

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

1-1-1937

The Progressive Self-Culture of a Lutheran Pastor

John Weidenschilling

Concordia Seminary, St. Louis, ir_weidenschillingj@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Practical Theology Commons](#)

Recommended Citation

Weidenschilling, John, "The Progressive Self-Culture of a Lutheran Pastor" (1937). *Bachelor of Divinity*. 8. <https://scholar.csl.edu/bdiv/8>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

T H E

PROGRESSIVE SELF-CULTURE

OF A

LUTHERAN PASTOR

By

John Martin Weidenschilling

Submitted in partial fulfillment of the

requirements of the degree of

Bachelor of Divinity

Granted by the

Concordia Theological Seminary

St. Louis, Missouri

1 9 3 7

Table of Contents.

Introduction.

I. Intellectual Self-Culture.

1. The Necessity of Systematic Study.

2. The Meaning and Method of Systematic Study.

3. What to Study.

a. Systematic Study of the Bible.

b. The Study of Christian Doctrine.

c. Progress in Preaching.

d. Theological Studies in General.

e. The Study of Luther's Works.

f. The Study of Secular Literature and Languages.

g. The Study of Mankind and Human Nature.

h. The Study of the Pastor's Own Self.

II. Physical Self-Culture.

1. The Minister's Care of His Body and Health.

2. The Minister's Personal Appearance.

3. The Care of the Voice.

III. Moral Self-Culture.

1. The Development of Character.

2. The Pastor's Ethical Conduct.

IV. Spiritual Self-Culture.

1. The Pastor's Devotional Life.

2. Growth in Christian Piety.

Conclusion.

Introduction.

During his three years at the seminary the theological student is taught the qualifications and requirements of a Lutheran pastor, and he is informed of the tremendous responsibilities and the exacting demands which a call into the ministry will lay upon him when he has become a pastor of a congregation. But the seminary training is not able to convert the student into a full-fledged pastor. Only long years of hard study and practical experience and divine grace can equip a man successfully and completely for this greatest and hardest calling and work in this world. Unless the ministerial candidate, upon the entry into his life's work, continues, with firm determination and fixed purpose all through his life, to erect a well-built superstructure upon the foundation which was laid with the help of his teachers at the seminary, he will soon find himself unable to cope with the problems of his calling, he will fail to render efficient service as a steward over God's household, and he will forfeit the joy and the reward of a faithful shepherd of the flock over which God has placed him.

It is, therefore, imperative that a Lutheran pastor, to be both faithful and successful in his ministry, is constantly determined to grow and increase in all the faculties that make for an efficient ministry. The many text-books written on Pastoral Theology, Propaedeutics, Homiletics, etc. are replete with sound advice which, if heeded conscientiously and put to constant practice, will train and develop the pastor in the highest degree possible to human precept and instruction.

But, unfortunately, very many pastors do not grow and make definite progress in their ministry. They do not continue to study and to build themselves up, they leave their seminary teachers and learning behind them, so far behind that these are soon permanently lost to them. Instead of growing, they begin to shrink and slip more and more, their acquired store of knowledge is soon exhausted, they become superficial and shallow and ineffective, and, as a result, the Church of Christ suffers inestimable harm and disgrace, and the office of the ministry is despised and condemned, even by those who should be benefited and blessed by it.

It may seem a rather trite statement to claim that every pastor should make definite progress and become a better and a more efficient pastor from year to year. Yet this very thing is demanded by the Lord Himself. God certainly requires of His called ambassadors faithfulness and loyal service in the use of His gifts which He has committed to their charge, as it is clearly taught in the parables of the "Pounds" and of the "Talents". The Church also, with full right, expects that her called ministers serve her interests and welfare to the best of their ability. And even the world in general expects more of Christian pastors than of other men, namely, that they be cultured gentlemen and leaders among men. It is, therefore, a serious matter, and not to the credit of the ministry, if pastors are not faithful and conscientious, and, instead of becoming more useful in God's vineyard, become failures and unworthy incumbants of the holy office. Judging from the many complaints expressed by the Christian laity and from the many articles appearing in the

theological and secular press, a large number of Christian pastors do not live up to the expectations which men justly hold of them, and the pastors themselves, no doubt, are largely to blame for the unfavorable criticism which falls upon them. They can not shirk nor neglect their responsibilities without reaping an evil harvest, and the lack of self-improvement is bound to react and end disastrously, as it did in the typical case of the "Reverend Hans Dampf"! Yes, neglect of self-improvement is bound to bring its own punishment, in the waning and the atrophy of powers, the loss of gifts and influence, empty pews and church treasuries, unpopularity, and frequently in nervous breakdowns and early senility.

"The Christian ministry", says Phillips Brooks, "is the largest field for the growth of a human soul that this world offers. In it he who is faithful must go on learning more and more forever. His growth in learning is all bound up with his growth in character. The minister must grow. Growth is progress. It is a continual climbing which opens continually wider prospects...The fact of men's not doing their best with the powers that God has given them is mere unfaithfulness".²

Unless the pastor grows he can not maintain the position of spiritual leadership over his flock.

As Dr. P. E. Kretzmann writes:-

"A person who achieves leadership must know when and how to study, how to gather facts; he must, as Kinneman states, be a person who has a capacity to gather, assimilate, disseminate, and popularize facts...he should constantly strive to give the best that is in him to the furtherance of every ministry for which his leadership will be required...The person who stands still in developing his intelligence and all his qualifications will not, as a rule, be able to hold his leadership position for any length of time".³

1. Cf. Th. Graebner, "The Pastor as Student and Literary Worker".

2. Phillips Brooks, "Lectures on Preaching", pp. 70. 100.

3. Concordia Theological Monthly, Vol. VI, pp. 740. 741.

O.S. Marden puts it thus:-

"When one ceases to grow, to reach out in every direction for the material that will make him a broader, deeper, more cultivated and more helpful personality, he has ceased to live... The great thing is to function at your highest possibilities instead of at your lowest. Even for a mediocre nature, the perpetual striving after a higher standard will gradually have an elevating effect upon the whole character".¹

As Robert Browning said:-

"My business is not to remake myself, but to make the absolute best of what God made".

The words of J.F. Clarke certainly apply to the ministers:-

"The duty of self-culture is plainly taught by Jesus in the Gospels. We must add something to our industry and fidelity to what God intrusts to us; we are His stewards... Use and improve, or lose. This is the sentence pronounced on each of us by all the courts of God, in the physical, intellectual, and moral world. Use and improve your muscles and your perceptions, or they will gradually but certainly fail. Use and improve your memory, your understanding, your judgment, or they will become feeble. Use and improve your conscience, or it grows torpid... If a man has the power of self-improvement, then this power is itself a talent confided to him. Unless he improves, he does not use this power".²

"The aim of every man", said Humboldt, "should be to secure the highest and most harmonious development of his powers to a complete and consistent whole".³

C. Colgrove says that

"thorough knowledge of the work to be done, and a willingness to do more than is absolutely required of one- these are the qualities that win respect and command success everywhere".⁴

There is, indeed, as Phillips Brooks says,

"no career that can compare with the ministry in the rich and satisfying relations into which it brings a man with his fellow-men, in the deep and interesting insight which it gives him into human nature, and in the chance of the best culture for his own character. It is different at each period of his life. There is

1. O.S. Marden, "Making Yourself", pp. 292-293.

2. James Freeman Clarke, "Self-Culture, etc.", pp. 32-33.

3. Quoted by Marden, op. cit., p. 292.

4. C. Colgrove, "The Teacher and the School", p. 5.

no pleasure in the minister's life stronger than this- the perception of identity and progress in his preaching of the truth as he grows older. He is the happiest and most effective old man whose life has been full of growth".¹

The highest object of education,-and the pastor's entire life should certainly be a continuous process and progress of self-education-is development, the drawing out and the unfolding the whole nature, intellectual, physical, moral, and spiritual,² Dr.J.H.C.Fritz, too, says that a pastor should keep himself spiritually, intellectually, and physically fit³, but to possess this "fitness" the minister must have the determination and the will-power and the perseverance to cultivate all his intellectual, physical, moral, and spiritual faculties to his best ability, and as long as he lives. To this end, he must set up, and adhere to, a definite, sensible, and useful system and program of study and work. Some suggestions will now be given to indicate how the pastor can and should devote himself to a continuous and progressive program of self-culture, so that he may, with God's help and blessing, grow and improve intellectually, physically, morally, and spiritually.

1. Phillips Brooks, "Lectures on Preaching", pp.4.29.105.

2. Cf. J.F. Clarke, "Self-Culture", p.26.

3. Cf. J.H.C.Fritz, "Pastoral Theology", p.15.

I. Intellectual Self-Culture.

1. The Necessity and Importance of Systematic Study.

The Christian pastor is at all times in need of intellectual fitness of the highest type and quality, and he can obtain and retain and increase this essential fitness only by systematic study. No matter what may be said about the dangers and the one-sidedness of book-learning, for a pastor books are extremely important; they are his store-houses as well as his working-tools. He must not only know how to use books, but he must use them almost incessantly. His home, or parsonage, is equipped with a "study" as his "sanctum", and his church members expect him to spend much of his time there, so that he is prepared and fit to preach to them and to serve them. He is, moreover, quite free from supervision and from giving an account of the use of his time. All people who know the importance and the functions of the Christian ministry agree that the pastor must spend the best hours of every day of his life in his study at his books.

Dr. J. H. C. Fritz puts it thus:-

"The diploma states that the theological student has satisfactorily completed his seminary course and is qualified to be placed in charge of a Christian congregation as its pastor; but it does not state that he has completed his theological education. He has rather just made a good beginning at doing so and needs yet daily to learn, both from the Bible and from other books and by way of practical experience. The young minister should not make the mistake of that man who took the one talent which he had received and went and digged it in the earth and hid it, to whom the Lord said: 'Thou wicked and slothful servant, etc.... Take therefore the talent from him and give it to him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath' (Matt. 25, 26-29). Rather should the minister take the one or two or more talents which the Lord has given him and 'trade with them', and thus gain more talents, so

that, when his Lord asks for an accounting, he, the Lord's servant, may hear his Lord approvingly say, 'Well done, thou good and faithful servant' (Matt. 25, 21-23). The one thing that the Lord requires of His servants is faithfulness, 1 Cor. 4, 2. Such faithfulness demands among other things that the minister of the Gospel during his whole lifetime be and remain a diligent student of the Bible and of all those things which will be helpful to him in his official duties. Much of a minister's time ought to be devoted to study. Certain hours of the day, preferably the morning hours, ought to be devoted to intensive study. In these days of many organizations in the Church and their many, many meetings and of a strenuous and many-sided life in general, many a pastor is tempted not to devote much time to real study, and as a result his usefulness is much impaired and curtailed.¹

The Lord Himself demands that the pastor of a congregation should at all times have the necessary intellectual fitness for his work. The Apostle Paul tells Timothy:-

"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also".²

A pastor should be thoroughly "didaktikos", that is, he should be "apt to teach" (1 Tim. 3, 2), and he should "be able by sound doctrine both to exhort and convince the gainsayers" (Titus 1, 9).

A pastor must be fully equipped to meet "the many unruly and vain talkers and deceivers" and "be able to stop their mouths" (Titus 1, 10-11). This open and persistent refutation of error and blasphemy is made necessary frequently by expressions of the press and over the radio, but many Christian pastors neglect to give clear testimony to the truth, partly from lack of courage and earnestness, but also largely because of a lack of knowledge and power to oppose and convince the gainsayers.

That our present generation of pastors does not work hard in the study and falls short of the scholarship of former

1. J. H. C. Fritz, "Pastoral Theology", pp. 3-4.

2. 2 Tim. 2, 2.

generations of pastors, is apparent from the many poor sermons preached, from the lack of interest and productiveness in the essays and deliberations at pastoral conferences, and from the shallow type of church work and pastoral ministrations, and is often expressed by inane conversation and poor judgment. Many pastors do only a minimum of reading and studying, and that only for their next sermon, often begun rather late in the week. Dr. Fritz states it very pertinently:-

"Since the ministry is the only profession in which a man can use, either directly, or indirectly, all knowledge he has acquired, and since, ceteris paribus, the minister with the best intellectual equipment can do the most effective work, it ought not to be a question with what little knowledge a pastor can get along, but rather how much he can acquire, The Church needs an educated ministry".

The Lord needs and wants and uses intelligent and well-trained servants in the work of His Church, as He selected Moses, a man "learned in all the wisdom of the Egyptians" (Acts 7,22; Heb.11,24), and the Apostle Paul, too, was a man of great learning, likewise Luther, and hosts of others. The Church must at all times have the best equipped ministers. The Church has had her ministers trained at great expense to herself, and like the lawyers, the men of the medical profession, etc., the pastors should always represent the highest standards of their calling, of scholarship and intellectual prominence and efficiency. This requires constant, systematic, and purposeful study, in order to keep the mind fresh and alert and the mentality growing and prepared for any contingency.

Says Hugh Black:-

"A lack of culture always hampers a man in some direction".¹

And Dr. J. H. Jowett warns:-

"Preaching that costs nothing accomplishes nothing. If the study is a lounge the pulpit will be an impertinence. It is imperative that the preacher go into his study to do hard work. There is no man so speedily discovered as an idle minister, and there is no man who is visited by swifter contempt".²

The Apostle Paul said:-

"If any man think that he knoweth anything, he knoweth nothing yet as he ought to know".³

And Dr. Walther told his students:-

"There is no worse delusion than this, to think that one has advanced very far in the acquisition of knowledge... Everything depends not on how much we know, but how well we know it. The greater progress a person makes in his science, the more rapidly does he become convinced that he is still lacking many things. He does not adopt the slogan of our times: Quantum est, quod scimus! (Oh how gloriously much we know!), but repeats the confession of the great philosopher: Quantum est, quod nescimus! (Alas, how great is our ignorance!). The more truly learned a person is, the humbler he is; for he knows how much is still lacking, within what narrow boundaries his knowledge is confined, and how much there still remains unexplored".⁴

Luther addresses these words of warning to every lazy pastor:-

"Study! Attende lectioni! (Keep on reading!). You cannot read too much in the Scriptures; for what you read you cannot too fully comprehend, what you understand you cannot teach too well, and what you are teaching well you cannot put into practice too well. Experto crede Ruperto (Believe Rupert, for he knows from experience!). It is the devil, it is the world, it is our own flesh which rages and fumes against us. Therefore, dear sirs and brethren, pastors and preachers, pray, read, study, be diligent! Surely, it is not for us to loaf and snore and sleep in these evil days. Use the gift entrusted to you and reveal the mystery of Christ".⁵

1. Hugh Black, "The Practice of Self-Culture", p. 147.

2. J. H. Jowett, "The Preacher, His Life and Work", p. 114.

3. 1 Cor. 8, 2.

