resurrection of the dead. Neither can this historical event, one

THE PASTOR AS A MODEL TO THE CONGREGATION.

(By request.)

Object-teaching has its acknowledged advantages. Unlike other modes of teaching it enlists not only the reflective but also the perceptive faculty. It renders comparison easy, and enables us to establish more readily the agreement or disagreement between objects.

It is the declared will of God that the Christian pastor should adopt this mode in teaching his parishioners. The pastor himself is to be the object. Peter exhorts "the elders" (πρεσβυτέρους) "to be *ensamples* to the flock."¹ Paul instructs the young pastor Timothy: "Be thou an *example* of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."² The same apostle writes to Titus: "In all things showing thyself a *pattern* of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you."³

The burden of these passages is that the pastor should be a model, τύπος, to his flock. The parishioner shall have the right to compare his pastor's teaching with his pastor's living. It will be found to conduce to the pastor's success if the ethics which he proclaims do not clash with the ethics which he practices. Moreover, for the pastor's own peace of mind it is necessary that there be an appreciable agreement between his preaching and conversation. The pastor is not an actor who appears before his audience in an assumed role. In that case it is understood that what the spectators witness is a sham performance and intended to be such. The mind receives no shock when after the play the actor appears in his true character. But the pastor is supposed to be in earnest; his preaching is no joke. If he is aware of this, what must the condition of his mind

1) 1 Pet. 5, 3.

2) 1 Tim. 4, 12.

3) Tit. 2, 7. 8.

be if he lives in open contradiction to his teaching! No person can defy his own conscience with impunity. The outraged conscience will avenge itself in fearful compunctions. The pastor who attempts to be consistently inconsistent, like the wicked, will have no rest in his own mind.

Τύπος is used to denote the stamp on a coin, or the graven or sculptured expression of a thought, hence, the representative form, the standard expression of something, the criterion. The three passages cited specify particular instances in which the pastor is to stand forth as a model to his flock.

And, first of all, our attention is invited to

THE PASTOR'S HUMILITY.

Peter places his admonition "to be ensamples to the flock" in opposition to a warning, "not to be lords over God's heritage." *Κατακυριεῖεν*, literally, means "to lord it over."¹⁾ According to Cremer it is not simply synonymous with *κυριεῖεν*; the latter means to rule, the former, to rule with violence, to subdue, to become a despot.²⁾ The peculiar contrast, then, which Peter introduces in this passage would seem to justify this proposition: He who lords it over God's heritage cannot be an ensample to the flock.

Κατακυριεῖεν was what the Savior, on a certain occasion, charged the Twelve with, as the context shows.³⁾ The mother of James and John had asked the Lord for preferment for her sons. She had been the first in the select company of the Lord to manifest ambition. And when the matter became mooted among the other disciples, they, too, by the indignation which they showed, had revealed an ambitious, highminded, and jealous spirit. It was then that the Lord administered a solemn rebuke to ecclesiastical arrogance and quelled the first uprising of the hierarch.

1) Cf. Matt. 20, 25. Mark 10, 42. Acts 19, 16.

2) Cremer, *Bibl.-theol. Wörterb.*, 7. ed., sub *κατακυριεῖω*, p. 553.

3) Matt. 20. Mark 10.

And when Peter, who had been present at this scene, years after wrote those words to "the elders" in his First Epistle: "Neither as being lords over God's heritage, but being ensamples to the flock," was there not perhaps a recollection awakened in his mind of that occurrence? The use of the same word, *κατακυριεύειν*, would seem to suggest this.

