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Theodore Emanuel Schmauk—A Biography.¹⁾

PROF. THEO. GRAEBNER, St. Louis, Mo.

“So far as Lutheranism itself is concerned, contrary to the prevailing American view of it, as divided into many sects, all our general organizations have done wonders within the last generation to bring order out of chaos, strength out of weakness, and the effective application of power out of a primal and individualistic confusion.” (p. 131.)

These words are quoted by the biographer from Dr. Schmauk’s “Call” for the General Council’s convention in 1907. The students of American Lutheranism as it had developed during the second half of the nineteenth century will agree with Dr. Sandt’s judgment that for the extent to which these words are applicable to the General Council and to the General Synod the subject of this biography has been more immediately responsible than any other man. During his entire career, Theodore Schmauk cast the great influence of his personality into the balance for the advancement of conservative Lutheranism. The man and his work are worth the labors which Dr. Sandt has expended upon this biography.

Dr. Schmauk possessed special qualifications that made him a leader in affairs of the Church. Dr. Abrahamson, editor of *Augustana*, said in 1915: “His forceful and magnetic personality are on a par with his good nature and adaptability, and his readiness to meet trying situations. Also, there can be no question as to his impartiality and straightforwardness in conducting the [convention] proceedings. His capacity for work is phenomenal. Besides being President of the Council, he is pastor of a large congregation, professor at Mount Airy, editor of the *Church Review*, the ablest of its kind in the country. He has wrought out a marvelously complete system of Sunday-school instruction, and published im-

1) Theodore Emanuel Schmauk, D. D., LL. D. A Biographical Sketch, with Liberal Quotations from His Letters and Other Writings. By George W. Sandt. Philadelphia. United Lutheran Publication House. 1921. 291 pages, 5¾×8¾. \$2.00.

BOOK REVIEW.

George H. Doran Co., New York:—

The Gift of Tongues. *Rev. Alexander Mackie.* 275 pages, 5½×8. \$2.00 net.

The gift of speaking in tongues has again become subject of theological thought through the claims which are made by the various branches of the Pentecostal sect which emphasizes equally the gift of divine healing and the speaking in tongues. A work which discusses the historical aspects of this movement will, therefore, be gratefully received, and such a book we have in Mackie's volume. The author is minister of a Presbyterian church in Sharon Hill, Pa. Every page of his volume testifies to the thoroughness of his research into this "pathological aspect of Christianity," as the gift is pronounced in the subtitle. Rev. Mackie treats the gift of tongues in the Apostolic Church, quotes from patristic and medieval literature, then discusses the reappearance of the gift in connection with the Great Revival and with spiritism. A separate chapter is devoted to the tragic and horrible story of Devils of Loudun. Some little suspected details of Camisard teaching and practise are next brought to light. Chapters 5 to 7 treat the Shakers, the Irvingites, and the Mormons under the same pathological aspect, and these are the best chapters in the book. Physiological, psychological, and ethical view-points are treated from page 250 on.

That speaking in tongues is, in the cases under discussion, undoubtedly an example of diseased religiosity cannot be doubted. These possessors of the gift have either been insane (possessed ?) or criminal perverts, or both, generally both. "The most obvious moral dereliction which we face among the tongues people is the variation from generally accepted modern standards of sexual ethics." (p. 267.) "The fruits of the tongues movement are ignorance, selfishness, conceit, dishonesty, fornication, adultery, unnatural vices, and blasphemy. If these be the works of the Spirit, then we know not what or who the Spirit is, or what or who God is." (p. 261.)

The vogue which the tongues have had in various ages is accounted for thus: "The bringing in of the kingdom of God through patient toil is not an undertaking which commends itself to many minds. Cataclysmic religion is far more interesting. Voices, visions, and miracles are a much more simple and attractive method of solving the problems of life than is to be found along the bare and sometimes unattractive path of duty. When men, thus eager for the presence of the supernatural and anxious to see some new signs of the presence of the Spirit of God in life, find a religious and pious man uttering incoherent sounds, it is obviously possible to interpret such sounds as 'unknown tongues,' and to welcome the phenomenon as the gift of tongues." (p. 257 f.)