4. C. F. W. Walther, "Proper Distinction bet. Law and Gospel" (Eng.), p. 41f.

5. Quoted by Walther, *ibid*, p. 42, and by Fritz, *Past. Theol.*, p. 5.

Every Lutheran pastor ought to meditate much on the following two Scripture passages:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth",¹

and

"Who, then, is that faithful and wise steward whom his lord shall make ruler over his household to give them their portion of meat in due season?"²

Dr. Walther calls attention to the many mistakes made by pastors in failing to distribute to every member their exact needs, and he says that this is due largely to the pastor's ignorance and his lack of study and the proper pastoral wisdom, and that if the pastor does not acquire and strengthen this necessary wisdom he is unfaithful as a steward over the household of God. Again, he calls that minister blessed who starts his official work on the very first day with the determination to do everything that the grace of God will enable him to do, in order that not a single soul in his congregation shall be lost by his fault. Significant are especially these words of Walther:-

"Some ministers waste much time during the week, being occupied not with godless affairs, to be sure, yet not with the one thing needful. Sunday comes, and standing in their pulpits, they are unprepared to give their people the best that is in them. Pity the preacher who does not redeem the time by offering his people the very best that he is able to give".³

-
1. 2 Tim. 2, 15. The generally accepted meaning of "orthotomein" is "to cut straight, to divide right; and the allusion here may be to a steward who makes proper distribution to each one under his care of such things as his office and their necessities require". Barnes, quoted by P. Fretzmann, "Pastoralbriefe", p. 236.
 2. Luke 12, 42. Cf. R. Lenski, "Interpretation of Luke", pp. 446. 448.
 3. C. F. W. Walther, "Proper Distinction, etc.", pp. 209. 298.

Finally, the preacher must be thoroughly "up-to-date", that is, he must be prepared to meet the changed conditions in the world and Church of to-day. As Dr. Fritz points out¹, these changes are not in man himself, but in man's environments. But the Christian pastor must be aware of all changed conditions, he must know how these aid or hinder the Church in its work, and he must understand how to meet any different or new problems which present themselves. Dr. Fritz calls that pastor

"a truly faithful householder- and in the true sense an up-to-date pastor- who preaches and teaches the old and eternal doctrines of the Bible and applies them as the needs of his time demand".¹

All this requires life-long, persistent, intensive, systematic study, yes, real hard brain-work.

Phillips Brooks says that

"an ignorant clergy is worse than none at all".²

Elijah Brown calls lack of proper training

"a very serious drawback".³

"The Christian minister", says Washington Gladden, "is first of all a student...The man of God who is 'furnished completely unto every good work' must be a patient and thorough student".⁴

Every minister should realize fully and appreciate the urgent necessity of systematic study, but he should then also proceed to a full understanding of the principles and methods of proper study.

1. J. H. C. Fritz, "Pastoral Theology", p. 10.

2. Phillips Brooks, "Lectures on Preaching", p. 45.

3. Elijah Brown, "Point and Purpose in Preaching", p. 134.

4. W. Gladden, "The Christian Pastor and the Working Church", p. 83.

2. The Meaning and Method of Systematic Study.

Dr. McMurray complains that even many mature students often reveal very meager knowledge of the proper methods of study and that many never seem to think seriously about the matter.¹

Elijah Brown calls the minister's studying the "filling of the barrel", and he says that this should always be going on, and "with watchful care and discernment the thoughtful preacher may be easily able to put something into it every day, if it becomes a fixed habit with him to do it".²

The minister's occupation in his study should be a constant and progressive self-education, not only the accumulation of more knowledge, but the development of all of his mental faculties.

Philip Schaff calls education

"the harmonious development of all the faculties of man, or the training of head and heart, to the highest attainable degree of perfection and usefulness. This is the ultimate aim".³

Newton said:-

"I am but a little child, picking up pebbles on the shore of the vast ocean of truth".³

"Scire ubi aliquid possis invenire, magna pars eruditionis est".

Every Lutheran pastor should make outstanding progress in education and in sound scholarship.

"Scholarship", says Th. Graebner, "is the very soul of ministerial activity; it is organized knowledge... Scholarly culture keeps the pulpit from mental poverty... The library and the study are the minister's power-house... Every pastor must find time for reading and literary work".⁴

Says Colgrove:-

"Successful professional training must rest upon the foundation of accurate and adequate scholarship. Real scholarship discovers the relation of facts, interprets them, compares them, classifies

-
1. F. H. McMurray, "How to Study and Teaching How to Study", p. 7. This book should be studied by every pastor. Very instructive is also G. M. Whipple, "How to Study Effectively".
 2. E. Brown, "Point and Purpose in Preaching", p. 93.
 3. Philip Schaff, "Propaedeutics", ch. I.
 4. Th. Graebner, "Pastor as Student, etc.", Part I.

them. Scholarship means discipline as well as knowledge, for knowledge acquired in a loose, illogical manner will always be confused and unreliable".¹

The pastor must be careful to avoid poor methods of study.

Pastors study all too frequently in the manner described by Brooks:-

"One of the most remarkable things about the preacher's methods of work is the way in which they form themselves in the earliest years of his ministry, and then rule him with almost despotic power to the end".²

"We may come to assume", says Jowett, "that we are really working when we are only loafing through our days. If we have no system we shall come to think we were working when we were only thinking about it, and that we were busy when we were only engaged. Enter your study at the appointed hour, and let that hour be as early as the earliest of your business men goes to his work. We should go into our workshops for systematic study. We should not waste time in looking for work, but we should begin to work at once".³

The time element is a very important factor, if the pastor wishes to accomplish things while he is studying.

O.S.Marden is right in saying that

"the first lesson in self-improvement is to learn the preciousness of time and how to utilize it".⁴

Grenville Kleiser advises:-

"Make judicious use of your time,- this is important, because the more expeditiously you can dispose of daily routine work, the more time you will have for special study and self-culture. Bear in mind that it is the right use of the so-called scraps of time that advance you most rapidly in your study. It is obvious that a definite method of study will give the most satisfactory results. When you proceed in regular and orderly fashion you economize time and energy. A good method will help you to get quicker and more accurate results".⁵

Sandwick says emphatically:-

"Have fixed hours for study and plunge in when the hour comes. Fixed hours for study make for success and happiness".⁶

1. C. Colgrove, "The Teacher and the School", p. 6.

2. Phillips Brooks, "Lectures on Preaching", p. 104.

3. J. H. Jowett, "The Preacher, His Life and Work", p. 115.

4. O. S. Marden, "Making Yourself", p. 46.

5. R. L. Sandwick, "How to Study and What to Study", p. 21.

6. Grenville Kleiser, "How to Build Mental Power", pp. 233, 241, 242.

J.F. Clarke says:-

"As regards self-culture, all depends on the use of time. Genius itself is nothing but an immense power of work. Genius always redeems the time".¹

C.H. Gerberding devotes a whole chapter to the Pastor in his Study, from which we quote these fine words:-

The pastor must be a life-long student. He must have a separate, private, large, bright room, full of sunshine, plain furniture, but no lounge. Everything must invite to work, not to loaf or sleep. The pastor has need of constant, persistent, and systematic study. He must have the proper methods of study, must have system in his work to economize time, and he should have regular hours. First the pastor should have private devotion, then he should study until breakfast, then have family devotion, and then he ought to study attentively and with concentration until noon, permitting no trivial interruptions."²

Prof. W. James said that

"there is no more miserable human being than one in whom nothing is habitual but indecision".³

Since time is so precious and the temptation to squander time is so alluring, it is self-evident that a minister must have a fixed daily program of study and a definite plan of procedure. A program should be outlined and faithfully adhered to. The pastor must learn to distinguish between matters of greater and of less importance, and devote his best time and energy to the former. Let him always be on his guard against aimless drifting and browsing. All study should be to a purpose and the aim and end always kept in mind. Much more can be accomplished by studying for one hour with a fixed purpose and close application and thorough assimilation, than by spending many hours in desultory reading.

1. J.F. Clarke, "Self-Culture", p. 67.

2. C.H. Gerberding, "The Lutheran Pastor", ch. VI.

3. W. James, "Principles of Psychology", Vol. II, ch. 26.

O.S.Marden puts it thus:-

"If you want to be a leader, if you want to be a man who does big things in a masterly way, you must have a program and stick to it. You must have definite hours for work and fling your life into those intensive hours in an effective manner. Without a steady adherence to a definite program there can be no effective results from one's efforts in any direction".¹

"It is essential in study", says J.Adams, "to have a satisfactory plan. Irregular, desultory work never produces the same effect as that which is carried on with a definite purpose and on clearly thought-out lines. So soon as you have no definite purpose in what you do, you can no longer be said to study in any real sense".²

McComb says that

"clergyman will find plenty of time to do what they ought to do as soon as they imitate other professional men whose duties compel them to systematize their time".³

J.F.Clark remarks:-

"He who has studied, reflected, learned, and arranged his knowledge in system and order, is able to gather other stores or knowledge, and add them to those already acquired".⁴

"Proper study", says McMurray, "is impossible without a self that is energetic and firm. True or logical study is not aimless mental activity or a passive reception of ideas for the sake of having them. It is the vigorous application of the mind to a subject for the satisfaction of a felt need. Instead of being aimless, every portion of effort put forth is an organic step forward toward the accomplishment of a specific purpose".⁵

J.R.Lowell says:-

"There is nothing less profitable than scholarship for the mere sake of scholarship, nor anything more wearisome in the attainment. But the moment you have a definite aim, attention is quickened, the mother of memory, and all that you acquire groups and arranges itself in an order that is lucid, because everywhere and always it is in intelligent relation to a central object of constant and growing interest".⁶

1.O.S.Marden, "Making Yourself", pp.107.275.

2.J.Adams, "Making the Most of One's Mind", pp.35.152.

3.S.McComb, "Preaching in Theory and Practice", p.39.

4.J.F.Clark, "Self-Culture", p.137.

5.F.M.McMurray, "How to Study and Teaching How to Study", p.4.283.

6.J.R.Lowell, "Books and Libraries"(various editions).

What happens to a pastor who works without a system and plan, and who does not appreciate the relative value of different studies, Dr.Th.Graebner has portrayed very ably and vividly in his characterization of the celebrated Reverend Hans Dampf.¹

Much of a pastor's time in his home will be devoted to reading, but his reading should always be purposeful and methodical, in order to be fruitful. Many books and articles have been written on the subject of reading, and every pastor certainly ought to know how to read, as well as what to read. The tendency is towards much reading, the desultory skimming over many books. Rapid and extensive reading has, indeed, its place and purpose, but it is not real study, and it should not usurp the best hours of the day.

Broadus writes:-

"He who would become really a man must abandon as early as possible the childish dream of reading everything. Except what is done for recreation,- and excessive recreation is destruction- he must have a limited field of study, and must cultivate that field with the utmost possible thoroughness. And upon every subject studied, he must find out the best books, and restrict himself almost entirely to those. Read only the best books, and so read these as to make them thoroughly your own".²

We must read with discrimination, and not merely at random, nor skim the surface, but with a definite end and purpose, with attention and system.³ Intensive reading of a few good books is worth much more than skimming through many books of inferior value, for, according to Bacon,

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read

1.Th.Graebner, "Pastor as Student, etc.", Prolog.

2.J.A.Broadus, "Preparation and Delivery of Sermons", p.126.

3.Of.Th.Graebner, op.cit., Part I.

only in part; others to be read, but not curiously (attentively); and some few to be read wholly and with diligence and attention".¹

If Bacon had added that very many books should not be read at all, he would have covered the field.

To quote from Lowell again:-

"Every book we read may be made a round in the ever-lengthening ladder by which we climb to knowledge, etc... We must read such books as make us think, and read them in such a way as helps them to do so, that is, by endeavoring to judge them, and thus to make them an exercise rather than a relaxation of mind. Desultory reading except as conscious pastime, hebetates the brain and slackens the bow string of Will".²

Milton has these famous lines on reading:-

"Who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior
Uncertain and unsettled still remains,
Deep versed in books and shallow in himself".³

Koopman warns that the student must make sure how far he can trust the author, and he adds:-

"Rapid reading is the difficult art of skipping needless words and sentences. With the turning of a few leaves to pluck out the heart of a book's mystery- this is the high art of reading, the crowning proof that the reader has attained the mastery of books".⁴

Emerson said that

"Books are the best of all things well used; abused, among the worst".⁵

"Our reading", says J. Adams, "must always be dominated by purpose".⁶

Intensive reading, to be fruitful study and progressive self-improvement, must be done always with pen in hand. If precious time is not to be wasted, and if the results of hard study are to

1. Bacon, Essays, "Of Studies". (various editions).

2. J. R. Lowell, "Books and Libraries".

3. J. Milton, "Paradise Regained", Book IV, line 322ff.

4. Koopman, "Mastery of Books", p. 47.

5. R. W. Emerson, "The American Scholar". (various editions).

6. J. James, "Making the Most of One's Mind", p. 173. Read also the articles in Concordia Theological Monthly, III, 20, and VIII, 58.

be preserved for later and permanent use, the student must acquire the habit of taking notes. "Legere sine calamo est dormire". The importance of well-arranged note-books cannot be overstressed. In the course of the years, a pastor's study should become a rich repository of notes, digests, abstracts, and valuable quotations to which he can readily turn, without waste of time, when preparing his sermons, or writing a conference paper or an article, or when he is seeking information and solid facts for any purpose or occasion which his office calls for. Dr. Theodore Grabner has given much sound advice in his "Pastor as Student and Literary Worker", in regard to proper methods of study and the preservation of what one has read, by the use of commonplace-books and adequate filing methods.

McMurray quotes the former President James Angell of Yale:-

"I would like to recommend the habit of reading with some system, and of making brief notes upon the contents of the books read...Have a purpose and plan, and adhere to it in spite of alluring temptations to turn aside into fields that are remote from your subject".¹

Kleiser recommends that the student keep several large note-books for permanent records, preferably one book for each important subject in which he is interested. The pages should be numbered, and an index made of subjects and their subheadings. He advises the use of small note-books for pocket use, in which to roughly jot down ideas to be subsequently transferred to your large note-books. His words of particular advice should be heeded by all:-

"Always have a note-book ready at your hand while you are reading or studying any book of importance. You will derive many

1. P. M. McMurray, "How to Study, etc.", p. 52.

practical advantages from making abstracts or abridgments of what you read. It will enable you to carry in condensed form, with a minimum degree of mental effort, the substance of what you have read. It will make you more discriminating and thorough in your reading habits. It will give you definite knowledge of what you read, and its direct influence will make you carry this same method of analysis and orderly arrangement of a subject into your regular habits of thinking. Ten minutes a day devoted to this important work will develop your power of concentration, analysis, judgment, memory, and independence of thought".¹

Elijah Brown has this practical remark:-

"In his general reading the preacher will find it helpful to get in the habit of noting apt and striking thoughts that are well expressed, and in his own books marking especially those that are full of meat for him, indexing them. It is well also to keep a note-book in which to record thoughts found in books that do not belong to you".²

Adam Burnet writes thus on this subject:-

"Time should be given to the steady use of a pencil and note-book. I should go the length of saying that pencil and notebook are indispensable in theological reading and general reading. The material is more to hand when you need it".³

Ruskin says that

"no book is serviceable until it has been read and re-read and marked, so that you can refer to the passages you want".⁴

Broadus says that even a man of extraordinary memory can hardly dispense with memoranda in reading books of information.⁵

The writer of this thesis has found it very inexpensive and most serviceable to purchase a large number of loose-leaf note-books (6 by 9½ in.), paper and binders, from the Ten-Cent Stores. A separate binder is used for each department of theology and for the various secular branches which form part of his study. Each binder has its appropriate label on the back and fits well into

1.G.Kleiser, "How to Build Mental Power", pp.273.286.

2.E.Brown, "Point and Purpose in Preaching", p.104.

3.Adam Burnet, "Pleading with Men", p.122.