The first obstacle, then, which must be removed, before "God's heritage," *i. e.*, the true believers, will take pattern after their pastor, is greed of honor on the pastor's part, a desire to exercise a greater influence and to be accounted more than an ordinary follower of Christ. True, the command to "be an ensample" seems to imply that the pastor should excel his parishioners in that thing wherein he is to be their model. But that cannot justify any arrogance on the pastor's part in assuming that he thus excels. For the desire of lordship is just a thing from which the heritage of God is to be free; hence, he who is the called teacher and guide of the heritage must renounce arrogance, pride, in the first place. Peter here inculcates a paradox: the model pastor will rise in the estimation of his flock in proportion as he sinks in his own; his influence will be greatest when he avoids the appearance of wanting to exercise it; his example will be brightest when in his heart he considers himself a warning to others; he will be the *dominus*, indeed, in his parish, when he calls himself "your humble servant," and means it. "Ye know," says He who is *dominus dominorum*, "that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. *But so shall it not be among you:* but whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister and to give His life a ransom for many."¹⁾

1) Mark 10, 42—45.

The exemplary conduct of the pastor begins with the chapter of humility—beyond doubt, the cardinal Christian virtue. The entire economy of grace may be said to deal with this vexing question: How can the pride of the spirit of mortals be effectually broken, and the broken-hearted be comforted and kept humble? The sacred pages are teeming with impressive appeals to be humble; and they are meant primarily for the pastors; for, *qualis rex, talis grex*.

The Christian pastor is the representative of the King of kings. But this King entered the capital of His country riding upon the humble beast of burden, the symbol of meekness, not upon the prancing steed, the herald of might. He came surrounded by a band of herdsmen and fishermen, waiving the imposing grandeur of an earthly pageant. He did not receive the courtly homage of the peers of the nation, but was delighted with children's hosannahs. He was crowned, not with the imperial diadem, but with thorns. This great Potentate stood pleading before His people thus: "Take my yoke upon you and learn of me: for I am meek and lowly in heart."¹) He seemed to stake the success of His mission upon His serving attitude and His unassuming ways. Paul, in exhorting the Philippians to humbleness of mind, says: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." And the best illustration which he can offer of such a mind he introduces in these words: "Let this mind be in you which was also in Christ Jesus."²) And here is an object lesson administered by the Savior Himself to the first Christian pastors: "He sat down, and called the twelve and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in my name, re-

1) Matt. 11, 28.

2) Phil. 2, 3. 5.

ceiveth me, and whosoever shall receive me, receiveth not me, but Him that sent me.'¹⁾ Also in the care of the little ones of the flock, the pastor is to evince his humility. There is to be nothing too small, too lowly for him in the service of his Master.

When Christ thus assigns to the pastor his humble station among the flock, it is plain that He wishes the pastor to keep that station, and that the pastor cannot leave it to ascend to a higher one by any means, which Christ is willing to furnish him, or of which He would approve. Hierarchical pretensions will always necessitate the sacrifice of other Christian virtues besides that of humility. Truthfulness, uprightness, fair dealing go by the board; deceitfulness, fraud, lying, hypocrisy, plotting, scheming, are resorted to in order to carry ambitious ends. The history of popery and of Romanizing tendencies in the Protestant churches shows this. Ambition has never conquered unless allied with the arts of deception.

Nor has it enjoyed its spoils in peace. What was gotten by force has to be retained by force. The strain which the first ambitious effort began to exert upon the mind has to be continued. On the other hand, the quiet, unassuming, humble pastor is the happiest of all mortals: he enjoys the confidence of his surroundings; his mind is not agitated by fear of losing honor, distinction, authority; for all those things he has laid down outside the threshold of the ministry. He increases his influence through being accounted disinterested. His counsel is likely to prevail, and his very wishes are respected. A wise pastor will gain the good will and confidence of his parishioners, not by presuming to be above them, but by making them understand that he is and wants to be one of them. If he holds any prerogatives, it is not by a claim on his, but by a willing grant on their part.

1) Mark 9, 25—27.

Moreover, a Lutheran pastor has in the history of his church a strong reminder against pastoral arrogance. It was by the service of the Lutheran church that the blasphemous claims of the Vicar of Christ, so called, were successfully met and defeated once for all times. The German Reformers who faced the bragging emissaries of Rome at Worms and Augsburg struck a mortal blow at the entire anti-Christian hierarchy and overturned its self-reared throne. Frequently the Lutheran confessions call upon the clergy to remember the days of old, the priest-ridden past and the Babylonian bondage of God's heritage under popery.¹⁾ Even to-day all Christendom stands beholden to consistent Lutherans for their faithful and untiring testimony against the unresting aggressiveness of power-loving Rome.