While one can agree with the author in his ethical valuation of the cult and in his physical and psychological explanation of the gift as practised in our day, Rev. Mackie has really supplied no explanation that satisfies. Only one interpretation of this phenomenon is possible on Rev. Mackie's own showing, and that is mental and bodily obsession. The author, unfortunately, does not seem to accept the "popular idea of the cunning and wisdom of Satan," yet the constant recurrence of certain marks of demonism

cannot be denied. When the gift reappeared, there was ever the same "torrent of words," the same "short, broken sentences"; more significantly still, "unmeaning sounds and words as the result of an inner inexplicable compulsion." (p. 254.) One of the Irvingites says: "The things I was made to utter flashed in upon my mind without forethought, without expectation, and without any plan or arrangement, — all was the work of the moment, and I was as *the passive instrument of the power which used me.*" (p. 176.) When utterance broke from him, instead of articulate words, nothing but muttering followed, "and with this an expression of countenance most revolting." (p. 180.) Irving himself describes the tongues as follows: "The whole utterance, from the beginning to the ending of it, is with power, and strength, and fulness, and sometimes rapidity of voice altogether different from that of the person's ordinary utterance in any mood; and I would say, both in its form and in its effects upon a simple mind, *quite supernatural.*" (p. 192.) Examples are given of loss of speech extending over several weeks. (p. 115.) There are usually convulsive seizures. "A man arose in meeting to speak and was seized with a kind of paroxysm that drew his face and limbs in a violent and unnatural manner, which made him appear to be in pain, and he gave utterance to strange sounds, which were incomprehensible to his audience." (p. 218.) Again: "Sometimes their faces, bodies, and limbs were violently distorted and convulsed, until they fell prostrate on the ground." (p. 222.) The reviewer did not trust his eyes when in view of all this he read Mackie's own judgment: "The mental state here is doubtless analogous to what St. Paul was thinking about when he spoke of 'whether in the body or out of the body'" (p. 263)!

And this reveals the weakest point in our volume. The author completely fails to distinguish between the genuine glossic gift of the first age of Christianity as it appeared at Pentecost and in connection with the conversion of Cornelius and later at Ephesus and at Corinth, on the one hand, and the phenomena above described, on the other. The tongues at Pentecost he holds to be very probably a textual interpolation, which is polite language for fiction or myth. All other examples in the New Testament he accounts for on the basis of "a disorderly ecstasy," and he does not hesitate to apply the term to the phenomenon at Pentecost if it is historical. (p. 24.) Naturally his discussion of the New Testament references is most unsatisfactory.

Another distinct lack is the omission of any reference to the present-day tongues people. A study of American and German Pentecostalism would have demonstrated that these most recent phenomena fall under the author's summary: "The appearance of the tongues may be traced first to disease, second to an eager expectancy of the supernatural, and in the third place to vanity and the desire for spiritual distinction." (p. 258.) But all reference to the recent reappearance of the gift is lacking.

The strength of the book is found in the chapters treating the Shakers and the tragic story of Edward Irving. To these appearances of the gift of tongues and to the practises of Joseph Smith the concluding sentence of Rev. Mackie's book certainly applies: "Christendom has waited long and patiently to see whether this thing — this gift of tongues — is of God. It is of sickness, of poverty, of fatigue, of disease, of crime. It is not of God."

George H. Doran Company, New York:—

That the Ministry Be Not Blamed. Lectures to Divinity Students in Aberdeen, Edinburgh, and Glasgow in the Spring of 1921. The *Rev. John A. Hutton, D. D.* 202 pp., 7½×5. \$1.50, net.

This book, by its title and by its opening lecture, promises to make profitable reading, but in the end it is utterly disappointing. It appears at first that the author intends to give some good advice to divinity students on the homiletical make-up of a sermon from the view-point of an experienced preacher; but he says little along this line. Then it seems that the author desires to point out what is wrong with the preaching of our day as far as the sermon-matter is concerned. But after the reader has labored hard with the author to detect this, the result is very unsatisfactory. Dr. Hutton says: "But take any great doctrine of the Christian faith. Take the doctrine of 'forgiveness.' For a long time now, doing what we honestly supposed was our very business, we have been declaring the love of God towards man in the forgiveness of sins. But we have allowed ourselves to be misunderstood as meaning that forgiveness is absolutely free and unconditional. We have taken deep words of Scripture out of their context and have announced to the world the reckless compassion of God. Of course, we understand what we mean; and we have in our minds the qualifying facts and principles, and that outcome of personal consecration without which surely God's forgiveness is not ratified in any human soul. But those who hear us casually or those who hear the rumor of these things from the pavement simply take what they want and leave the rest. 'God forgives our sins: good! Why, that may mean that God does not think so seriously about our sins! In fact, it may mean that there is nothing in sin; that "a man is a man"—meaning, as one always does when one says that, that he is not.' And so our very announcement of the love of God in this matter of the forgiveness of sin has had the effect over whole tracts of human society of removing from men's minds their own instinctive uneasiness on moral matters." (pp. 54—57.)