4.J.Ruskin, "Sesame and Lilies", Part I. (various editions).

5.J.A.Broadus, "Preparation and Delivery of Sermons", p.126.

See also Hoyt, "The Work of Preaching", p.62.

an ordinary bookcase; all of them looking like a set of library books. When reading or meditating, all worthwhile notes, digests, quotations, etc., both written and typewritten, are placed into their proper binder under appropriate sub-heads, and valuable clippings are pasted upon sheets of the same size and included with the collection of notes and memoranda. This system also simplifies the problem of indexing. Unless one's notes and reading matter are properly indexed, they have no real value when they are needed and cannot be found. Much precious time can be spent, and wasted, upon an elaborate index system. Using the expansive loose-leaf books, mentioned above, all papers and references can be kept, topically arranged, in a convenient place for immediate use. For example, the note-book on "Dogmatics" has a separate page or section for each doctrine, or sub-division of a doctrine, and all material and references pertaining to this topic will be found at once in its proper place.

As an incentive to regular and systematic and fruitful study, it is a good plan for a pastor to enrol in the Correspondence School, conducted by his Church and seminary¹, or when studying along lines of general culture, the home-study courses offered by most universities will be found stimulating and will bring one in contact with expert teachers.

Wherever possible, a pastor should make a careful survey of the books found in the public libraries of most cities and small towns, not only that he may know what his people are reading, but he will often find books, also theological works, which he can

1. Write for the Concordia Seminary Correspondence Courses.
Cf. Concordia Theological Monthly, VIII, 206.

study with much profit. Even though he may find books which contain statements to which he cannot subscribe, he will find it very good training to exercise his powers of discrimination and judgment by reading with a critical mind, and he should become familiar with the false claims and erroneous views of heterodox writers.

Noah Porter says:-

"The private history of every self-made man attests that they were uniformly, not only earnest but select, in their reading, and that they selected their books with distinct references to the purpose for which they used them. Indeed, the reason why self-trained men so often surpass men who are trained by others in the effectiveness of their reading, is that they know for what they read and study, and have definite aims and wishes in all their dealings with books".¹

As the pastor reads and studies with a definite purpose, he should also study and work in such a way as to develop all his mental faculties to the highest degree possible. Hugh Black says that it must be the will of God that the mental faculties should be trained and developed.² And O.S.Marden points out that there is no faculty that one cannot strengthen, no quality which one can not improve, no power which one cannot develop to a higher degree.³ Here, too, one should always "be trying to better his best".

The mental faculty which is capable of and in need of constant development and strengthening is the faculty of clear and sound thinking, which includes many factors, such as perception, reflection, analysis, judgment, memory, etc. Every pastor should know enough about psychology to be familiar with the activities

1. Noah Porter, "Books and Reading", pp. 41-42.

2. Hugh Black, "The Practise of Self-Culture", p. 71.

3. O.S.Marden, "Making Yourself", p. 101.

of the mind and the laws of thinking. For want of space we shall not discuss these here, but briefly point out the necessity of cultivating and improving our mental powers.

In regard to Thinking, G.Kleiser says:-

"Clear thinking depends chiefly upon a well-established mental habits of simplicity, definiteness, and honesty of purpose. These three habits will safeguard you against the common faults of vague and indiscriminate thinking. The habit of severe and serious thinking, of hard study for even an hour daily, will rapidly discipline your mind. Definite, clear, accurate thinking proceeds mainly from a well-ordered mind".¹

And of Reflection, in particular, Kleiser says:-

"The regular habit of reflection is a necessary part of profound thinking. It is chiefly through meditation that you can properly take stock of your ideas, examine and estimate them, and set them in proper mental order".²

Bengel's famous dictum is:-

"Te totum applica ad textum, rem totam applica ad te".

Broadus advises that

"the preacher cultivate accuracy and rapidity of thinking, and discipline himself to pursue trains of thought without interruption, and as far as possible without dependence on outward helps. He must get his knowledge of Scripture and all his knowledge (as far as possible) at his tongue's end. The habit of keeping one's knowledge fit for service, so that he can at once state what he knows or thinks on subjects he has studied, will preserve him from the danger of breaking down, and will enable him to prepare sermons with equal thoroughness in a shorter time. He will find it advantageous to think out all the doctrinal truths, so as to have definite views of each, and to be able to state them whenever needed, with some principal proof-passages learned by heart as a permanent possession".³

Broadus goes on to say:-

Reading accompanied by honest thinking is promotive of originality; but we are tempted to waste ourselves upon a species of reading which does not demand reflection, nor leave time for it. Even books upon religious subjects, very many of the most attractive that appear are by no means so stimulating, so provocative

1.G.Kleiser, "How to Build Mental Power", p.107.53.

2.G.Kleiser, op.cit., p.37.

3.J.A.Broadus, "Preparation and Delivery of Sermons", p.470.

of good thinking, as the older books from which they were mainly drawn. The character of the age is in many respects unfavorable to profound thought. We must constantly remind ourselves that real knowledge has three dimensions, length, breadth, and depth. In the matter of mental improvement, it must never be forgotten that the hardest way is the easiest way, the slow way the swiftest. If it be possible, let us persuade ourselves to much of independent and patient thinking, otherwise we shall never be men!

Elijah Brown says that

"the habit of reflection is a good thing for the preacher as the X-ray is for the doctor, for by it he can go down to the very bone and marrow of a matter. It clarifies, deepens and fixes in the memory that which would make slight impression and be soon lost. Reading without reflection is like plowing with a crooked stick. A reflective habit, if followed up, will result in settled opinions about important things".²

Lord Northcliffe called Concentration the price of success, and said that mental and moral atrophy is the penalty of neglect.³

G. Kleiser offers the following suggestion regarding Observation:-

"Cultivate the habit of close and thoughtful observation. The knowledge which is of greatest value to you is that which you acquire from your personal observation and investigation. Careful observation will develop your concentration, broaden your mind, and strengthen your power of originality. Put your newly acquired ideas to practical use".⁴

The Imagination is an important mental faculty which must be cultivated persistently, as well as be held in proper bounds.

As Kleiser says:-

"Imagination that ranks above visionary thinking, and that serves a real purpose, is developed only by constant and well-directed exercise".⁵

Broadus recommends, as means for cultivating the imagination, communion with nature, art and literature, actual exercise under control of sound judgment and good taste, and a solemn responsibility to God.⁶

1. J. A. Broadus, "Preparation and Delivery of Sermons", pp. 136. 132.

2. E. Brown, "Point and Purpose in Preaching", p. 104.

3. Quoted by O. S. Marden, "Making Yourself", p. 103.

4. G. Kleiser, "How to Build Mental Power", p. 36.

5. G. Kleiser, op. cit., p. 349. Cf. p. 349ff for the rules he gives.

6. Broadus, op. cit., p. 426.

"The imagination", says McComb, "can be developed. The preacher should cultivate the power to recall what he has experienced, in visual, concrete images, and he can do this only by close, concentrated attention".¹

The pastor should at all times and by persistent practice keep his powers of memory alive and vigorous, so that he may with ever greater ease remember and recall facts, as well as faces and names of people with whom he has frequent contact. There is nothing more embarrassing to a minister than not to be able to recall the name of a person or of an event within the sphere of his congregational activities. Many books have been written and iron-clad rules have been set up for the strengthening of the memory, but the simplest rule is that given by Kleiser:-

By improving your general mental habits, for example, the habit of logical thinking, you strengthen your memory. Think well and you will memorize well. A good memory depends upon a well-organized system of thought.²

McMurray states that if we improve our methods of study and thinking the memory tasks will occupy comparatively little time.³ And W. James quotes a minister who improved his memory year by year. Instead of committing sentence by sentence when memorizing his sermon, he acquired the habit of taking the idea of the whole, then its leading divisions, then its subdivisions, then its sentences.⁴ By a rational method of mental self-culture a pastor can improve all his mental powers and faculties, such as sound judgment, the powers of persuasion, etc.

1. S. McComb, "Preaching in Theory and Practice", p. 112.

2. G. Kleiser, "How to Build Mental Power", p. 374.

3. F. M. McMurray, "How to Study, etc.", p. 166.

4. W. James, Psychology, Vol. I, p. 668.

3. What To Study.

What shall a Lutheran pastor study, in order to grow intellectually? The words of W. Gladden may serve as a summary answer:-

"If the divinity school is a place where we learn to study, it would seem that the subjects of study, after the work of the ministry is entered upon, would be likely to be, to a considerable extent, the same as those which occupied us in the preparatory period. We have not mastered those subjects; we have been fairly introduced to them; we go on from the point at which the teachers leave us in the paths in which they have led us; we proceed to build on the foundation which they have helped us to lay. Whatever it was worth our while to study in the days of preparation it will be worth our while to keep on studying after our work is begun".¹

The best pastor must, however, make a careful selection of what is most important for concentrated and intensive study, and he must apply to his mental efforts the rigid rule of "first things first".

What shall a minister study, is an important question.

Philip Schaff says: The best books of the best authors, the Bible most of all.² All who write on this subject for the benefit of pastors are agreed that the BIBLE must be studied first of all, and most of all. J.H.C. Fritz emphasizes it thus:-

"First of all the Bible. This is so self-evident that it ought not to need any special emphasis".³

Nevertheless, this point must be stressed with particular force, because it is only too evident from many sermons, conference discussions, conversations of pastors, and pastoral activities in general, that many pastors do not know their Bible as they should. Of course, every pastor should, first of all, read the Bible for devotional purposes, for the culture of his own soul.⁴

1. W. Gladden, "The Christian Pastor, etc.", p. 91.

2. Philip Schaff, "Propaedeutics", ch. V.

3. J.H.C. Fritz, "Pastoral Theology", p. 4.

4. This point will be treated under "Spiritual-Self-Culture".

The pastor ought to spend at least an hour every day in studying the Bible isagogically, exegetically, dogmatically, homiletically, and from every other possible viewpoint. From the Bible he is to draw all his religious and spiritual knowledge, the living water of Life, and he must become thoroughly familiar with the teachings and contents of the Holy Scriptures, so that he can present them properly and effectively to his people,¹ and that he may always be able and "ready always to give an answer to every man that asketh you a reason of the hope that is in you".² As a carpenter must know his tools and his building material before he can build a good house, and as a surgeon must be a specialist in his line and know how to use his instruments, so, and even more, must a Christian minister know his Bible as the tools with which he must work and as the storehouse from which he must obtain all of his material for his work as a builder in the kingdom of God.

"The preacher", says Hoyt³, is to be the teacher of spiritual life, and that means that he is to be a student of the Scriptures. He is to be a religious expert, and that means first and last he is to be an expert student of the Bible. The authority of the preacher is in his message, and in the popular conviction that he knows by study and experience whereof he speaks. The Bible is to be your present and lifelong study. Bible study alone can save us from the weakness of a superficial and sensational pulpit. We are called to be students of the Word. "We must work our way at whatever cost into the soul of the writings. Shall we not have the spirit of thoroughness that pushes every word to its root, and relations and atmosphere compelling it to yield its utmost suggestiveness?"³

"You a teacher of religion and not know your sacred books?", said Lord Tennyson in surprise to Mr. Jowett, Master of Balliol.⁴

1. As Dr. C. F. W. Walther teaches so masterfully in his "Proper Distinction between Law and Gospel".

2. 1 Pet. 3, 15.

3. A. S. Hoyt, "The Work of Preaching", pp. 51. 55.

4. Quoted by Hoyt, op. cit., p. 54.

E. Brown's complaint applies also to many Lutheran pastors:-

"In too many preacher's studies the Bible is about the least used book in it. A preacher ought to know his Bible as well as the street-car conductor knows the streets over which his car runs. The preacher should endeavor to be as familiar with his Bible as he is with his study, and as able to put his hand on anything he wants in one place as the other...I am not saying anything against a preacher being well read, if he is also well read in his Bible, but if he is so taken up with other books that he has no time to feed on the Word of God, he is certain to be a lame man in his ministry, and the fate of another good but misguided man may be his".¹

W. Gladden says:-

"That the Bible, above all other books, will be the subject of his study, needs scarcely be urged upon. To know all that human language can tell him of this divine Life is the minister's first task".²

Dr. Blaikie has expressed it thus:-

"To be able to grasp the great purposes of Divine revelation as a whole; to see at the same time the drift and bearing of its several parts; to apprehend the great lessons of the various histories, biographies, epistles, parables, sermons, doctrinal statements, etc. that make up Holy Scriptures; to know where to find the most striking statements on any subject which Scripture embraces; to make one part throw light on another, and bring out the chief lessons of the whole, are attainments of inestimable value to the preacher of the Word".³

J. H. Jowett gives this fine piece of advice:-

"I would urge upon preachers, amid all their other readings, to be always engaged in the comprehensive study of some one book of the Bible. Let that book be studied with all the strenuous mental habits of a man's student days. You will find this habit to be of immeasurable value in the enrichment of your ministry".⁴

The pastor must know his Bible as well as is humanly possible.

According to Dr. Fritz,

"he should study the Scriptures...as the source material for his sermons and his entire pastoral work. The minister ought to be well acquainted with every book of the Bible and with the isagogical, exegetical, and archeological material that will better help him to understand its contents...A pastor should daily prayerfully study

1. E. Brown, "Point and Purpose in Preaching", pp. 56. 60. 101. 102.

2. W. Gladden, "The Christian Pastor & the Working Church", p. 97.

3. Blaikie, "For the Work of the Ministry", p. 79.

4. J. H. Jowett, "The Preacher, His Life and Work", p. 119.

his Bible. The better a pastor knows his Bible, the better equipped will he be for all his work. He will then be able, as a good spiritual physician, correctly to diagnose his spiritual cases and to administer properly Law and Gospel".¹

Luther's famous words of advice are often quoted:-

"Thou shalt meditate, that is, not only in thy heart, but also outwardly; the language and the letters of the word written in the Book thou shalt always examine, read and read again, and give most diligent attention to the thought and the sense which the Holy Spirit has put into the words. Beware lest thou soon weary of it and think that it is sufficient when thou hast read or heard or said it once or twice and that thou hast then already fathomed its depths; for in such a way thou wilt never become a real theologian; but wilt rather be like the early fruit that falls from the tree when it is but half ripe...Truly, thou canst not read the Bible too much; and what thou readest thou canst not understand too well; and what thou well understandest thou canst not too well teach; and what thou well teachest thou canst not too well live".²

Broadus states very emphatically that

"the Scriptures themselves should at every period of his life be a preacher's chief study. Every stage of culture and experience, as life goes on, presents fresh occasion and new facilities for studying the Bible...Earnest and continual study of the Bible in general and of each text in particular, will greatly enhance and sustain a preacher's freshness. Let him seek not mere novelties and fancies in interpretation, but the exact meaning of the inspired Word. No matter how often he has studied the book or the text before, let him keep on, and new thoughts will be suggested. A man cannot fail to keep fresh in his preaching who continues through life really and properly to study the Word of God".

Broadus adds the very important warning to ministers:-

"We must constantly beware lest we fall into the habit of reading the Bible only as a perfunctory matter, a professional duty".