Pastors of the Lutheran Missouri Synod will readily recall the sorrows of their forefathers half a century ago. We think of Stephan and the downtrodden Saxon congregations in Perry County. What an ocean of woe rolled in upon those German pilgrims from the proud heart of one man! What agonies of soul did his wanton edicts excite and nurse to their full growth of despair! What an ugly stain was this man permitted to place upon the first pages of the fair record of our organization! And how dismal was the end! Our Lutheran Zion in this country was not to be built by the labors of such a man; he had to be removed before the building could be begun. And when the real work of building was commenced, behold the change in the character of the pastors who led in the van! The forests along the banks of the Obrazos River are reverberating with the sounds of axes, saws, and hammers wielded by men who in their mother country should have been accounted worthy of highest church and state honors. Men of scholarly attainments built with their own hands and in the sweat of their

1) Cf. Augsburg Confession, Art. 28, §76—78, N. M., 2. ed., p. 140. Ibid., p. 118: "Bishops should demean themselves," etc. Apology, Art. III, §111—114, p. 196 f.

brows the humble log-hut at Altenburg, in which they afterwards taught the languages, science, and theology. And when we think of Dr. Walther's residence of two rooms in a squalid, smoky quarter of St. Louis, and of his niggardly salary,—of Wyneken's intrepid excursions into the forests of Ohio and Indiana,—of the frugality, the pinching economy, the almost ascetic plainness which used to characterize the homes of our early pastors, and of their courage which did not quail at the meanest drudgery—when we think of these things and compare with them the wonderful results of labors undertaken in such a spirit, pastoral humility stands before us divinely blessed, noble, inspiring.

“Time flies, and conditions change.” True enough; however, that would merely prove that humbleness must be practiced now under different circumstances; but it must still be practiced. The pastor should, indeed, understand the needs of his time and station, and adapt himself to them, but he must not imbibe the spirit of a haughty age.

In 1 Tim. 4, 12 special directions are given to a young pastor. As a rule, youth is accorded special liberties. We offer the fact of a person's youthfulness as an explanation for his defects, or a reasonable excuse for his wants. We do not measure his capabilities with the standard of tried experiences. We are willing to be lenient, indulgent, awaiting developments. It is well that the young pastor should share these privileges. Nevertheless, also the young pastor is to be *τύπος*, a model. His youth must not be used against him. Shallow and insipid old age, empty-headed know-alls, and undiscerning young members of the congregation are apt to belittle the young pastor, *merely because he is young*. This the young pastor may not tolerate. “Let no one despise thy youth.” He should pocket a personal affront, and bear in mind that he cannot command that degree of reverence which is accorded venerable old age, but he must not suffer the office vested in him to lose in dignity on account of his personality. His people must understand that even

in the mouth of a beardless youth, fresh from the seminary, yea, of babes and sucklings, the Word of God is still the power of God unto salvation, and demands respect from all. — On two other occasions Paul manifests some anxiety regarding the reception which his young charges, Timothy and Titus, may receive. Hence, he considers this a matter of some moment.

In a word, then, Paul here urges the young pastor to bear himself in such a manner that no one shall have occasion to revile his office for the sake of his tender years. Although he is young, and many of his parishioners are old, nevertheless he is their leader. Old pupils have sat at the feet of young teachers before: the Jewish rabbis listened with amazement to the interpretation of Scripture by a twelve-year old youth; Jeremiah, “the child,” was set up “as an iron pillar and brazen walls against the whole land;”¹⁾ young Samuel became the Lord’s messenger to his superior Eli. Yea, the Lord was better pleased with young Samuel than with old Eli, who did not govern his house well. “*Τύπος* = ratio parandae verae auctoritatis,” says Bengel in his gloss to just this passage.