Does Dr. Hutton mean to say that the preaching of to-day keeps man secure in his sins, because by the Law it fails to arouse in man a sense of his utter sinfulness and the utter condemnation which rests upon him before it comforts him with the Gospel, telling him that salvation has been procured for all by Jesus, that God desires by His grace to save all, and that by simple faith we receive forgiveness of sin and salvation? Does he mean that the preaching of to-day does not emphasize Christ's words to Nicodemus: "Ye must be born again"? If this is what he means, he is right, for much of the preaching of our day fails in this respect and does not serve the purpose of the Christian pulpit. Much of the preaching of our day does not call for a change of heart, but lets man believe that he can by his own righteousness enter into the kingdom of God. God is spoken of as a loving Father, who simply overlooks the imperfections of man and in this way forgives his sins. Such preaching leaves out God's holiness, His threat of punishment, and the necessity of a reconciliation through Christ.

If this is what Dr. Hutton means to say, we are sorry that in his lectures to divinity students he has utterly failed in clearly presenting such a vital matter. What he says creates the false impression that the Gospel,

after all, is not the sweet and comforting message that it has been proclaimed to be.

Dr. Hutton's trouble seems to be that he does not clearly distinguish between the Law and the Gospel, does not rightly divide the Word of Truth.

Although in his lectures the author really "misses multitudes of things" which he might profitably have said in speaking to theological students, he does say some things that are really good. For instance: "I remember, when I was about to leave my church in a Perthshire village to go to Edinburgh, I had a letter from a friend, a man of outstanding ability in philosophy — of which subject indeed he became a professor and an examiner for the London degree — and a very good man. The only reason he could urge on me why I should not go to a city, and especially to a city like Edinburgh, was that the danger besetting a city minister was laziness. I thought for a moment that he was making an epigram. But what he said he meant most seriously; and what he said is true. He knew, of course, that in any case I should be busy, jumping on cars and off, going to this annual meeting and to that quarterly committee, leaving my desk to hear some noted lion who was advertised to roar in the neighborhood, that is to say, to speak or preach at a certain place and hour. And he was afraid that I should succumb to the atmosphere of steady and obscure deterioration. Of course, I know that committees must meet, and cars must run, and lions will roar; but I am here to speak on preaching, and, certainly for the first fifteen or twenty years of his ministry, a man, if he will engage in all this here-and-thereness, must do so with fear and trembling. It may be that many of us should retire from our stated ministries earlier than is the custom and devote ourselves to these episcopal functions. For the fact is that men who so devote themselves have already in spirit retired from the ministry of preaching." (pp. 167. 168.)

Taken all in all, the wisdom of Charles Lamb's confession, which the author quotes, will apply also to his own book: "When a new book is published, I read an old one." (p. 153.)

FRTZ.

The Abingdon Press, New York: —

The Story of the American Hymn. *Edward S. Linde.* 429 pages, 5½×9. \$3.50 net.

While a portly volume, this *Story of the American Hymn* lays no claim to completeness, but merely constitutes an attempt, in a series of connected pictures, to give a general view of the American hymn in the various stages of its development. It goes back to the beginning, to the *Bay Psalm-Book* and its progenitor, then takes up the American hymn, treating the authors and their works individually, and following the chronological order. The biographical sketches are necessarily brief, only so much being presented of each author's life as is necessary in order to provide a suitable background for the study of his hymns.

Most of the authors sketched in these chapters have little claim to fame even from the standpoint of hymnology, and throughout his work the writer has not kept in view the distinction between hymn and sacred song or religious poetry. A proper definition of hymn would certainly exclude such poems as Whittier's "O Brother Man!" Mrs. Stowe's "Whence Winds are Raging," and Bryant's "Deem Not that Thou Art Blessed Alone."

The book is strongest in the chapters which are devoted to the pioneer efforts in hymn-writing. Concerning the famous *Bay Psalm-Book* the author says: —

“In 1698 the ninth edition appeared, containing fourteen tunes, such as ‘Oxford,’ ‘Litchfield,’ ‘Low Dutch,’ ‘York,’ and ‘Windsor.’ As we should expect, it was a crude piece of work, with many errors. The tunes were printed in two parts, the bass and treble, and the music was without bars except to divide the lines. Under each note was placed the initial of a syllable denoting the tone to be applied when singing by note, and careful directions were given for the setting of the tune so that it could be carried through ‘without Squeaking above or Grumbling below.’” (p. 25.)