And he urges that the Bible should be read

"In the originals, if possible, in the English version at any rate; by the rapid reading of large portions, by the thorough study of a given book, by the minute examination of particular passages, and sometimes even by looking at sentences,..by steadily maintaining old methods till they become habitual,..every way, and continually, let us keep up, freshen, extend our acquaintance with the precious Word of God".³

1. J. H. C. Fritz, "Pastoral Theology", p. 5. 20.

2. Quoted by Fritz, op. cit., p. 5.

3. J. Broadus, "Preparation and Delivery of Sermons", pp. 211. 123. 147.

The minister should not limit his study of the Bible merely to those portions which he needs and uses for his sermons, or which other needs may call for, but he should, according to a fixed plan, make a systematic study of some part of the Bible every day, and after he has worked through the whole Bible, he should go over the same sections again and again with greater intensiveness. That pastor is a disgrace to himself and the Church who blows an uncertain sound on the trumpet, that is, who can not immediately and definitely answer spiritual questions with a direct reference to the appropriate Word of God, or who does not know the meaning and significance of certain texts which Scripture itself has interpreted, or who cannot recall what God has said on this or that important point of doctrine and life. The pastor must be thoroughly familiar with the contents of every book of the Bible, with all the significant doctrinal passages; and this sound knowledge should be deepened and expanded from year to year. The fundamental "meditatio" of a pastor is continuous Bible study.

By all means, and as much as possible, should a Lutheran pastor study his Bible in the original languages. This pertinent remark has been stated so often that it sounds commonplace, but it is not a common practice among pastors, sad to say.

Dr. Fritz says, what so many have said, and still say:-

"It goes without saying that this Bible study should be done on the basis of the original languages...A word may be correctly translated and may accurately convey the sense of the original, nevertheless the original will often give us a better understanding of the sense. Of course, to arrive at this better understanding, not simply a translation of a word as found in the dictionary, but its very etymology and its use, must be carefully studied".

Alas, after many years of studying Greek and Hebrew at the colleges and seminary, many ministers drop the study of these languages when they enter the ministry, and they never refer to them again, even by way of reference. When exegetical papers are read at conferences-- and how few can still present such papers-- only two or three ministers take an active part in the discussions, many questionable statements pass unchallenged, and the interpretation which has been offered has actually remained "Greek" to many of the brethren. No wonder that lively discussions have become rare and that pastors complain of little work done and that there is little of real interest and profit at the conferences. What shall be said of ministers who through neglect and indifference are unable to refer to the original text, when the proper understanding and application of a text demands minute grammatical and syntactical and etymological study of the words and context, or when it becomes necessary to refute errorists and Bible critics by showing them the exact meaning of the text, and the pastor is not able to go to the sources? If lawyers, medical students, and other professional men are obliged to study Latin and other languages to be proficient in their profession, surely the Church has a right to expect of its pastors as part of their intellectual culture and fitness a working knowledge of the languages in which the Holy Spirit had the Bible recorded, as well as a knowledge of those languages through which the Word of God is to be proclaimed to men, so that the Gospel may "be preached to all creatures".

l. Cf. Concordia Theol. Mon., VII, 644ff. ("Pastoralkonferenzen").

Every Lutheran pastor ought to know, but then by all means follow, the famous dictum of Luther:-

"So lieb uns das Evangelium ist, so hart lasst uns ueber den Sprachen halten".¹

The fathers of our Synod built well, because they were thorough and sound in their exegesis and stuck close to the sources.

As Hoyt says:-

"There is need for Bible study in the Scripture languages. No doubt every good translation gives the substance, the vital truth, of revelation; and a man who has no knowledge of Greek and Hebrew can still be a respectable Bible student. But he cannot be the best, and that is what we are always aiming at. In any calling, a man to have authority must touch the sources. The study of Hebrew and Greek Scriptures puts one into the atmosphere of the sacred writers and so helps to their true interpretation; it leads to patient thoroughness, to the mental humility essential to a spiritual learner; it gives a fresh, suggestive, personal message...and the worthy scholars are practically all students of the original languages".²

Broadus argues:-

"The Bible is best studied in the original, because our version will often have the same word where the Hebrew or Greek is different, and the same Greek or Hebrew word will be used in important passages where our version renders differently...The grammatical study of the text can scarcely be made too minute or protracted".³

Fritz reminds us that

"an original text always presents niceties of language, shades of meaning, idiomatic expressions, etc., which a translation, however well it may convey the original meaning, cannot fully reproduce. Our very love of the Gospel should persuade us to study the languages in which God originally revealed His plan of salvation".⁴

The importance of systematic exegetical study has been stressed and reiterated by all the great teachers of the Church⁵, and Burnet advises pastors that they study the Bible exegetically.⁶

1. K. Luther, St. Louis Ed., X, 470ff.

2. A. Hoyt, "The Work of Preaching", p. 53.

3. J. Broadus, "Preparation and Delivery of Sermons", p. 66.

4. J. H. C. Frätz, "Pastoral Theology", p. 19.

5. Cf. "Lehre und Wehre", Vol. 31, p. 363ff; Vol. 62, p. 49; Concordia Theol. Men. Vol. IV, 357 and 939; Vol. VII, 23.

6. A. W. Burnet, "Pleading with Men", p. 123.

Th. Graebner claims that "the number of ministerial failures is rare among such who read their Greek New Testament".¹

We venture to offer the following suggestions for intensive, systematic, and fruitful exegetical study of the Bible:-

Let every pastor set aside one hour every day for undisturbed exegetical studies, and let him read through the entire Bible, first the New Testament, with the original text before him, and his note-book and pen in constant use. Read the text in the original, verse by verse, with the help of a good lexicon², and a reliable grammar³, and make copious notes on the meaning and etymology of words, the grammatical and syntactical constructions, the relation of the context and of parallel passages which throw light on the interpretation of the text, the doctrinal content of the passage, and any other information of value offered by the text and helps.

This minute textual study ought then be supplemented by the reading of one or more good orthodox commentaries⁴, and the pastor should jot down useful explanations and applications which help him to a better understanding and use of the text. In this way he can accumulate valuable exegetical material. For a later, and more advanced study, he will do well to read some of the more liberal and critical commentaries⁵, both for the good material he will find in them, as well as to understand their false position, and by sharpening his powers of judgment to fortify himself against such false interpretations of Scripture.

1. Th. Graebner, "Pastor as Student, etc.", Part I.

2. E.g., Thayer for N.T., Gesenius for O.T. Cf. "Lehre & Wehre" 62, 49ff.

3. E.g., Robertson, Gesenius, Cowley.

4. E.g., Luther, Stoeckhardt, Kretzmann, Lenski, Bengel.

5. E.g., Lange-Schaff, Keil-Deitzsch, Zahn, Meyer, etc.

The pastor will also find it to be a profitable method to make a thorough exegetical-homiletical study of his sermon texts and of the pericopes on which he is preaching, similar to the sermon-studies found in homiletical magazines or in book-form.

From time to time the principles of Hermeneutics should be reviewed, and should be applied constantly. The minister should endeavor to increase his knowledge of the Bible in general, regarding its composition, history, translations, etc. The pastor should also be up-to-date in his knowledge of Isagogics, Biblical Archeology, Textual and Higher Criticism.

In closest connection with his Bible study and supplementary to it, every pastor should study the doctrines of the Bible. He is to preach and to teach the doctrines of Scripture, and consequently he must have a thorough knowledge of every Biblical doctrine, and know how to apply it. He should also know the various and prevailing teachings of errorists and false teachers, and he must be able "by sound doctrine to refute the gainsayers" with the truth of God's Word. No pastor can be excused for any ignorance or uncertainty about the teachings of Scripture, and he will be a detriment to the Church if he wavers or fails in regard to one single doctrine. The pastor must be a sound and thorough dogmatician, and the study of Biblical Theology, Dogmatics, and the Confessional Writings, is a necessary life-long task and should be a most delightful occupation. For what pastor would not want to become better indoctrinated, so that he can the better indoctrinate his members, and preach real and effective doctrinal sermons!

Two distinct methods may be followed, in order to retain and increase one's knowledge of Christian doctrine. The one method is to read the Bible from cover to cover, with the purpose of discovering for one's self all the texts which have a definite bearing on some particular doctrine, and to jot down in a special note-book all such texts under appropriate topics and sub-heads. In the way a minister will learn Biblical Theology at first hand, and will be better able to utilize and judge the various textbooks and essays on Dogmatics.¹ Such a classification of doctrines with Scripture texts will be found very useful and will be a handy reference when writing sermons, catechisations, essays, etc.² By all means get your dogmatics first out of the Bible, and try to convince people only with sound Bible doctrine!

Every pastor should be a dogmatician, an expert in this field especially, and for that reason he should also read and study, with pen and note-book, not only one but all the works on Systematic Theology, that he can lay hold on. Of course, he must study primarily and constantly the dogmatical and confessional writings of the Lutheran Church. But he ought, at least to some extent, also read the literature of heterodox churches, to become acquainted with their teachings, as well as to learn also from these writers the clear and forceful expression of such doctrines in which they are in agreement with Scripture. The minister should make comprehensive digests and collect his material under the various divisions of each doctrine. But in appropriating and using this material he should guard against all ambiguity, dif-

1. Cf. Con. Theol. Mon., VII, 699ff ("Biblische Theologie, etc.").

2. Cf. A. L. Graebner, "Outlines of Doctrinal Theology".

fusivences and vagueness, and be sure to check his reading with the doctrinal passages of the Bible.

Since the Lutheran Catechism is a short summary of Christian doctrine, and since the pastor must constantly use this book to indoctrinate his people, a Lutheran pastor should know this book as no other book, the Bible excepted, and he should always be learning more and more about it, as Dr. Luther urges so often.¹ He ought always bear in mind that he must remain, as Luther says, "a pupil of the Catechism", and his note-books on his lessons, his catechisations, readings, etc., ought to become very voluminous, as he advances in years. Every Lutheran pastor should, by constant study and repetition, impress upon his mind the valuable instruction given by Dr. C. F. W. Walther in regard to the proper distinction and application of the Law and the Gospel.² Walther's students were good dogmaticians and theologians. He told his students:-

"If you are to become efficient teachers in our churches and schools, it is a matter of indispensable necessity that you have a most minute knowledge of all doctrines of the Christian revelation. What is needed over and above your knowledge of the doctrines is that you know how to apply them correctly...A theologian who has not the greatest interest in the Christian doctrine is unthinkable.. A preacher must not throw all doctrines in a jumble before his hearers, just as they come into his mind, but out for each of his hearers a portion such as he needs...A pastor must have, in the first place, a good knowledge of the mutual relations of doctrines to one another, which will enable him to make the proper application of each".³

Phillips Brooks advises:-

"Preach doctrine- preach all the doctrine that you know, and learn forever more and more; but preach it always, not that men may believe it, but that men may be saved by believing it".⁴

1. Cf. M. Rou, "Catechetics", p. 105ff. Read Luther, Vol. X. (St. Louis Ed.).

2. Cf. C. F. W. Walther, "Proper Distinction bet. Law and Gospel" (Dau).

3. Walther, "Proper Distinction, etc.", pp. 5. 13. 33. 343.

4. Phillips Brooks, "Lectures on Preaching", p. 128.

Dr. Broadus urges this point, too, in these words:-

"Doctrine, that is, teaching, is the preacher's chief business... We all regard it as important that the preacher should himself have sound views of doctrine... Systematic Theology is of unspeakable importance to the preacher, indispensable, if he would be in the best sense instructive, and exert an abiding influence over his hearers. This enables him to speak with boldness of assured conviction, giving him a confidence in the great system of inspired truth which no minute criticism can shake. Exegesis and Systematic Theology go hand in hand. A preacher ought always to have on hand some able treatise of Theology, new or old, which he is regularly studying, or some particular topic of Divinity which he makes the subject of much reading and reflection... Keep in touch with the great books, both general treatises and special discussions, on Systematic Theology. Doctrine-real doctrine- is needed as a novelty in much of the preaching of our times".¹

Broadus also urges, and rightly so, that the pastor be well read in the field of Apologetics, or Christian Evidences, and in Polemics, so that he can with power and good judgment attack and refute the doubts and false accusations raised against the Bible.²

In addition to his exegetical and dogmatical studies, the Lutheran pastor should devote a large part of his morning hours to his homiletical work, to the preparation and composition of his Sermons.

The preacher's main business is preaching, and it is his duty to preach only good sermons. The art of sermonizing and preaching is taught with great detail in all text-books on Homiletics. But the art of good preaching is a life-long and hard study, and here especially the preacher must constantly grow and improve or he will lose; lack of preparation and progressive self-culture here means that the minister's usefulness will surely and rapidly come to an end. Neglect of growth and progress in preaching is becoming an

1. J. Broadus, "Preparation and Delivery of Sermons", pp. 76f. 123. 147.
2. Broadus, op. cit., pp. 82. 83.

alarming and wide-spread evil and is working much harm in the Church. Many preachers fall into careless and slipshod habits of preaching and remain inferior, yes, become unpopular, preachers. The strenuous life of our age, as well as conditions in general, make sermonizing and preaching extremely difficult. Even for the older and experienced preacher preaching is a real task. Poor church attendance and a sickly church life is most always the result of poor preaching. It will always remain true that "audiences are held by useful and clear sermons".¹ There is much complaint among the laity to-day about poor preaching. Although the pastor may not be preaching false doctrine, his sermons are often mere platitudes; they always move in the same circle, are vague and lifeless, and the hearers leave the services with a disgusted feeling that they got nothing out of the pastor's sermon. When the attendance drops and things generally go wrong in the congregation, the preacher had better take inventory of himself and spend more time and thought on his sermons. In fact, the pastor should never wait until such a deplorable condition has set in, for it is not easily remedied. Books, monographs, and articles dealing with preaching and pastoral work, are full of complaints and criticisms about poor preaching², and they offer ample suggestions for improving the sermon. Dr. Walther devotes thirty-six pages of his "Pastoraltheologie" to the subject of preaching³, and Dr. Fritz has written thirty-seven pages on the "Work of Preaching"⁴. Every pastor should take the work of preach-

1. Apology, Art. XXIV. (Con. Trig., p. 401).

2. Con. Theol. Mon., Vol. IV, pp. 759-917. ("Status of Our Preaching").

3. C. F. W. Walther, "Pastoraltheologie", pp. 76-109.

4. J. H. C. Fritz, "Pastoral Theology", pp. 65-102.

ing as seriously and do it as conscientiously as Dr. Walther did. A congregation knows nothing about homiletical rules, but it can discern quickly whether the preaching it hears is good or bad, and the laity is frankly outspoken in its dissatisfaction with poor preaching. When a pastor is a poor preacher, neither his congregation, nor any other, wants him, and he is soon widely advertised as such. All methods and schemes to fill the pews will be of no avail if the preacher fails "to deliver the goods". It is, as Dr. Fritz says: "Poor preaching is a direct hindrance to the building of the Church".