And now the apostle proceeds to enumerate the things wherein even the young pastor should be a model.

THE PASTOR’S LANGUAGE.

First, “*ἐν λόγῳ*—in word.” Bengel’s gloss reads: “in sermone, publico et privato.” Cremer takes *λόγος* to be the opposite of *ἔργον*, which would come to the same thing: *ἔργον*, the pastor’s action, *λόγος*, his language.

In the important office of a pastor not only what is said, but also how it is expressed, is of great moment. As to the matter of his talks, public and private, that is furnished by the holy Scriptures. The pastor, as such, has no business to give his classics or his science or his history

1) Jer. 1, 6. 18.

an airing before his parishioners. If the congregation is itching for a dissertation on the merits of the style of Emerson, or on the scientific value of the observation of the transit of Mercury, let them go to a professor of literature or astronomy. The Christian pastor is too good for such things. As to the manner of his talks, his choice of words, the pastor, if he is a wise man, will choose that, too, from the Scriptures, and will stock his mind with a rich vocabulary of Bible words and phrases. For the mysteries of God cannot be expressed in more striking or apter terms than in the words to which the Spirit gave utterance.

There are objections to this course. It is held that every Christian has his Bible and can read it for himself; and if the pastor is to do nothing but recite chapters from Scripture, what is the use of teaching him the classics and dogmatics, etc., for ten years? Why not simply direct him to memorize the Scriptures and then ordain him? The objection is hasty. The pastor, as teacher of his congregation, must enable his members to understand and to apply to their individual needs the Word, which God has spoken to all men. He is the called interpreter and enforcer of God's Word to his people. And how is he to interpret? *Scriptura scripturam explicat*. He must explain his text by pointing out such other passages as have a bearing on it; and he must bring his parishioners face to face with those divine truths which they are as yet ignorant of, or which they practically ignore. And only so far as he does this, does he preach Scripture to them. He may set forth and illustrate the truths of Holy Writ in the common language of men; but there is a peculiar power and an extraordinary light in the passages which he cites in proof of his teaching.

Paul was a very successful pastor. But he had great trouble through the language which he used. At Corinth prejudice was excited against him because of "his contemptible speech." And Paul, in a manner, concedes this

point, when he says: "Though I be rude in speech, yet not in knowledge." Still, he made it his boast, that he came not "with excellency of speech," that his "speech and preaching was not with enticing words of man's wisdom." And he urges Titus to use "sound speech that cannot be condemned;" for he wants pastors "not to give offense in anything, that the ministry be not blamed."¹⁾

There is a language of the children of God, sober, chaste, and plain; and there is a language of the children of this world, bold, filthy, and equivocal. There is a Bible English and a newspaper English. The choicest gems of secular literature do not sustain a comparison with the beauties of the sacred volume. The Unitarian who, in addressing a Boston audience, cited Scripture and then wished to improve upon it by adding, "Or, as Shakespeare has better said," displayed poor taste. A Webster in his audience would have risen to rebuke him, and Shakespeare himself would have declined the compliment as an insult. The Chicago professor who saw fit to employ his abundant leisure in ridiculing the language of sacred poetry in use in the churches, was rightly served when editors and cartoonists of the press of his city turned against him.

Scripture has in a number of places recorded the speeches of men. This matter affords interesting and instructive study. *E. g.*, let one compare the speeches made at the trial of Paul at Caesarea:²⁾ there is the shrewd "orator" Tertullus, skillful in the use of *captatio benevolentiae*, fawning to obtain the good will of Felix, and suddenly waxing bold and cruel when he attacks the prisoner. Next comes the simple reply of Paul, which, by its plainness and modesty, impresses even the heathen Felix. Later on we find the two speeches of Felix to Agrippa, first the one in private, undecided, hesitating, halting; then the one in public, pompous, ponderous with its pleonasm and hyper-

1) 2 Cor. 6, 3.

2) Acts 24—26.

boles; and finally we hear Paul once more in his straightforward answer, gentle yet strong, reserved yet bold.