The rendering of the 137th Psalm is a fair example of the *Bay Psalm-Book* type of religious poetry: —

1. The rivers on of Babilon
there when wee did sit downe:
yea, even then wee mourned, when
wee remembred Sion.
2. Our Harps wee did hang it amid,
upon the willow tree.
3. Because there they that us away
led in captivitee,
Requir'd of us a song, & thus
askt mirth: us waste who laid,
sing us among a Sions song,
unto us then they said.
4. The lords song sing can wee? being
5. in strangers land. Then let
loose her skill my right hand, if I
Ierusalem forget.
6. Let cleave my tongue my pallate on,
if minde thee doe not I:
if chiefe joyes or'e I prize not more
Ierusalem, my joy.

“Of the piety of the Puritan translators,” says Linde, “there can be no question. They were likewise men of education — Cambridge graduates. But poets they were not. Moreover, the very purpose in view was to produce a version which should follow as closely as possible the Hebrew original.” The Lutheran reader will understand that this principle was the outgrowth of the Calvinistic attitude in the matter of adiaphora, everything that is not distinctly commanded in Scripture being viewed as forbidden. Hence the first Reformed hymn-books were limited absolutely to Biblical poetry done into English rhyme.

The year 1707 gave to the world the famous little book, *Hymns and Spiritual Songs*, by Isaac Watts. The influence of this small book on Protestant worship in England and America for 150 years can hardly be overstated. However, some of the songs of Watts's book were political in flavor, and when America cut away from the British rule, these psalms jarred the sensibilities of good Americans. It became necessary to revise the book, and the story of these revisions is told in the chapter on “The Accommodated Psalm-Books.” To Timothy Dwight was committed the delicate task of revising the psalm-book of Isaac Watts.

“He showed his skill in ‘accommodating’ the English version to American conditions. Thus, in paraphrasing the 18th Psalm, Watts wrote, with the British Red Coats in mind: —

"'Tis by thine Aid our Troops prevail,
 And break united Powers,
 Or burn their boasted Fleets, or scale
 The proudest of their Towers.
 How have we chas'd them thro' the Fields
 And trod them to the Ground,
 While thy Salvation was our Shield,
 But they no shelter found.

"This would never do for America. And so, with an eye to Bunker Hill and Saratoga and Yorktown, and thinking of Washington, the mighty chieftain, Dwight wrote as follows:—

"When, fir'd to rage, against our nation rose
 Chiefs of proud name, and bands of haughty foes,
 He train'd our hosts to fight, with arms array'd
 With health invigor'd, and with bounty fed,
 Gave us his chosen chief our sons to guide,
 Heard every prayer, and every want supplied.
 He gave their armies captive to our hands,
 Or sent them frustrate to their native lands.

"This certainly has a patriotic ring about it that ought to have satisfied the most ardent soul, though it strikes us as somewhat odd that such Psalm versions should have been used as a regular part of divine worship."

In Watts the 75th Psalm is "applied to the glorious Revolution of King William, or the happy accession of King George to the throne." Dwight wrote an entirely new version and called it "A Psalm for a General Election." It would suit our own times admirably. Here are some of the lines:

While from Thy hand our rulers take their power,
 Give them Thy greatness humbly to adore.
 May they
 Defend the poor, debasing bribes disdain,
 Avenge bold wrongs, nor wield the sword in vain, etc.

Of the rest of the book chapter four (Hymns on Death and Perdition), chapter seven (Some Early Hymn-Books), and chapter sixteen (Ray Palmer), are particularly meritorious. GRAEBNER.

The Abingdon Press, Cincinnati:—

A Handful of Stars. Texts that have Moved Great Minds. *F. W. Boreham.* 261 pages, 5×7½. \$1.75.

We said, Another book of Boreham's—! and laid it away. We took it up casually one evening and read it through. All the marvels of the author's style, its full grace and charm, are here once more present. In contents *A Handful of Stars* is a companion volume of *Everlastings*, reviewed in these pages. Twenty-two texts are treated, which were factors in the life of as many individuals, partly historical, partly characters of fiction. Not everything in the volume pleases us, but these defects are atoned for by the beauty of "Henry Martyn's Text," "Everybody's Text," and other chapters of equal excellence. GRAEBNER.