A pastor", as Dr. Walther remarks, "cannot become guilty of greater unfaithfulness in the performance of his official duties, and his high and noble office will in no other way more severely condemn him, than when he does not, through meditation, reading, and prayer, diligently seek to give to his congregation the very best that is in him. With reference to preaching especially must be applied the terrible saying of the prophet: 'Cursed be he that doeth the work of the Lord negligently' (Jer. 48, 10)".¹

Many pastors deserve the severe rebuke spoken by Dr. Fritz:-

"Woe to the preacher who is lazy and dreads hard work, . . . or who uses his time for that which he is not called to do, . . . and will not adhere strictly to his text and apply it to the needs of his hearers, but will talk at random, to fill in half an hour, for which not much preparation and exertion on his part are needed. . . . It is not fair to a Christian congregation if a pastor simply 'fills in' half an hour in the pulpit, and it is certainly a grievous sin against God. The pastor's responsibility while in the pulpit is so great that his message requires most prayerful, most careful, and most conscientious preparation. Only the best he can give will be good enough".²

Lyon says that

"no amount of bluffing will ever take the place of careful preparation. There is no substitute for something to say. Nature abhors a vacuum. So does an audience".³

1. Cf. J. H. C. Fritz, "Pastoral Theology", p. 67.

2. J. H. C. Fritz, op. cit., pp. 67, 68.

3. Lyon, "Practical Public Speaking" (quoted by Fritz, op. cit., p. 67).

"He who receives the most inspiration is the one who has made the most preparation", applies at all times, except in cases of real emergency. Too many pastors have fallen into the vicious habit of spending a few hours on Saturday, copying sermon material from printed sermons or outlines, while others have been known to take this printed material even into the pulpit and to preach or read from it, not to mention some who are bold enough to enter the pulpit without any preparation or helps whatever, only to talk as the "spirit" (?) moves them.

Without conscientious and thorough preparation, no sermon will have the necessary requisites and qualifications which every good sermon must have. The quality of such sermons must of necessity be mediocre and fail, both in matter of form and of content. Moreover, it will lack power and accomplish nothing.

Dr. Walther gives this advice:-

"When preparing to preach, the preacher must draw up a strategical plan, in order to win his hearers for the kingdom of God. Preach so that every hearer feels: 'He means me'...A preacher must exercise great care lest he say something wrong. Again and again he must go over his sermon and consider whether everything is quite as it should be, that there is nothing in the sermon contrary to either the Law and the Gospel...You will have to bear in mind while writing your sermons that your sermon is not to say anything that may be misunderstood...The worst fault in modern preaching is this, that the sermons lack point and purpose; and this fault can be noticed particularly in the sermons of modern preachers who are believers, while unbelieving and fanatical preachers have a quite a definite aim-pity, that it is not the right one! Believing preachers, as a rule, imagine that they have fully discharged their office, provided that they have preached the Word of God. That is about as correct a view as when a ranger imagines he has discharged his office...by discharging his gun into the forest. Just so poor and useless preachers are those who have no plan in mind and take no aim when they are preaching. Granted their sermons contain beautiful thoughts; they do not, for that matter, take effect. They may occasionally make the thunders of the Law roll in their sermons, yet there is no lightning that strikes. Again, they may water the garden assigned to them with

the fructifying waters of the Gospel, but they are pouring water on the beds and the paths of the garden indiscriminately, and their labor is lost...Pity the preacher who does not redeem the time by offering his hearers the very best that he is able to give. If a preacher talks without plan or purpose, he need not wonder that he does not achieve his aim; for he has none. Out upon ministers who go to work in a slovenly and careless manner. I have in mind not only such as have plagiarized their entire sermon, but also those who have not adequately meditated upon the subject they intend to present".¹

Pastors who have not made thorough preparation for preaching are bound to become vague and aimless prattlers and are apt to fall into the vicious habits of flattery or of scolding. When the preacher knows what he is to say and how to say it in the right way, the hearers feel themselves drawn with irresistible force to the message of the preacher. "Pectus disertum facit", that is, it is the heart that makes eloquent.²

As Hoyt says:-

"The apprenticeship of the preacher is long. In fact the art is long; we shall never succeed in doing the work as we ought...The surest way to have rich and abundant suggestions for sermons is to be a systematic student of the Scriptures...The Church wants better men in her pulpits, not more men, the living Word, not professional repetition of truth. The noblest gifts, the richest furnishings, the best training, are not too much. But she must have men who shall regard preaching as the highest and most difficult art, who shall have lofty conceptions of it, who shall not be lazy or insincere, who shall bend themselves and hold themselves to its attainment...So to display and commend truth, that man shall of himself accept and follow it, is the aim and secret of effective preaching. The sermon comes short of its mission, if it does not persuade. Meditation is an essential process if we are so to understand truth that it shall become a living message".³

And E. Brown puts it thus:-

"I don't know who is to blame if the preacher is not interesting, unless it is the preacher himself, for he certainly has the most interesting book in the world to preach from, and the most interesting Man who ever lived to preach about, and the most interesting

1. C. F. W. Walther, "Proper Distinction bet. Law & Gospel", pp. 55. 99. 298.

2. Cf. Concordia Theological Monthly, Vol. VIII, pp. 81. 161.

3. A. S. Hoyt, "The Work of Preaching", pp. 66. 90. 18. 31. 96.

of all causes to preach for, and if he cannot keep the people from going to sleep on his hands certainly there is something wrong. It is well to make sure that it is the Lord's word you are giving in your sermons and not simply your own notion of things, for many a preacher spoils the Bread of Life with oleomargarine of his own make. But when the preacher has conscientiously and faithfully put into his preaching what he knows to be the Word of God, he can be sure that the power of God will be in his preaching. From the beginning to the close of the sermon there should be no uncertain sound".¹

Phillips Brooks does not state it too strongly, when he says:-

"Men boast and tell you in how short time they write their sermons, and when you hear them preach you only wonder that it took them so long. Be faithful, and do your best always and on every occasion".²

Very true are also the words of Washington Gladden:-

"The minister's throne is his pulpit. He makes a great mistake who permits his pulpit work to take a secondary place...Unpremeditated discourse consists chiefly of commonplaces which float much upon the memory rather than of thoughts and feelings that well up from the hidden man of the heart; and as they have stirred no depths in the bosom of the speaker, so they naturally awaken but a feeble response in the hearts of the hearers".³

Much has been written and said about good and poor sermons.⁴

McComb begins his monograph with these trenchant words:-

"Everybody knows that the preacher has fallen on evil days. Sermons are flat, dull, uninteresting, out of relation to the needs of the age, sentimental, over-intellectual, or not intellectual enough, platitudinous, impotent, devoid of human appeal...A very wise man has said that 'there is nothing by which more good might be done than by good preaching'...Clearness of thought and expression is especially necessary in the pulpit, for as the sermon is to be heard, it must be understood at once by the hearer or lost altogether...The sermon must rest on the solid acquirements of a disciplined mind...No inconsiderable portion of a preacher's time should be spent in general intellectual self-culture; because as the preacher is, such is his sermon...The man who never thinks of his discourse till Friday night or Saturday morning and then betakes himself to some ready-made sketches from a volume of outlines and a dictionary of illustrations, may produce something which will tide him over the Sunday but he is making impossible

1. Elijah Brown, "Point and Purpose in Preaching", pp. 155, 85, 86, 88.

2. Phillips Brooks, "Lectures on Preaching", pp. 101.

3. W. Gladden, "The Christian Pastor, etc.", pp. 107, 135.

4. Cf. Con. Theol. Mon., Vol. III, 369, 444, 453; IV, 359, 917; VII, 671; VIII, 81.

the attainment of pulpit competence, not to speak of the serious moral injury he is inflicting upon his own nature. It is no excuse to say that there is not time in the life of a busy clergyman to brood over his discourse throughout the week".¹

In regard to printed sermons and outlines, Broadus says:-

"The books of 'Sketches and Skeletons' which are so often published and so widely bought, are, unless honestly and wisely used, an unmitigated evil, and a disgrace to the ministry of the Gospel, and it is a fair question whether such books can be honestly and wisely used. For they are likely to prove a snare even to those who wish to be honest, and are sure to be a temptation to all who use them to depend too much on the suggestion of others rather than on their own thinking. There is no excuse for such books, and no minister should suffer one of them to remain in his library".²

A Lutheran pastor will do much better to spend his money, what little he has, for books which have a real cultural value and which help him to grow in knowledge and efficiency. Instead of plagiarizing printed sermons or imbibing too much of the modern type of sermons offered in the many so-called "Sermon-Helps" (?), few of which are models worthy of imitation, let the minister purchase and study the standard sermon collections by the old masters in preaching³, and let him read these sermons critically and professionally, making ample notes, digests, and analyses, especially of those elements which give to every sermon virility and charm. Such well-digested sermon material the pastor can then weave into his own "sermon-studies", and he will have, in the course of years, an abundance of valuable sermon material to work over into a fresh and original sermon for each new occasion. Burnet gives this advice in using other men's sermons:-

"The sermons of great preachers will help you to learn sermon-draughtsmanship, adequacy and yet economy of style, how concretely

1. S. McComb, "Preaching in Theory and Practice", pp. 1.10.142.17.38.

2. J. Broadus, "Preparation and Delivery of Sermons", p. 141.

3. E. g., Luther, Walther, Stoeckhardt, C. C. Schmidt, Kuegele, etc.

central doctrines can be applied to life, how a rich mind and heart can light up a spacious theme, and though your first thought will be despair, your second will be a lifting wonder at the noble thing a sermon can be. But with all my heart I would warn against using other men's labors as a substitute for your own. If you are not careful you will sap and at length atrophy your own creative and imaginative powers. Do not employ another man's idea until it has passed through the alembic of your own working mind, has your life in it, and is in a real sense your own".¹

Naturally, the preaching of one's old sermons is a criterion of stagnation and lack of progress, for every pastor should want to preach a better sermon than he did the last time or in years gone by. Besides, old sermons lose their freshness and vitality, and seldom are as timely and effective as when preached the first time.² No pastor can afford to deteriorate or cease to improve as a preacher, nor is there any excuse for it. "Practice makes perfect", applies here as anywhere else, and after many years of experience, hard study, and constant practice, a minister ought to become a preacher of the highest rank.

After all, a pastor has learned only a minimum of homiletical science and principles at the seminary, and this elementary knowledge must be increased and expanded from year to year, if he would learn to know this important science well. He ought, therefore, read and study as many books and articles on Homiletics as he can afford to buy or is able to borrow. It is a good plan to write out all the rules and hints on sermonizing, as he comes across them, and then seek to apply them every time he prepares a sermon. Homiletical studies have unlimited practical value, and should occupy a prominent place in his study program.³

1. A. W. Burnet, "Pleading with Men", p. 127.

2. Cf. J. H. C. Fritz, "Pastoral Theology", p. 89. Hoyt, op. cit., p. 59.

3. Study such excellent works on Homiletics as Reu, Th. Graebner, Hoyt, Broadus, Lenski, etc. Cf. Con. Theol. Mon., "III", p. 211.

Dr. Fritz gives the following good plan for sermonizing:-

"Read the text in the vernacular. Read the context. Read the original Greek and Hebrew. Meditate upon the text. Look up parallel passages. Again meditate upon the text, working with pen in hand and jotting down various thoughts. Make a preliminary sketch, or outline. Then (not before) read commentaries, sermon helps, sermons (not for the purpose of copying, but for a better understanding of the text - 'think yourself empty, then read yourself full'). Meditate again upon the text, re-study the outline and, if necessary, correct it or improve upon it. Carefully write the sermon in full, if possible at one sitting (since memorizing consists in good thinking, the memory work will have largely been done when the amen of the sermon has been written on the manuscript). Being filled up with his text, the preacher will be able to tell it to others".¹

If the pastor is an earnest student and a Christian scholar and spends his morning hours in intensive exegetical, dogmatical, and homiletical study; if he plans his work well and builds up a fine library of well-stocked note-books, he will not be at a loss at any time for suitable texts, sermon material, illustrations, etc. Also his pastoral work, his contacts with his members, and his own Christian experience will supply his mind with many fine thoughts for his sermon. Let the preacher, above all, pack his sermons with Biblical thoughts and illustrations, and preach Christian doctrine. As Phillips Brooks aptly says:-

"No preaching ever had any stronger power that was not the preaching of doctrine. The preachers that have moved and held men have always preached doctrine. No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience".²

And Elijah Brown remarks:-

"The preacher who packs his sermons with Bible material is always interesting, and there is no complaining that his sermons are too long, and especially is this true of the preacher who in a real sense fills his sermons with Christ".³

1. J. H. C. Fritz, "Pastoral Theology", p. 99.

2. Phillips Brooks, "Lectures on Preaching", p. 45.

3. E. Brown, "Point and Purpose in Preaching", p. 165.

It is a pity that pastoral conferences do not spend more time with homiletical studies and the discussion and criticism of sermons, a good old practice which has been dropped almost entirely for no good reason. Preachers should learn from others how to preach and to help each other with good advice and constructive criticism. Many ministers go on preaching from year to year and imagine that they are excellent preachers, but if they could see themselves as others see them they would come to a real awakening. To quote Elijah Brown again:-

"It is a great misfortune to a preacher never to hear any bigger preaching than he can do himself, for without such opportunity he has a small chance to discover himself".¹

Dean C.R. Brown puts it thus:-

"The delivery of a sermon is no easy task. There are some men whom you simply cannot listen to, however you may try. There are other men whom you can listen to by a steady and resolute effort. There are other men who speak in such fashion that you cannot help listening to them. It is of us to strive, every one of us, to be enrolled in the third class".²

Although the exegetical, dogmatical, and homiletical studies are of major importance, and will take up, perhaps, the entire morning hour, every pastor should devote some time each week to improve his knowledge of the other theological branches. Church History, and the history and progress of Christian Missions, has great cultural and practical value for the pastor and he should be thoroughly familiar with the great movements and activities in the Church.³ He should also become daily more efficient in the practical work of his pastoral and church life, and to that end

1. E. Brown, "Point and Purpose in Preaching", p. 40.

2. C. R. Brown, "The Art of Preaching", p. 155.

3. Read the histories by Schaff, Kurtz, Fisher, etc. Con. Theol. Mon. 8, 208.

he ought to do much reading in Pastoral Theology, Liturgies, Church Architecture, etc.¹ And as a teacher, especially of children in confirmation classes, etc., he should try to imbibe as much of the learning as possible that has become available in the fields of Religious Education, Catechetics, and Young Peoples' Work.² Hoyt says, regarding theological studies in general:-

"All studies have their direct and vital relation to preaching: The Greek and Hebrew, that we may have in the sermon the honest, accurate, fresh message of God; Theology, that we may understand the relation of one truth to another, and so present the Gospel in its true proportion; History, that we may have the perspective of truth and make men realize the continuity of faith; Social ethics, that we may understand the practical problems of our generation and the relation of Christianity to them. So every study has practical bearing upon the work of Homiletics. Homiletics teaches the minister to apply and render fruitful in the service of the Church of God the knowledge which he has already acquired in the theoretic domain".³

Every pastor will do well to compile a bibliography of useful books which pertain to a particular branch of theological knowledge, and he should try to obtain and study as many of these as possible.⁴

It might seem entirely unnecessary to remind the Lutheran pastor that he should read much in the works of Luther. But it is deplorable how little Luther is read, how few pastors even own his books and give at least some of their time to the study of his great writings. Consequently, the mighty power and spirit of Martin Luther is an unknown quantity in the life and work of many Lutheran pastors. It is true, Luther's complete works in German cost considerable money, but to own them is a far better

1. E.g. Walther, Fritz, Gerberding, Kretzmann, etc. *Con. Theol. Men.*, 8, 241.

2. E.g. Reu, Kretzmann, etc. *Cf. Con. Theol. Men.*, Vol. VIII, 321-569.

3. A. S. Hoyt, "The Work of Preaching", p. 56. *Cf. Broadus, op. cit.*, p. 123f.

4. See the lists of books recommended in *Con. Theol. Men.* VIII, 206ff.

Cf. the "Outlines of the Concordia Seminary Correspondence Courses".

investment than the acquisition of so many useless books on sermons, outlines, illustrations, etc., and especially of the more popular "canes and crutches" found in the libraries of many pastors. Luther's works can be purchased in installments, or one volume at a time, and it ought to be possible to study at least one volume a year, so that, after twenty-five years in the ministry, a Lutheran minister can manage to read the complete works of our foremost theologian at least once, and in that way he has acquired a store of theological knowledge which he could obtain from no other library of any size. As he reads Luther, let the pastor enter copious notes in his books on sermon-studies, exegetical study of Bible texts, pastoral problems, religious education, etc. More is the pity, if Lutheran pastors do not learn enough German, so that they can read Luther in his own language, as Luther can be understood best only in German. To be sure, there are some fairly good English translations of some of Luther's writings, and at least that much a Lutheran pastor should possess and know of Luther.