We shall have occasion once more to revert to this topic of the pastor's language, and proceed now to

THE PASTOR'S CONVERSATION.

The scriptural meaning of *ἀναστροφή*, which our Bible has translated by "conversation," may be found by comparing a few parallel passages. In Hebr. 13, 18 we have the verb *ἀναστρέφειν*, which is there translated by "live." 1 Tim. 3, 15 this same verb is translated by "behave." The noun occurs *e. g.* 1 Pet. 3, 2: "Your chaste conversation coupled with fear." And the close connection, by a relative pronoun, of this verse with the two following verses may throw still more light on the meaning of *ἀναστροφή*. In the following verses the apostle censures the vanities of dress and style. A person's "conversation," then, embraces also these things. The noun *ἀναστροφή* occurs again 2 Pet. 2, 7: "Just Lot, vexed with the filthy conversation of the wicked." And here again we are helped by the context; for the next verse reads: "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

Ἀναστροφή, then, is a person's manner of living, his deportment, his style of dress, his table and fare, the furniture and equipment of his lodgings, his social relations and intercourse, that which gives him a standing, a character, in the community, that which may at any time become the topic for reflection, or gossip, on the part of his fellow citizens. In a word, *ἀναστροφή* is conduct in the broadest sense.

No man's conversation after the fall is unimpeachable. Christ had to "redeem us from our vain conversation received by tradition from our fathers."¹⁾ After regeneration the converted are only gradually turned away from the things on which their worldly mind doted before. They

1) 1 Pet. 1, 18.

learn that all those things are doomed. "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."¹⁾

No pastor's conversation is perfect. He is in the world and partakes of the things of the world. He is not unaffected by what is going on about him. The current of the times may sweep him along, upsetting his better judgment, and making him afterward to be secretly ashamed. This is especially so when the pastor has under his charge a worldly-minded congregation, a congregation strongly imbued with the spirit of the world and honeycombed with the vanities of worldly men. In imperceptible degrees the pastor may be led to conform to these things, until he is governed by them to a greater extent than he is himself aware of, or is willing to concede to his observing and concerned friends. It is a shallow claim that in indifferent matters the pastor should not conjure up scruples against himself. Not everything which creates no surprise in other persons' conduct will be viewed with the same unconcern in the pastor's conduct. Let him try, *e. g.*, to invest a hundred dollars in speculation, or sue a bad debtor, and watch the result. Even worldlings feel that a Christian pastor whom they observe speaking and acting in the fashion of the world is not what he ought to be.

Not wanting to advocate eccentricity and quixotism on the part of the pastor, it must, nevertheless, be held that in his private and public conduct the pastor should differ from the average man of the world. A Christian pastor should stand like a rock in his community amid the ever-changing vanities of the world, and a Christian parsonage should be like a spiritual oasis in this worldly desert. It is easily understood why the agnostic Brehm could become so much impressed with the peace, tranquillity, and almost sacred air of the homes of evangelical pastors in all lands,

1) 2 Pet. 3, 11.

that he did not hesitate to tell the infidel Turnverein of St. Louis, much to their disgust, that in all the world the spot where he loved best to linger was in an evangelical pastor's home and family.

Next the apostle notes

THE PASTOR'S CHARITY.

The Greek term is *ἀγάπη*. Bengel in his gloss to this term refers to 2 Cor. 6, 6, where patience and a benevolent disposition are mentioned as some of the choice gifts of the Holy Spirit. *Ἀγάπη* is the apostle's theme in 1 Cor. 13, and the entire chapter may be considered a divine interpretation of this term. Cremer informs us that this word is not used by profane Greek writers; they speak of *στοργή* and *φιλία* and *φιλαδελφία*, but the exact idea which New Testament Greek expresses by *ἀγάπη* appears to have been unknown to them. This word was coined in heaven and was thence sent into this vale of misery in the incarnation of the Son, whom Paul in Col. 1, 13 calls *υἶον τῆς ἀγάπης*, the Son of the Father's love—literally rendered. Christ is not only the Beloved of the Father, but also the living expression of the love of God to all men.