Fleming H. Revell Company, Chicago:—

Roman Catholicism Analyzed. A Dispassionate Examination of Romish Claims. *J. A. Phillips*, missionary of the Methodist Episcopal Church (South) in Mexico. Introduction by *William Burt*, one of the bishops of the Methodist Episcopal Church (North). 310 pages.

In this book Roman Catholicism, with its claims and doctrines, is critically analyzed under the following headings: "General Statement; As

a Teacher; Rome's Idol Worship; The Roman Catholic System of Government; Fruits of the Roman Catholic System; The Religion of the Spirit." The writer does not approach these subjects in the spirit of Dr. Martin Luther, but rather in that of Zwingli and Calvin. The fundamental error of Rome he does not see in her pagan doctrine of salvation by good works and the denial of salvation by grace through faith in Christ alone. While this error is mentioned, it is not given that prominence which a proper analysis and refutation of Romish errors should have. All the pernicious doctrines and practises of Rome have their origin in the denial of *sola Scriptura*, *sola gratia*, *sola fide*. However, while the writer does not realize and consequently does not stress this, the reader will find in this book much material that is helpful in exposing Rome's system of heresies. Of Roman Catholic unity the author says: "Roman Catholic unity, after all, means: that some believe about what the church believes; that the masses simply say they believe; some remain in the church because they are unwilling to leave it on account of their dread of persecution; some are excommunicated for heresy in order to keep the church pure as a Roman Catholic institution; some voluntarily leave this communion in order to be consistent." (p. 21.) On unity of government the author writes: "This does not mean that Rome always practises the same things, either with regard to her own straying members or with reference to those who have never been catholicized. She once practised, tortured, and visited the death penalty on heretics who could not be persuaded to give up their convictions. Some Roman apologists of Rome contend nowadays that Rome would not do that if she could. If she is one in government, she would have to practise the same measures which were in vogue for hundreds of years, if circumstances require it." (p. 22.) Regarding the infallibility of the Pope he writes: "Pope Liberius, in 358, subscribed an Arian creed for the purpose of regaining his episcopate, and condemned Athanasius, the father of orthodoxy." (p. 46.) Again: "In a Pelagian controversy Pope Zosimus at first endorsed the orthodoxy of Pelagius and Celestius, whom his predecessor, Innocent I, had condemned; but he yielded afterwards to the firm protest of St. Augustine and the African bishops." (p. 47.) Again: "Contradictory opinions were taught by different Popes on the Sacraments, on the immaculate conception of the Virgin Mary, on matrimony, and on the subject of the temporal power of the Church." (p. 48.) The author's argumentation against transubstantiation is typically Zwinglian, and the entire chapter "A Religion of the Spirit" — no doubt, the most disappointing part of the book — is fraught with Arminian errors. In the atmosphere of that spirit at least the Lutheran Christian does not feel at home. This is true also of the "Conclusion," in which the author summarizes his personal views on religion. Of special value is the comprehensive appendix, consisting of documents on Romish creeds, and of comments showing the practical results of the pernicious tendency of Rome's antichristian errors. A very valuable bibliography is appended, and a comprehensive index facilitates the study of the book. Arminianism no less than Romanism has strayed away from the central doctrine of Scripture — the justification of a sinner by grace through faith in Christ Jesus. It is probably for this reason that the arguments advanced in the book carry so little conviction. It is a weak arm that hurls the darts.

Fleming H. Revell Co., Chicago:—

The Modern Theory of the Bible. *Samuel A. Steel, D. D.* 146 pages, 5×7½.

This defense of the Bible is excellent in spirit and intention, and contains some exceedingly readable portions, but its treatment especially of the evolutionary hypothesis (chapter 2) is far from satisfactory, and there are elsewhere serious departures from fact. Evidently the writer has not caught the central idea of evolution, otherwise he could not say that "design or purpose is the basic principle of evolution" (p. 86),—its basic principle being precisely the reverse, to destroy the notion of "purpose" as a factor in scientific thought. On the same page he speaks of the "evolution" of the oak from the acorn, which is quite intolerable. Discussing the order of creation acts in Genesis, he declares that this order is "exactly the teaching of science,"—when, in reality *science* says nothing at all about origins. The position of the author is that of a theistic evolutionist, which is, by its necessary implications, a contradiction in terms. While we do not agree with the author's classification of Sir Oliver Lodge as "a scientist who is also a Christian," the estimate of contemporaries is generally correct, as when Prof. Harry E. Fosdick is listed with Lyman Abbott and Roger W. Babson as an outstanding liberal. The author holds to the inspiration of both the Old and the New Testament. His last chapter is a very pointed polemic against J. A. Rice's characterization (in *The Old Testament in the Light of To-day*) that from Moses to Samuel the prophets of Israel were "little more than whirling dervishes."