Says Dr. Fritz:-

"In Luther's Works the pastor will find an abundance of theological material that will help him better to understand the Scriptures and will aid him in applying it as the needs of his people demand".¹

Dr. Fritz devotes two pages of his "Pastoral Theology" to quotations which stress the importance of reading and studying Luther.²

And Dr. Walther writes:-

"Luther's Works are an almost inexhaustible mine for all branches of theology; they are a thesaurus filled with so much infor-

1. J.H.C. Fritz, "Pastoral Theology", p. 6.

2. *ibid*, p. 6 and 7.

mation that they themselves can replace quite a large library, but could not be replaced by ever so large a library...It is, indeed, a delight to read Luther's sermons. One finds his own likeness on every page".¹

Dr. Christopher Sonntag spoke the words so often quoted:-

"Quo propior Luthero, eo melior theologus".

Even the Reformed theologian J.M.Hoppin says of Luther:-

"All of Luther's works and words are mines of practical wisdom and suggestion; and if the theological student would imbue his mind with the regally truthful and bravely confessing spirit of Luther, he would be, like him, even in these dull days, a reformer of the Church of God".²

Men of many Reformed denominations express a similar admiration of Dr. Luther, and Hoyt says that Luther expresses the ideal preacher.³ Let Lutheran pastors, then, become faithful and thorough students of Luther and of his powerful messages, unexcelled also for our age and times.⁴

Unfortunately, the busy pastor will, to his sorrow, not find much time available for the reading of secular literature, and for such studies which are very useful for general culture. His morning hours he cannot afford to divert to this purpose, his afternoons are usually taken up by pastoral calls, catechetical instruction, etc., while his evenings, if not consumed altogether by attending constantly at church meetings, will allow him very little spare time, and he should have some time for his family and for recreation. But occasionally he can find a little spare time, and perhaps a vacation period, when he could indulge in a little lighter and general reading.

1. C. F. W. Walther, "Proper Distinction, etc.", p. 53.

2. J. M. Hoppin, "Pastoral Theology".

3. A. S. Hoyt, "The Work of Preaching", p. 19. Cf. Broadus, op. cit., p. 337.

4. Cf. Concordia Theological Monthly, IV, 563; VII, 23, 678, 577.

A pastor must necessarily read a daily newspaper to keep abreast of the news and events of the day. While he should not waste his time with such reading, and should allow only a brief period in the evening for this purpose, he should carefully clip and paste all important items into a large scrap-book, which, if indexed, may later serve him in good stead.

In general, however, he should confine himself to the reading of good books, and only the best, since he has no time to waste on trash, and has no use for it. As Hugh Black says, it is a good plan to give most of our spare time for reading to the great standard accredited books,¹ "Non multa, sed multum", is the best rule to follow in all our reading.

"The minister", says Hoyt, "needs the preparation of general culture. He must be a reader of some of the world's best books. He needs to be intelligent and appreciative in other fields than theology. The growth of the world's knowledge and literature makes selection imperative. But a system in work and a concentration while we work will find the hour for general reading".²

Grenville Kleiser says:-

"Apart from specific studies, you should form the habit of regularly reading well-chosen books...to get facts and for style and spirit, and for general information and knowledge. Confine yourself to good literature".³

The study of good literature, especially the English and American and German classics, and the Greek and Latin classics at least in good translations, is recommended in scores of monographs dealing with general culture, and most of them supply excellent lists to choose from.⁴

1. Hugh Black, "Practice of Self-Culture", p. 117.

2. A. S. Hoyt, "The Work of Preaching", p. 68.

3. G. Kleiser, "How to Build Mental Power", p. 241.

4. See the list given by Th. Graebner in "Pastor as Student, etc.", Pt. II. Cf. Concordia Theological Monthly, VII, 677.

But especially for one definite purpose should a pastor read much good literature, both in English and in German, namely, to improve his vocabulary, his style of writing and speaking, and to master the language, or languages, in which he must preach the Gospel. It is not to the credit of many pastors that they are such poor linguists and do not use the very best English diction and style in their sermons and conversations. The sound words of Christian doctrine cannot be presented clearly and forcefully, except by the use of sound words of language. Not only must proper terms be employed, but the language in which our speech is clothed must be the very best and clearest and powerful.

Broadus says on this point:-

"Great attention ought to be given to the use of language in ordinary writing and conversation. There should be the habit of seeking the most exact terms, and of constructing sentences which shall be grammatical, and yet simple and easy. Coquerel says, 'In order to speak well sometimes, it is necessary to speak well always'."

And Elijah Brown advises that

"the preacher should work incessantly in building up his vocabulary. He will need the help of the best vocabulary he can acquire.. Read the best English you can find. Read and write and talk in the best vocabulary that comes to you. There is always room for improvement in the words of our mouths. Reading, writing, and conversing, creates facility and felicity in the use of language in public".²

It goes without saying, that we learn our best English from constantly reading the best literature, from frequent use of a good dictionary, and by being careful always of our words and speech, as Abraham Lincoln was known and noted to be.

1. J. Broadus, "Preparation and Delivery of Sermons", p. 471.

2. E. Brown, "Point and Purpose in Preaching", p. 106.

Lenski writes that "Jesus' concern was to be understood, and that is what language forms are for".¹

"Language", says W. Gladden, "is the instrument by which the greater part of the minister's work is done. The Word of God must reach the minds of men through the language of men. The enrichment of our utterance, the improvement of all those faculties by which thought finds expression, - this must ever be a large part of the duty of all who desire to be the messengers of God to men".²

Kleiser says:-

"English is the most valuable single study. To be able to speak and write correctly and easily, to have a command of words, is an important asset".³

J. Adams speaks words which contain a golden truth:-

"If you wish to write with an elevated tone you should saturate your mind with the Bible". (He means the Authorized Version).⁴

Broadus remarks:-

"The study of literature contributes still more to the improvement of style, than the direct study of language. From reading we gain much in the knowledge of language, especially as to richness of vocabulary, fulness of expression. By reading we form our literary taste, - a matter of unspeakable importance... Preachers ought to derive great benefit in point of style, from their constant reading and minute study of the English Bible. The Scriptures embrace almost every species of style, and each with many varieties".⁵

And finally, Hoyt says:-

"Reading not only maketh a full man, but trains the powers to a varied style. English literature is in many ways the richest field outside the Bible for the preacher's training and treasures. Such studies will be drawing from the pure well of English speech. You will get the use of the best and choicest diction. The preacher should be the constant student of language, both in the best literature and in the daily speech of men".⁶

In regard to the various forms of literature and the study of other secular branches, he must follow his own interests and judgment.

1. R. C. H. Lenski, "Interpretation of St. Luke", p. 472.

2. W. Gladden, "The Christian Pastor, etc.", p. 86.

3. G. Kleiser, "How to Succeed in Life", p. 39.

4. J. Adams, "Making the Most of One's Self", p. 174.

5. J. Broadus, "Preparation and Delivery of Sermons", p. 350. 353.

6. A. S. Hoyt, "The Work of Preaching", p. 75.

The pastor's intellectual self-culture is not only dependent on the study of books, but in no small degree also on his knowledge and study of man and of human nature.

As Hamilton Wright Mabie says:-

"The knowledge which we get from books must be supplemented by that which we can gain from life, by studying intelligently conditions about us, and using every opportunity of gathering the kind of information which familiarizes us with other conditions than those in which we live".¹

Broadus remarks:-

"A preacher's knowledge of human nature, and knowledge of the world, his experience of life, and especially of the religious life, his conversation with those around him, his perpetual reflection upon everything felt, observed, or heard,-these afford a large part of his most valuable materials".²

Elijah Brown stresses this point in particular:-

"The better the preacher knows the people to whom he is to preach the easier it will be for him to have clearly defined purposes in his preaching. A knowledge of individual needs makes it easy to suit the preaching to the people in the pews. A liberal knowledge of facts relating to human nature in general is certain to be of much value. Neither in public nor in private, by tongue or pen, can men influence men, unless they have acted upon the principle that the proper study of mankind is man. In connection with your study of human nature, as you mingle with men, it will also be helpful to notice how truly human nature has been brought out in the Bible. No such book on human nature can be found as God's book, for it never makes a mistake in its etchings of character. In his quest for knowledge that will have power in it for him, the preacher would do well to learn all he can about the things that have much to do with the daily life of his people".³

Hoyt says that we are always to study life, and get as close to

"the hearts of men as we can. Here is the real argument for generous culture and sympathies, not only that such a life is larger, with more resources within, but chiefest that such a life has more ways by which the Word may be given to others".⁴

"If a preacher does not understand human nature", says Beecher, "he is not fit to preach. You must be familiar with men. The study of man is the highest of sciences".⁵

-
1. Quoted by O.S. Harden, "Making Yourself", p.217.
 2. J. Broadus, "Preparation and Delivery of Sermons", p.127.
 3. E. Brown, "Point and Purpose in Preaching", p.10.94.96.
 4. A.S. Hoyt, "The Work of Preaching", pp.71.81.
 5. L. Beecher, "Yale Lectures", p.85.

John Watson says that

"the minister ought to be soaked in life...that he may state his Gospel in terms of human experience. It was Jesus' felicitous manner to remove His Evangel from the sphere of abstract discussion and to assert its reasonableness in the sphere of life. 'What man among you?' was His favorite plea".¹

A pastor can and should learn much about people and human life in general by studying the standard books on psychology and sociology, but he must take advantage of every opportunity to learn to know the members of his own congregation better and better, to understand their needs and viewpoints, to be able to diagnose their ailments, to give sympathetic counsel and aid, etc.

Reu says that

"the preacher would make a serious mistake and jeopardize the success of his labors if he would neglect to make the life of his own congregation the subject of systematic observation and painstaking study".²

And Dr. Fritz, who also quotes the above statement, adds:-

"A preacher ought to know what the special dangers are against which his congregation must be warned, what defects are in the spiritual life of his parishioners, how his people are being influenced by their environment, by what they read and by the particular tendencies of the time in which they live; he must also take into consideration such things as the degree of spiritual enlightenment, the cultural standard, the social standing, the age of his people, etc. A pastor who neglects to do this will not only deprive his congregation of the spiritual food which it needs, but will perhaps commit many foolish acts in dealing with his people, misunderstand and offend them...If we are able to recognize the different types of human beings, we can understand the individual human being better, and to understand him better means to be better able to approach and to help him...A pastor should be personally well acquainted with the individual members of his congregation, the children included. The pastor is a spiritual physician. He should study the individual church-member in reference to his character, disposition, temperament, opinions, environment, education, friends and acquaintances, occupation, business associates, poverty or wealth, special hobbies, reading, physical condition, etc.". ³

1. J. Watson, "Cure of Souls", p. 55.

2. H. Reu, "Homiletics". (Quoted by Fritz, op. cit., p. 88).

3. J. H. C. Fritz, "Pastoral Theology", pp. 88, 203, 185.

Dr. Walther says:-

"The greatest difficulty is encountered in dealing with true Christians according to their particular spiritual condition. One has a weak, another a strong faith; one is cheerful, another sorrowful; one is sluggish, another burning with zeal; one has only a little spiritual knowledge, another is deeply grounded in the truth".¹

Social, economic, and cultural conditions affect the work of the Church. The pastor dare not ignore them, nor be ignorant of how to deal with them. Therefore, in the words of Broadus,

"let the preacher strive to understand the strength and weakness of the age-its tendencies and diseases-its illusions and hopes. The wise preacher will know people individually, and how to apply the truth to their special needs. No man can keep fresh in the pulpit without keeping up both spiritual and social contact with the people".²

"The preacher", says McComb, "must betimes leave his books, get to know men not simply at the social gathering, but in private heart-to-heart sympathetic intercourse. The sermon should keep close to the realities of life".³

Clarke says that we need a certain general knowledge of human nature in order to gain a special self-knowledge.⁴

The needs of the souls to whom the pastor seeks to minister are many and various. No two cases are alike; each is a separate study. Especially must the pastor exercise much discretion in the visitation of the sick. It is, therefore, very important that the pastor at all times study men and individuals in their daily lives and surroundings, and that he make a careful note of all his observations in a note-book which he must, of course, keep strictly confidential and guard against being read and used by others.⁵

1. C.F.W. Walther, "Proper Distinction, etc." p. 57.

2. J. Broadus, "Preparation and Delivery of Sermons", p. 148.

3. S. McComb, "Preaching in Theory and Practice", p. 149.

4. J.F. Clarke, "Self-Culture", p. 99.

5. Cf. Concordia Theological Monthly, VIII, 15. 245ff.

How to approach and win strangers and the unchurched for the kingdom of God, is also an art which requires life-long study from books as well as from personal observation and experience. Here the pastor is helped only by the study of mankind in general and by the experience of such who have been successful missionaries.

A pastor should, however, not only study books and men, but he should make a special and continuous study of his own Self, in order to discover his own mistakes and shortcomings, and to seek ways and means of self-improvement. He should be thoroughly versed in the principles of psychology and constantly apply these principles to the workings of his own mind. And as he seeks to improve himself by a rigorous self-culture, so he should also at all times welcome and heed well-meant criticism; in fact, he should try to profit from criticism of every kind, especially such criticism which is offered by his wife, his fellow-pastors, and his own church-members.