The pastor should excel his flock in love. As he *speaks* to his congregation of Him "who loved us and gave Himself for us," so he must also *show* them in practical instances the love of Christ: in the quelling of strife, in the dissipating of false suspicions, in the reversing of uncharitable judgments, in the bearing of weak members, in the reuniting of severed bonds of friendship, in the relief of the suffering, in the soothing of pain, in the appeasing of hunger, the protection of orphans, the drying of widows' tears, the befriending of the poor and forsaken.

The pastor should also be active and foremost in deeds of love, or charity. The last census reports (1890) have shown, amongst other things, that Lutheran pastors, as a rule, receive meager salaries. Accordingly, they will very

often feel embarrassed in trying to answer the numerous demands made upon their charity, and will regret that they cannot personally forward charitable undertakings begun under their direction in such a manner as to emphasize their appeals to others by their own bounteous acts. Close economy, conscientious husbanding of his slender means, however, enables even a poorly salaried pastor to become a shining light to his congregation in deeds of charity. And with the pastor's increase in the grace of giving, the Lord multiplies to him the means wherewith to practice charity.

By an existing sentiment the pastor is granted certain immunities. He is told that what is wanted of him is not financial, but moral support. He is virtually asked to *spe*ak his share in behalf of charity, and excused from *do*ing his share. The pastor will do well if he does not rely on this immunity; it may become a bane to his faith. The pastor's old Adam is just as cunning a knave as anybody else's old Adam; and this old Adam can with astonishing readiness draw from the popular sentiment, that the minister *must* not give, this other, that the minister *must not* give.

Pastor Wyneken's oft-emptied flour barrel, his well-worn garments, his sacrifice of his shirt in order to decently robe a corpse for burial, were, in their way, among the most powerful sermons which this servant of Christ preached. Practical charity reveals in its agents a spirit of unselfishness and a willingness to make sacrifices. Such was the spirit of Him who laid down His life for us. His spirit passed over to His early followers. Ἀγάπη conquered many a pagan heart in the first centuries of the Christian era. "Behold their love!" the heathen cried, wondering at the unresting charity of Christians. Ἀγάπη can do as much in our time. It is this virtue in a pastor that makes most for his ultimate success among the hardened, and endears him to his own flock. They know that their pastor loves them, and judge all his utterances and acts from that motive. Also to the stranger and outsider the home of such a pas-

tor is like the friendly inn by the wayside, where not the cold cheer of verbose pity, but the substantial comforts, which the compassionate heart and the gentle hand are able to procure, await the weary and heartbroken wayfarer.

We have been warned that, as the end of all things draws near, "the love of many shall wax cold."¹⁾ The Lord has not excepted the clergy in this prophecy. Our age is loud in protestations of charity, but barren in genuine deeds of charity. Let the Christian pastors, by their own example, show to the blind world and to their drowsy members the power of that love which once overcame the most stubborn hearts.

(To be concluded.)

Theological Review.

Sermons on the Gospels of the Ecclesiastical Year by *Henry Sieck, Pastor of Mount Olive Lutheran Church, Milwaukee, Wis. Part First. St. Louis, Mo. Concordia Publishing House. 1902. Price, \$1.00.*

This octavo volume of 229 pages contains 37 sermons on the Gospel lessons from the First Sunday in Advent to Pentecost Monday which we heartily endorse and recommend to our readers.

"For here we have the same doctrine, pure and unalloyed, the same precious truth of God which the apostles and prophets set forth by divine inspiration, which was professed by the martyrs, was voiced forth in strains of spiritual song, was cherished by our fathers, is held in sacred esteem by ourselves, and is being, God grant it, handed down to our children and children's children, also in the language in which this volume speaks, and in which these sermons were preached. Every page of the book bears testimony that the preacher and his hearers continue steadfastly in the apostles' doctrine."

As a fair sample of Rev. Sieck's simple, direct, and lucid style and manner we quote a paragraph from his ser-

1) Matt. 24, 12.