GRAEBNER.

The Methodist Book Concern:—

Modernism and the Christian Faith. *John Albert Faulkner.* 306 pages, 5½×8½.

Professor Faulkner, who holds the chair of Church History in Drew Theological Seminary, and who has contributed to the literature of Church History several notable works treating the history of the early Church, in this volume takes up a number of fundamentals of Christian belief and subjects the reconstruction of these beliefs by modern rationalism to a searching analysis. He treats in successive chapters the problems of Authority, Inspiration, Miracle, the Person and Work of Christ, the Atonement, Paul's Relation to Christ, the Trinity, Ritschlianism, and Eternal Punishment. Each of his chapters begins with an outline history of the conflict that has developed around these topics, then brings out analogies from earlier periods of Church History. One may say that in each case the author, after some oscillating, decides in favor of an attitude at least friendly to orthodox thought, if not identical with it. The weaknesses which Professor Faulkner's treatment of the Atonement, of Ritschlianism, and of Eternal Punishment contain are not surprising after the reader has noted the inconsistencies in his earlier chapters concerning Authority and Inspiration. He treats the Scriptures throughout as authoritative and divinely given, yet can say (p. 21) that while the Bible is "specially divine," yet there are "mistakes and errors in its vast evolution." Elsewhere there are concessions, perfectly gratuitous, it would seem, since there is neither warrant nor necessity for them in the author's own argument.

GRAEBNER.

Richard G. Badger, Boston:—

Whence Came the Universe? *L. Franklin Gruber, D. D., LL. D.* 316 pp., 5×7¾.

A reissue of Dr. Gruber's *Creation Ex Nihilo*, the notable contribution to apologetics which was reviewed in the THEOLOGICAL MONTHLY 1921, page 95. GRAEBNER.

Verlag von H. G. Wallmann, Leipzig:—

Lutherisches Missionsjahrbuch fuer das Jahr 1922. Herausgegeben von der Missionskonferenz in Sachsen. 90 pages. 50 cts.

This is a year-book on foreign missions. It contains a number of articles on mission-work, statistical tables, dates of anniversaries, and a list of officers of mission-societies. In an article, "The Foreign Missions of the Lutheran Churches of America," by Pastor R. Bielinski, Delanco, N. J., our foreign mission work in India and China is given recognition. FRITZ.

Rev. R. T. Ketcham has published a sermon on **The Fallacies of Christian Science, or Christian Science Versus Common Sense.**

From the *Government Printing Office* at Washington there has been issued the speech of *Hon. James A. Reed*, of Missouri, on the Maternity Bill, also the remarks of *Hon. Harry B. Hawes*, of Missouri, on **Historical and Legal Phases of Religious Freedom.**

From the *Agentur des Rauhen Hauses* in Hamburg there has come to us *Fr. Jchle's* **Weltschoepfung — Weltvollendung**; also *Martin Schunk's* **Die Weltanschauung im Wandel der Zeit.** Both of these publications endeavor to maintain the Christian view of the origin and destiny of the created universe and particularly of man, over against the untenable and sometimes silly claims of the materialistic science of to-day.—The same publishing house has issued a novel of *Johannes Wehrmann*, entitled **Die Erben der Erde.**

Vandenhoeck and Ruprecht of Goettingen have published *Immanuel Hirsch's* **Die Reichgottes-Begriffe des neueren europaeischen Denkens.** This brochure of 34 pages takes one into the field of mental struggles of philosophers beginning with Grotius, Hobbes, and Locke to obtain the rational view of the spiritual empire which God creates among the secular empires. The review of these philosophical efforts to grasp and properly describe the kingdom of God is brought down to modern times, concluding, we might say, with Troeltsch. But there is in the entire brochure no attempt of any kind to measure the philosophical thought on the modern state and society against the teachings of Scripture.

Blaetter aus Spanien, Nos. 150 and 151, relate the success of the present status of the Flidner Mission in Spain.—*Die grosse Berliner Illustrierte* has published a separate issue on the sufferings of the Germans in Upper Silesia. D.