Says Broadus:-

"A man should continue through life to learn from his mistakes. Never fall into the stereotyped methods of treating your subjects; cherish and cultivate a restless longing to preach better. There is among preachers a deal of latent power which never gets itself developed...Be always yourself, your actual, natural self, but yourself developed, corrected, improved into the very best you are by nature capable of becoming".²

Elijah Brown gives this fine advice:-

"Improve yourself all you can by culture and training, but be sure it is your own self that you are improving. One of the greatest hindrances to success in the ministry is self-conceit. This blinds a man to the ability of others and gives him an exaggerated opinion of his own...Encourage your wife to tell you when you are

1. Cf. J.H.C. Fritz, "Pastoral Theology", p. 283ff.

2. J. Broadus, "Preparation and Delivery of Sermons", pp. 149.15.

beginning to fall into preacher ways, mannerisms, and faults of speech, and don't turn blue around the ears when she does it. We would all be better preachers if we would occasionally have an X-ray turned on ourselves, our motives and the work we do. We should get all the lessons and hints we can from criticism whenever it comes, and whenever we discover a real fault we should try to hit it squarely between the eyes. An honest critic is a faithful friend, and happy is the man who has one".¹

Dr. Fritz maintains that

"the greatest problem in the Church is the pastor. 'Like people, like priest'. (Qualis rex, talis grex). A minister of Jesus Christ should become great by service. This is a laudable ambition".²

"Self-discovery", says Marden, "is the initial step in the development of human possibilities. True education is a system of self-revelation. Self-discovery and self-improvement go hand in hand".³

Kleiser recommends:-

"An important step is to be fearless in your self-examination.. Do not deal too gently with your own faults as you discover them. Try to be as candid in determining your own short-comings as you would regard those of another person".⁴

Clarke says that

"the great advantage of any self-study which shows us what are our special organic defects and corresponding gifts and powers, is that it makes us both humble and hopeful. Self-conceit comes from a vague imagination of possessing some great genius or superiority and not from any actual, precise, knowledge of what we are".⁵

Coleridge said that the majority of mankind are nowhere greater strangers than at home, in the inner world of their nature. And

McComb adds that it is to this lack of self-knowledge that many failures in the pulpit are to be traced.⁶

1. E. Brown, "Point and Purpose in Preaching", pp. 130. 133. 26.

2. J. H. C. Fritz, "Pastoral Theology", pp. 14. 15.

3. O. S. Marden, "Making Yourself", p. 3.

4. G. Kleiser, "How to Build Mental Power", p. 469.

5. J. F. Clarke, "Self-Culture", p. 105.

6. S. McComb, "Preaching in Theory and Practice", p. 95.

We are reminded of the words of Robert Burns:⁷

"O wad some power the giftie gie us,
To see ourselves as others see us".

II. Physical Self-Culture.

Every pastor should at all times take proper care of his physical fitness, and should strive to follow a sane and happy medium to preserve and improve his health, his general well-being, and all of his physical powers.

"So many books", says J.F. Clarke, "have been written on the care of the body and of the health, and so much attention has been called to hygienics, that it is not necessary to go into details. The body must have its due exercise, food, sleep, because it is the temple of the soul. A certain amount of out-of-door life is necessary to bodily health, and without bodily health how can we have mental vigor... To glorify God with our body by keeping it in good health... Bodily health is the foundation of all rounded self-culture, all integral development".¹

Says Dr. Fritz:-

"A poor condition of health, a frail body, and a weakened constitution will greatly interfere with the work of a pastor. A pastor should be a man who can endure the physical strain and hardships which his work compels him to undergo. He should therefore give attention to regular habits of life, to diet, sleep, exercise, and recreation. Mens sana in corpore sano... We owe it to God to take care of our body... The first law of health demands that we conform to God's law of regularity and that we therefore cultivate regular habits of living. Modern conditions of life often make this difficult, and therefore so much the more determination in this respect is required. But it is worth the effort. We should rather seek to prevent illness² than to cure it; rather to preserve health than to restore it".

Kleiser remarks that

"daily attention to physical exercise is essential to good work. Everything you do depends primarily upon your health. If the powers of your body are weak, you can not properly apply yourself to mental work. Power to concentrate has its basis in robust health. Give a few minutes daily to pleasant exercise. Walking is one of the best forms of physical exercise, if done properly. Fresh air, sufficient and suitable exercise, proper habits of eating, and a due amount of relaxation and amusement, are all of service in the cultivation of bodily vigor. You should have the wisdom to economize your mental and physical labors by judicious direction and system".³

1. J.F. Clarke, "Self-Culture", pp. 54. 66

2. J.H.C. Fritz, "Pastoral Theology", p. 21. He also gives valuable suggestions regarding the care of the body and health.

3. G. Kleiser, "How to Build Mental Power", pp. 244. 309.

Elijah Brown says that

"physical discipline is certain to suggest and promote physical self-respect. The attitude of strength and dignity will soon make a man feel the way he looks. The preacher should endeavor by forethought and prudence to keep himself up to concert pitch in physical vigor".¹

R. Storrs puts it thus:-

"The intellectual man is always then in the best condition for effective, vigorous, sustained mental effort, when his physical vigor is most nearly at its height... We must maintain, as far as we can, full health of body, if we would discourse to man on the themes of the Gospel with any success".²

J. Watson has these significant words:-

"As it is the will of God that the Church should be fed and guarded by a human ministry, there is no man on the face of the earth who has such responsibility, and who ought to take such care of himself, as the minister of Christ. And first he must see to his health, for the spiritual prosperity of a congregation depends very largely on the minister being not only sound in doctrine but also sound in body".³

Phillips Brooks advises pastors:-

"Remember that the care for your health, the avoidance of nervous waste, the training of your voice, and everything else that you do for your body is not merely an economy of your organs that they may be fit for certain works; it is a part of the self-consecration which cannot be divided, and which altogether makes you the medium through which God may reach His children's lives".⁴

Finally, Hugh Black states:-

"The New Testament never throws contempt on the body, but recommends a wise and sane treatment, and even when advocating a higher kind of discipline does not denounce bodily training. Clear vision, and keen insight, and true feeling, and productive energy in all forms of art depend on conditions of health of body and mind and soul. Health to a large extent determines the efficiency of our lives".⁵

The best form of physical exercise, according to the general consensus of opinion, is walking. The automobile has deprived man

1. Elijah Brown, "Point and Purpose in Preaching", p. 18.

2. R. Storrs, "Preaching without Notes", pp. 83, 85.

3. J. Watson, "Cure of Souls", p. 275.

4. Phillips Brooks, "Lectures on Preaching", p. 41.

5. Hugh Black, "The Practice of Self-Culture", p. 39.

to a great extent of this best and cheapest means of preserving and strengthening his physical well-being. Pastors would economize time, money, and bodily energy, if they would ride less and walk more, especially when making house-to-house calls and visiting their church-members. Much time saved by rapid transportation may be offset and more than lost by weeks of illness brought on by neglect of physical exercise.

Breadus says that

"So far as a man's health and vigor is concerned, a week's quiet walking is worth more than a week's travel on the cars, though the latter should carry him thousands of miles".¹

E. Brown is right, when he says that bodily exercise, and especially walking, has a highly stimulating influence over the brain.²

Marden advises:

"If you want to keep yourself fit, in the pink of condition, which means also at your maximum point of efficiency, get out of doors more; exercise more in the open air; not too strenuously, but naturally, normally, in a wholesome way. Cultivate the walking habit; breathe deeply while walking, and forget about your problems and all other cares. Don't forget that the bow that is always bent, loses the power to unbend".³

Every minister ought to have a least one thorough examination a year by his physician and dentist. He should also take proper care of his eyes, by avoiding over-straining them and by consulting a good oculist when his eyes cause trouble or when suffering from headaches, for he must have good eyes to be able to study and to do his work efficiently.

It may seem trite to mention the importance of cleanliness of the body, of the teeth, and of his clothing. A pastor can

1. J. Breadus, "Preparation and Delivery of Sermons", p. 132.

2. E. Brown, "Point and Purpose in Preaching", p. 76.

3. O. S. Marden, "Making Yourself", p. 285.

hardly be too "fussy" about his person, although he should not be vain about his general appearance, because of the tremendous impression for good or bad which our personal appearance makes upon other people. Dr. Fritz' advice is important:-

"The pastor should also give due attention to his personal appearance (body and clothes) and at all times and places observe good manners, the common rules of etiquette".¹

And Hoyt warns:-

"Whatever will offend a pure taste in person and dress should be avoided. The preacher has no right to forget what he is doing until natural and pleasing habits are formed. The preacher's appearance and manner in the pulpit have no little to do with persuasion".²

The importance of constant cheerfulness and optimism, as a good preserver and stimulant of robust health, and also because it increases a pastor's influence and popularity with the people, can not be overstressed, and the pastor will profit in every way, if he follows the slogan: "Keep on Smiling".

Says Marden:-

"Don't fritter away your energy in fretting or worrying about anything; conserve it for the main issue. Make every bit of force tell in your life-work. Whatever is good of the mind is also good for the body. Thoughts that inspire, that encourage, kindly thoughts, are all healing to the body as well as to the mind".³

According to G. Kleiser, one should try to form a constant, permanent habit of calm, confident optimism.⁴

One physical organ in particular the pastor should by no means neglect to preserve, to cultivate and improve, as much as possible. That is his Voice. Without a good, pleasant, and well-modulated voice a preacher cannot impress his people with his

1. J.H.C. Fritz, "Pastoral Theology", p. 22

2. A.S. Hoyt, "The Work of Preaching", p. 290.

3. O.S. Marden, "Making Yourself", pp. 315. 311.

4. G. Kleiser, "How to Succeed in Life", p. 65.

message, as he ought to; and the neglect of his voice may shorten the tenure of his ministry.¹

E. Brown says, in regard to the voice:

"The voice has so much to do with the effectiveness of the preaching that very particular and constant attention ought to be given to it. The preacher ought to look after his voice as carefully as the woodman after his axe, or the farmer after his plow, for it is the thing upon which the success of his ministry will largely depend. A poor voice is about the poorest thing that ever goes into the pulpit. What a speaker needs is to strengthen his ordinary conversational voice".²

R. Horton warns that

"so far as the voice can be produced by careful cultivation, and modulated by study and practice, the preacher should see to it that, like a good workman, he shall never mar his message by a flaw in the instrument".³

And A. Burnet says that

"even a poor natural voice, if the preacher has learnt to breathe properly, to watch emphasis, and to be resilient in intonation, can work wonders".⁴

Broadus advises that

"we seek by general exercise and care to form such habits of speech and bearing, that there may be little need to give them attention when actually engaged in public speaking".⁵

Wilson advises to aim always at clearness, distinctness, pleasantness, fulness, sincerity, expressiveness, and naturalness of tone. And he recommends deep breathing exercises as absolutely necessary for a good use of the voice, as well as for general health.⁶

1. O. M. Somner, "Voice-Training for Speakers" (Concordia).

2. E. Brown, "Point and Purpose in Preaching", p. 12.

3. R. F. Horton, "Verbum Dei", p. 274.

4. A. F. Burnet, "Pleading with Men", p. 174.

5. J. Broadus, "Preparation and Delivery of Sermons", pp. 486. 477ff.

6. C. B. Wilson, "Making the Most of Ourselves", p. 24.

III. Moral Self-Culture.

Much has been written, and even more can be said, about the moral qualities which should be found in every Christian pastor, and about the constant and rigid discipline which a minister must apply to the development of his character. (A pastor should at all times be a perfect Christian gentleman, and he should exhibit in himself to the highest degree all these moral virtues and requisites which are demanded of all men by the ethical standards of human society, and especially which the Lord expects of all His Christians, as fruits of their faith and as evidences of a sanctified Christian life. The pastor especially should heed constantly the admonition of the Apostle Paul:-

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things".¹

It is true, as Dr. Fritz says:-

"Essentially the pastor does not differ from any other Christian, but in him the Christian character and the Christian virtues ought to be more highly developed: he ought to be an outstanding example of a Christian man among Christian men, 1Tim. 4, 12. It goes without saying that a pastor should strive at all times and in all places and under all circumstances to be a perfect Christian gentleman".²

John Ruskin advised his audiences:

"See that no day passes in which you do not make yourself a somewhat better creature; and in order to do that, find out, first, what you are now. Do not think vaguely about it. Try to get strength of heart enough to look yourself fairly in the face".³

1. Phil. 4, 8.

2. J.H.C. Fritz, "Pastoral Theology", pp. 15-17, 185.

3. John Ruskin, "Sesame and Lilies", Introduction.

Dr. Fritz lists the following moral (spiritual) qualities which should be found and developed in a Lutheran pastor: sincerity, unselfishness, humility, gravity, cheerfulness, purity, patience and endurance, faithfulness. To each virtue he adds a brief, pithy explanation, and he concludes with these words:-

"The pastor does his work and uses his time with comparatively little supervision, but he should always be conscientious and remember that he is accountable to God, Matt. 25, 14-30".¹

Dr. F. Kretzmann enumerates the following qualifications which should be found in every "soul-winner", and these ought certainly be found in the pastor to the highest degree: humility, self-respect, fidelity, veracity or truthfulness, sincerity, enthusiasm, diligence, patience, tact, self-denial, firmness, courage, affability, conscientiousness, politeness, dignity, chastity, punctuality, sympathy. And he adds succinctly:-

"These virtues are useless without such thorough understanding as comes from a diligent study of the Bible".²

It would lead too far afield, to describe all these virtues and moral qualities in detail, but let every pastor learn to know and to develop them in himself by an intensive and constant study of the moral precepts of the Bible, and by reading some good books on Christian Ethics.³

Faithful and sincere pastors will agree with John Hall:-

"In many instances pastors might, without injury to themselves, do or enjoy that which would 'offend' the people. And in matters of mere personal gratification, a true minister will forego rights, because he is bent on duties. He will avoid that which, though to him indifferent or innocent, yet would raise a prejudice against his message".⁴)

1. J. H. C. Fritz, "Pastoral Theology", p. 15.

2. F. E. Kretzmann, "While It is Day", p. 46ff.

3. H. Rau's "Christian Ethics", is one of the best texts.

4. John Hall "God's Word Through Preaching", p. 241. Note.

G. Kleiser says:-

"There are many things which have a strong and advantageous influence over the whole moral side of our nature, by means of which you can rapidly develop your moral perceptions. Character is the discipline of self-restraint...The feelings and emotions can be educated in one direction or another according to your desire for excellence and perfection...It is highly important that you examine them critically and study to bring them under proper control. The feelings which you indulge within yourself are the feelings which will grow and develop in your character".

"The preacher", says W. Gladden, "ought to be courteous and a kindly man, with some genius for friendship, with the power of drawing to himself the old and the young, and the strangers within and without the gates. The qualities which inspire not only respect, but confidence and affection, are greatly to be desired in a pastor".²

Thorndike has said:-

"Intellect and character are strengthened, not by any subtle and easy metamorphosis, but by the establishment of particular ideas and acts under the law of habit...The price of a disciplined intellect and will is eternal vigilance in the formation of habits...Habit rules us but it also never fails us".³

The pastor should at all times exercise and cultivate self-control, be calm and reserved, no matter what happens, and prove himself a master of every situation and especially of himself. He should never lose his temper, never scold or nag his people. The pastor who loses his temper and self-control thereby admits defeat and failure, and eventually forfeits the respect and the forbearance of his congregation.

"Good temper", says J.F. Clarke, "results from culture and development of the higher faculties. It comes from self-control, observation, experience, good sense, knowledge of one's self and of others. It is the harmony of the soul belonging to a well-balanced character. Bad temper is the symptom of some moral strings being 'jangled, out of tune, and harsh'. First you must tune your instrument...People of wilful tempers are apt to become despotic and domineering".⁴

1. G. Kleiser, "How to Build Mental Power", pp. 403. 356.

2. W. Gladden, "The Christian Pastor, etc.", p. 73.

3. E. Thorndike, "Educational Psychology", ch. XV.

4. J.F. Clarke, "Self-Culture", pp. 287. 291. 292.

Every pastor should constantly cultivate the best of human attitudes and kindly relations towards his church-members, his fellow-pastors, and towards all men with whom he comes in contact. He should persistently guard against falling into vicious habits, against using offensive words and indulging in evil gossip, loose and frivolous talk, carping criticism, and against obnoxious conduct and actions. Rather, let every pastor be filled with intense love toward God and his fellow-men, and with holy and energetic zeal and enthusiasm for the work of the Lord and the welfare of human souls, and he will grow and mature into a strong, manly, attractive Christian character. Dr. Walther's warning words should be heeded by all pastors:-

"It is worse to be a lukewarm than a cold minister; it is worse to be a lazy and indifferent minister, who serves in his office because it is the profession in which he is making his living, than to be manifestly ungodly. For when a minister, though not teaching or living in a plainly unchristian manner, is so sleepy, so void of all earnestness and zeal for the kingdom of God and the salvation of souls, the inevitable effect is that the poor souls of his parishioners become infected by him, and finally the entire congregation is lulled into spiritual sleep...One of the most necessary and important qualities of a minister is this, that he is animated by a sincere and ardent zeal to discharge his office properly and accomplish something of real value in the sight of God. A faithful minister must have definitely given up seeking after good times, money and possessions, honor and renown, in this world. His supreme joy must be the assurance that his labor in the Lord is not in vain. Daily and hourly the sigh, uttered by the aged and upright Pastor Lellmann in one of his beautiful morning hymns, must arise in his heart:-

'O God, whose bread is feeding me,
Would I were of some use to Thee!'

