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THE CREATION OF MAN.

(SEQUEL TO ARTICLE ON CREATION AS ILLUSTRATED BY
EVOLUTION.)

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The present status of opinion as to man's origin can be given in a few sentences. Among students of science it is almost universally believed that the human species has somehow or other been the outcome of a process of evolution; but nobody can indicate the probable line of this evolution, beyond the assumption that it must have been through some other forms of the *primates*, the animals which include apes and monkeys and the lemurs (half-monkeys). From the case of the horse we can see how such a process may have occurred, and how it could be proved; but the evolution of the horse is a part of established science, whilst the evolution of man is not directly established, but only inferred. It is now as true as it was thirty years ago that the doctrine of man's evolution is merely a deduction from the general theory. This was the declaration of Claus, the eminent German zoologist, indicating the fact that the verifications are lacking.

It is very disappointing to investigators that all their efforts to unveil the mystery of our origin have thus far failed; and it is becoming plain that there must have been something very peculiar, and perhaps very sudden and startling, in the case of man's evolution. It is becoming more and more deeply felt that there must have been some great diversity between the origin of man and of the horse, a difference which is correlated somehow with the very great difference between their endowments, and also between their places in nature.

Incidentally it has been rather helpful that new light as to our ancestry has not flashed upon us instantaneously. The general theory of evolution thus flashed, and was much misunderstood, and for a time was supposed by wise men to be terribly dangerous.

THE NEW TESTAMENT IDEA OF THE MINISTRY.

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It is not our purpose at this time to discuss in detail the functions and duties of the ministry, as set forth in the Scriptures, but rather to inquire as to the conception which our Lord and his Apostles had of this office, as indicated by the terms they used to designate it. In other words, we wish as far as possible to ascertain the root idea out of which these functions and duties naturally spring.

In common parlance we speak of the incumbent of the sacred office as a "minister," or, more fully, a "minister of the gospel." In like manner we speak of "a call to the ministry," "a candidate for the ministry," etc. He is also called "preacher" and "pastor," and, in some quarters especially, a "clergyman," but it is safe to say that the term "minister" is used more widely than any other, and this is notably true of our Form of Government, where "minister" is the generic term and is used almost exclusively. When we turn to the New Testament, it is interesting to observe that "minister" is again the usual term, occurring fifteen times in the technical sense, represented in twelve cases by "diakonos," twice by "huperetes," and once by "leitourgos"; while "preacher," in the technical sense, occurs but four times, and "pastor" but once. Besides this, the abstract term "ministry" (diakonia) occurs sixteen times, with practically no rival.

It is furthermore evident that the term "minister" (or "ministry") is the *generic* term, being applied to Paul (Eph. iii:7), Apollos (I Cor. iii:5), Timothy (I Tim. iv:6), Tychicus (Eph. vi:21), and Epaphras. (Colos. i:7). In other words, whatever special function might be exercised by an individual, he was primarily a "minister," and hence, in speaking of his call to the Apostleship, Paul represents the Lord as saying that he had appeared unto him to make him "a minister and a witness" (Acts xxvi:16). Cf. also Form of Government, paragraph 35.

Again, let it be noted that the term "minister" (or "servant"), which has been shown to be the most common designation, as well as the generic term, emphasizes the relation the individual sustains to God, rather than his relation to man. When I speak of one as "my servant," I thereby indicate that the individual in question sustains a definite relation to me, but give no hint as to his relations to others. Indeed, my servant might serve me faithfully and well without so much as coming in contact with any other person whatever. So this term brings the man of God to view, not so much as sustaining a definite relation to his fellow-men, as in the case of "pastor" or "teacher" or even "preacher," but as having a certain definite relation to God. This is indicated still more clearly by the occurrence of such phrases as "ministers of God" (I Cor. vi:4), "minister of Christ" (Col. i:7), and "minister of Jesus Christ" (I Tim. iv:6). It is a fact worthy of note, that while our Lord did not fail to set forth clearly the relations he sustained to men, yet he always kept his relation to God in the foreground. On all occasions he emphasized the fact that he had been *sent*, there being no less than forty-seven passages in which this truth is announced, reiterating in different forms the statement, "neither came I of myself, but he sent me" (John viii:42).

There is reason to fear that the minister often loses sight of this relation to God, impressed as he is with his relation to those among whom he labors, and so cuts himself off from his true and only source of power; for when he ceases to be the servant and messenger of the Most High, and becomes simply a man absorbed in the effort to help his fellow-men, the battle is sure to go against him. He is indeed a "fisher of men," but he is *made* so by the Master who sent him (Matt. iv:19). He is a "laborer" in the harvest field, but he is "sent forth by the Lord of the harvest" (Matt. ix:38). He goes forth indeed as a "sheep in the midst of wolves," but he is sent by his Lord (Matt. x:16). He delivers a message in public, but it is one that has been "spoken in his ear in the darkness" (Matt. x:27). He may be received by men, but thereby they "receive him who sent him" (Matt. x:40).

It is furthermore to be noted that "diakonos," the term generally used, emphasizes the *activity* of the servant, rather than

the relation itself as in the case of "doulos." The latter term marks the relation, but does not call attention to the duties arising out of that relation. Paul frequently speaks of himself as the "doulos" of Jesus Christ, but nowhere apparently is the term used in a technical or official sense, as in the case of the other. The minister is, indeed, a "doulos," but one entrusted with certain definite duties and responsibilities, and hence we find Paul speaking of "the work of the ministry" (Eph. iv:12), and says: "If a man desire the office of a Bishop, he desireth a good work" (I Tim. iii:1).

As to the *direction* of this activity, we are not left to conjecture. Such expressions as "the ministry of the word" (Acts vi:4), and "the ministry of reconciliation" (II Cor. v:18), define very clearly the nature of the service he is called to perform. Again, he is called "a steward of the mysteries of the gospel" (I Cor. iv:1), and Paul speaks of himself as "put in trust with the gospel" (I Thess. ii:4).

Not only is the direction of his activity clearly indicated, but its *mode* as well. "As ye go preach" is the way his commission runs, and it is not surprising to find that the verb "preach," as applied to the gospel, and represented by seven different words in the original, occurs one hundred and twenty-six times in the New Testament, and the abstract noun "preaching" seven times. In striking contrast with this, the term "preacher" occurs only four times, thus forcibly reminding us that the minister is a servant entrusted with a message from his Master, rather than a "preacher," who might or might not deliver his own message.

Second only to this function of preaching is another, "teaching." While no mention is ever made of John the Baptist as a teacher, there are no less than forty-eight passages in which mention is made of the teaching of Jesus. He came "preaching and teaching," and the same is true of those sent out by him, as shown by the fact that the verb "teach," as applied to the gospel as presented by the Apostles and others, occurs fifty times, and the noun ten times.

There are subordinate functions indeed, but these two related functions, preaching and teaching, stand out pre-eminently, in the order named; and the object aimed at in the exercise of these functions is nowhere more clearly set forth than in the words of

the Apostle Paul, when he tells of his own call, saying that the Lord Jesus had sent him to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me" (Acts xxvi:17, 18).

But while the minister's relation to God is thus emphasized in the New Testament, his relation to his fellow-men is also clearly recognized in such titles as "bishop," "pastor," "elder," etc., yet even here his relation to God is not lost sight of, as evidenced by such expressions as that found in Acts xx:28, "over the which the Holy Ghost hath made you overseers." Time forbids at this time a discussion of this relation to man, but just now there is special need to call attention to the minister's relation to God, inasmuch as the humanitarian aspect of this work is made so prominent that there is grave danger of the more important relation being overlooked.