IV. Spiritual Self-Culture.

Of all forms of self-culture, spiritual growth is the most necessary and important for a Christian pastor, absolutely essential to himself and of primary importance to his congregation. May every pastor inscribe the words of the Apostle Paul upon his heart, and hang them upon the wall of his study:-

"Lest that by any means, when I have preached to others, I myself should be a castaway".¹

Only a physician in the best of health and physique can inspire confidence and gain patients, and a pastor must be in the best of spiritual health if he is to be and remain the spiritual leader and shepherd of Christ's sheep. Unless the pastor daily grows spiritually, he himself will suffer irreparable loss and he will not be imbued with the Spirit of Christ and filled with the Holy Ghost as "a worker together with God", 2Cor. 6, 1.

It is true, only God can make a man, and also a pastor, a true Christian believer, but after his conversion man is to cooperate with the Holy Spirit,² so that by the faithful use of the Means of Grace the pastor himself may grow into robust spiritual manhood. He should live in daily meditation and prayer with His Master and Savior. To that end, he should have a definitely set time daily for the devotional reading of the Bible and for earnest and importunate prayer, not only with his family where he must carefully guard against all mechanical "holding" of family devotions, but he should commune with his Lord alone in his closet or study. No matter how busy he may be, he must not per-

1. 1Cor. 9, 27.

2. Formula of Concord, Art. II. Gen. Trigl., pp. 791 and 907.

mit anybody or anything to interfere or deprive him of that daily private hour with God. Every pastor should have the spirit and follow the example of Luther, who said:-

"I have so much to do to-day, that I need several hours for prayer in the morning".

Luther said that prayer is study, and his motto was: bene crasse est bene studuisse.

Dr. Walther says:-

"Oh, if you would seriously consider what a great honor God means to confer on you, you would go down on your knees every day, yes, every hour; you would prostrate yourselves in the dust and exclaim with the psalmist: 'Lord, what is man that Thou takest knowledge of him, or the son of man, that Thou makest account of him!' (Ps. 144, 3). At the same time you would receive an incentive from God's choice of you to surrender yourselves to the merciful God every day and every hour and say: 'Lord, here I am with my body and soul and all my strength. I am willing to consume them all in Thy service'."¹

The pastor has not only need of prayer for things in general, but especially for the important tasks which God has placed upon him, as Dr. Walther says, for example, that

"Every one of your sermons must be the product of heartfelt prayer".²

"The man of God", says Elijah Brown, "should be a man who walks and talks with God... If some of us took more time to pray it would not take us so long to make our sermons, and there would be more power in them after they were made".³

"Let the still hour in the morning", says Gerberding, "become a fixed habit of daily life. Then the ministry cannot be barren".⁴

Dr. Luther's advice is:-

"Go to thy closet and bend down thy knees and very humbly and earnestly pray God that He may through His Son give unto thee His Holy Spirit, who shall enlighten and guide thee and give unto thee the true understanding. Ora et labora. Viel gebetet ist zur Haelfte studiert".

1. C. F. W. Walther, "Proper Distinction, etc.", p. 37.

2. *ibid*, p. 298. Cf. *Con. Theol. Mon.*, vol. VIII, p. 10.

3. E. Brown, "Point and Purpose in Preaching", p. 143.

4. C. H. Gerberding, "The Lutheran Pastor", ch. VII ("The Pastor in His Closet").

As Gladden says:-

"The diligent preparation of the mind for the heavenly gifts is the indispensable condition of the bestowment of these gifts".¹

The words of P. Fairbairn are much to the point:-

"It may be laid down as a general principle, that the whole of a minister's labors should be intermingled with meditation and prayer. He should never be simply a man of learning and study, for this itself may become a snare to him; it may even serve to stand between his soul and God and nurse a spirit of worldliness in one of its most refined and subtle forms. If he be really a man of God, experience will teach him how much, even for success in study, he needs to be under the habitual direction of God's presence, and to have the direction of His Spirit. It will also teach him how little he can prevail, with the most careful preparations and active diligence, in regard to the great ends of the ministry, without the special aid of the Holy Spirit; how when left to themselves, his most zealous efforts and best premeditated discourses fall to the ground; and how often, amid the comparatively great and orderly events of ministerial employment, he will himself err in counsel and do that which he shall have occasion to regret, unless he is guided by a higher wisdom and sustained by a stronger arm than his own. Continually, therefore, has the true pastor to give himself to prayer; his study should also be his 'proseuche', in which he daily holds communion, not only with the better spirits of the past and present through the written page, but with the Father of spirits in the secret communications of His grace and love".²

Dr. Jowett emphasizes the matter thus:-

"We must assiduously attend to the culture of our souls. We must sternly and systematically make time for prayer and for the devotional reading of the Word of God. We must appoint private seasons for the deliberate and personal appropriation of the Divine Word, for self-examination in the presence of its warnings, for self-humbling in the presence of its judgments, for self-heartening in the presence of its promises, and for self-invigoration in the presence of its glorious hopes. I am profoundly convinced that one of the gravest evils which beset the ministry is a restless scattering of energies over an amazing multiplicity of interests, which leaves no margin of time or strength for receptive and absorbing communion with God. We are tempted to be always 'on the run', and to measure our fruitfulness by our pace and by the ground we cover in the course of the week. This high culture must not be governed by haphazard or caprice. There must be purpose and method and regularity, and

1. W. Gladden, "The Christian Pastor", p. 89.

2. P. Fairbairn, "Pastoral Theology", p. 101.

you may depend on it, that when you give yourselves to soul-culture in this serious way, it is a travail and not a pastime".¹

Our prayer to the Throne of Grace ought daily to be:-

"Come, Holy Spirit, heavenly Dove,
With all Thy quickening power;
Kindle a flame of sacred love
In these cold hearts of ours.
Come, shed abroad a Savior's love,
And that shall kindle ours".²

As a recent writer has remarked,

"it is necessary to emphasize constantly, that spiritual growth is a prime factor in the development of a Christian leader".³

Dr. Walther's constant prayer was:-

"May God preserve unto us a pious ministry!"

Using this famous quotation from Walther as his thesis, Dr. L.

Fuerbringer wrote a most excellent essay, from which we quote:-

"When we are concerned about, and pray for, a pious ministry, we mean a ministry which is spiritually alive; for all true piety is a fruit of spiritual life. If the Church is to show spiritual life, the pastors must radiate such life. By that is meant the hidden life in God...The true hidden life is the life in God and with God as found at all times in the true servants of God. The hidden life with Christ in God is permanently a part of the office of the ministry.

"God's Word is the Holy of Holies unto which they, the pastors, are to enter to meet with God and to commune with Him. When we have entered, the veil closes after us; we are with God alone. But is that really the case? The temptation is ever present for us pastors to read the Scriptures only 'officially', only with the thought of employing what we read in our official duties or to enrich our theological understanding. There is such a thing as a professional reading of Scripture. Too conscious of our profession, we do not permit God to draw near to our soul. The result - a mechanical ministry. That is not as it ought to be. God wants to speak to the pastor individually. He does not want the pastor's own soul to starve and perish while he directs others along the way of life.

"If we would commune with God alone, we must close the door to exclude all other voices. Then we shall hear God speak earnestly

1. J. H. Jowett, "The Preacher, His Life and Work", pp. 62, 64.

2. Evangelical Lutheran Hymn-Book, No. 255.

3. F. E. Kretzmann, in Gen. Theol. Mon., Vol. VI, p. 741.

and in all His goodness; then God will open our eyes to see ourselves as we are; then God will humble and comfort us; then God will reveal to us the glory of Jesus and the limitless love of the Father- always by means of the Word. Such study of the Word of God will lead the pastor to a clearer understanding of things and will enable him to view them and time and events sub specie aeternitatis, in the light of eternity. When God speaks thus with us, we cannot but speak to God. More and more we shall become men of prayer, daily we will appear before God in prayer, without prayer we cannot live. Gal.2,20.

"Without the secret of the hidden life it is impossible to be a real preacher. By means of the hidden life the pastor will grow in his ability to discharge his duties in these solemn and perilous times. He must take time daily to cultivate the hidden life; otherwise his life will wither away. Such daily intercourse with God will also show itself in the pastor's daily life and conduct, in his sermon work, in his Seelsorge, in his administrative activities, in his missionary activity, in his home life, in his example to his flock. That is the secret of preserving a pious ministry".¹

Hoyt says:-

"You must preach to yourself before you can preach to others".²

"To live in the Word", says H.F.Wind, "means to make use of it as a thirsty man will make use of a spring of clear water, as a starving man will make use of a loaf of bread, as a sick man will make use of a healing remedy, as a dying man will make use of a new lease on life. The ability to use the Word of God in this fashion, is, after all, the sine qua non, the chief, the only indispensable requirement of him who would minister to the souls of men. Even the most brilliantly endowed, the most learned, the most eloquent, the most sympathetic-minded pastor who does not live his life in the Lord will fail in his attempt to 'cure' the souls of men".³

Every Lutheran pastor should, therefore, always be worried in his spirit, as was Adolf von Harless, who constantly sighed:-

"If only my poor soul will be saved".⁴

The Apostle Paul means every pastor, when he tells Timothy:-

"Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee".⁵

1. L.Fuerbringer, in Gen.Theol.Mon., Vol.VI, p.15ff.

2. A.S.Hoyt, "The Work of Preaching", p.97.

3. H.F.Wind, in Gen.Theol.Mon., Vol.VIII, p.251.

4. Quoted in Gen.Theol.Mon., Vol.VI, p.16.

5. 1Tim.4,16.

Conclusion.

David said to Solomon:—"Be strong therefore and show thyself a man and keep the charge of the Lord, thy God".¹ The Church needs men and God wants men to carry on His work, who serve Him in all sincerity and faithfulness. The only greatness of a pastor lies in faithfully serving his Master, in making the most of himself and of his God-given talents, in growing from day to day mentally and spiritually into a richer and more useful life, faithfully redeeming the time and turning opportunities into achievement, in short, his great aim of life should be to become a better Christian and a more efficient pastor as each day of his life brings him new opportunities to grow and to increase in all the qualifications and requisites of a faithful steward in the household of God. Only the pastor who strives to do his best can look forward to the end of his ministry on earth with the comforting assurance that his Master will release him from his earthly responsibilities with the gracious reward of divine approval: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter into the joy of the Lord".²

1. 1Kings 2,2.5.

2. Matth.25,21.

Bibliography.

- Adams, J., "Making the Most of One's Mind". (Doran, 1915).
- Beecher, L., "Yale Lectures". (Dutton).
- Black, Hugh, "The Practice of Self-Culture". (Macmillan, 1904).
- Blackie, J. S., "Self-Culture, Intellectual, Physical, Moral". (Scribner).
- Blackie, J. S., "For the Work of the Ministry".
- Broadus, J. A., "Preparation and Delivery of Sermons". (Doran).
- Brooks, Phillips, "Lectures on Preaching". (Dutton, 1888).
- Brown, C. R., "The Art of Preaching".
- Brown, Elijah, "Point and Purpose in Preaching". (Revell, 1917).
- Burnet, A. W., "Pleading with Men". (Revell, 1935).
- Clarke, J. P., "Self-Culture". (H. Nisflin, 1892).
- Colgrove, C. P., "The Teacher and the School". (Scribners, 1911).
- Concordia Theological Monthly.
- Crooks and Hurst, "Theological Encyclopaedia and Methodology".
- Dykes, J. C., "The Christian Minister and His Duties".
- Fairbairn, P., Pastoral Theology. (1875).
- Fritz, J. H. C., "Pastoral Theology". (Concordia, 1932).
- Gardner, C. S., "Psychology of Preaching". (1918).
- Garvie, "The Christian Preacher".
- Gerberding, C. H., "The Lutheran Pastor". (Luth. Publ. Society).
- Gladden, Washington, "The Christian Pastor & the Working Church".
- Graebner, Th., "The Pastor as Student & Literary Worker". (Concordia).
- Hall, John, "God's Word Through Preaching". (Dodd & Mead, 1875).
- Horton, R. F., "Verbum Dei". (Macmillan, 1893).
- Hoyt, A. S., "The Work of Preaching". (Macmillan, 1918).
- Hoyt, A. S., "The Preacher: His Person, Message, & Method".

- Jefferson, E. E., "Quiet Hints to Growing Preachers".
- Jowett, J. H., "The Preacher, His Life & Work". (Doran, 1912).
- Kleiser, G., "How To Build Mental Power". (Funk & Wagnalls, 1918).
- Kleiser, G., "How To Succeed in Life". (Funk & Wagnalls, 1934).
- Kleiser, G., "Training for Power & Leadership". (Funk & Wagnalls).
- Kretzmann, P. E., "While It Is Day". (Concordia).
- Koopman, "Mastery of Books".
- Lowell, J. R., "Books & Libraries". (Various editions).
- Marden, O. S., "Making Yourself". (Th. Crowell, 1925).
- McComb, S., "Preaching in Theory & Practice". (Oxford, 1926).
- McMurray, F. M., "How To Study & Teaching How To Study". (H. Mifflin).
- Norlie, O. M., "A Guide To Literary Study". (1901).
- Phelps, Austen, "Men and Books".
- Porter, Noah, "Books and Reading".
- Reu, M., "Homiletics"; "Catechetics"; "Ethics". (Dubuque, Ia.).
- Robertson, A. T., "Making Good in the Ministry". (Revell, 1918).
- Ruskin, John, "Sesame and Lilies". (Various editions).
- Sandwich, R. L., "How To Study & What To Study". (D. C. Heath, 1915).
- Schaff, Philip, "Propaedeutics". (Scribners, 1907).
- Shedd, W. G. T., "Homiletics & Pastoral Theology". (Scribners, 1891).
- Smith, A. H., "Preachers and Preaching". (United Luth. Pub. House, 1925).
- Smith, R. C., "Preaching As A Fine Art".
- Storrs, R., "Preaching Without Notes". (Dodd & Mead, 1875).
- Todd, John, "Student's Manual". (1846).
- Tucker, W. J., "The Making & Unmaking of the Preacher".
- Watson, J., "The Cure of Souls". (Dodd & Mead, 1896).
- Walther, C. F. W., "Proper Distinction bet. Law & Gospel". (Eau).
- Wilson, C. D., "Making the Most of Ourselves". (1909).