

THEOLOGICAL MONTHLY.

VOL. III.

JANUARY, 1923.

No. 1.

The Prospect for Christianity.

PROF. W. H. T. DAU, St. Louis, Mo.

That the world is at present passing through a most critical period is a matter of such common observation that one almost shrinks from uttering the fact once more, as from a trite repetition that has been stated *ad nauseam*. The crisis is remarkable because it is not a partial one, affecting only certain portions of the earth, particular peoples, or special pursuits, but it is total, involving all nations and all activities of men. The remotest parts of the world are feeling its effects, and even in secluded hamlets it forms the topic of conversation. To account for this phenomenon it is not sufficient to point to our widely extended and very effective system of communication, which has wiped out distances, and figures time in minutes and seconds instead of months and days as formerly. For these conditions have prevailed for a considerable length of time before the present unrest, without producing critical situations like the present one. It is not the mere fact that people nowadays learn quickly what is happening anywhere, but the nature of what is happening, that affects them so powerfully. Neither does the late World War explain the general feeling of unsettlement that pervades the peoples. The more that gigantic struggle is being studied, the more evident it becomes that the unprecedented conflict is not the cause of the existing crisis, but only a feature of it. The very size of the bloody undertaking, the manner in which it was conducted, but, above all, the fact that after its nominal termination there is no relaxation, but a very palpable increase of the taut relations between all parts of the world, suggests the thought that in the late war a cause or causes, a power or powers of evil have merely *begun* to operate, and the full extent of their working and the exact quality of their aim is still to be revealed. The crisis is only seemingly a political one, nations flying at each other's

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.:—

Kalender fuer deutsche Lutheraner. 1923. 120 pages. 15 cts.

Lutheran Annual. 1923. 120 pages. 15 cts.

Thousands of people in our churches buy these annual publications as soon as they leave the presses. The copies for the year 1923 have a few new features: the distance of country churches from the nearest railroad station, the names of woman teachers, a separate list of colored ministers and teachers, and the European churches according to their location.

FRTZ.

In Dulci Jubilo. A Christmas Song Service for Children's Choruses, Choir, and Congregation. Selected and adapted by *P. E. K.* Music Edition, 15 cts.; dozen, \$1.44. Word Edition, 5 cts.; dozen, 50 cts.; 100, \$3.50.

Christmastide Reverie. A Christmas Service for Sunday-Schools. 6 cts.; dozen, 60 cts.; 100, \$4.50.

Both of these Christmas programs are new. The first is distinctively a program for a Christmas song service; the second, a program for the usual Christmas celebration with children, but, while essentially following the old lines, it has some new features.

FRTZ.

Synodical Reports: *Minnesota District.* 84 pages. 37 cts. — *North Dakota and Montana District.* 64 pages. 28 cts. — *Oregon and Washington District.* 36 pages. 18 cts. — *Canada District.* 48 pages. 21 cts. — *Texas District.* 71 pages. 32 cts. — *Michigan District.* 88 pages. 39 cts.

In the report of the Minnesota District the Psalmist's words, "The Lord hath done great things for us; whereof we are glad," Ps. 126, 3, are made the basis of the doctrinal discussion. Four essayists treated dif-

ferent subjects under this heading. According to a table given, the highest number of children attending our parochial schools was 96,964 in the year 1906; the attendance last year was 73,190. A so-called *Schulpredigt* is printed, answering the question, "What shall We Do in View of the Fact that the Attendance at Our Parochial Schools is Not Increasing, but Decreasing?" — In the report of the North Dakota and Montana District a doctrinal paper is printed treating the subject: "The Dangers which are Threatening Our Evangelical Lutheran Church in These Latter Days." — In the report of the Oregon and Washington District the doctrinal paper treats the subject: "Three Important Questions for the Church at the Present Time: The Lodge, Christian Burial, and Church Discipline." A paper on "The Christian Home" was read, but not printed. — The minutes of the Canada District contain a doctrinal essay on "The Glory of the Lord's Prayer," by Pastor F. C. Verwiebe; those of the Texas District, a doctrinal essay on "The Fourth Article of the Formula of Concord: 'Of Good Works,'" by Pastor J. W. Behnken; those of the Michigan District, a doctrinal essay on "The Church in This World," by Pastor J. Schinnerer.

FRITZ.

Pupil's Transfer. 5×3 inches. 15 cts., net, per block of 25.

These transfers can be used not only in transferring children from one parochial school to another, but also from the parochial school to the public school.

FRITZ.

Church Finances. A Handbook for the Pastor and the Layman. JOHN H. C. FRITZ. 88 pages, 5×7½; paper covers. 35 cts.

As pastor of large parishes and later as president of the Western District, Rev. John H. C. Fritz, now Dean of Concordia Seminary, had opportunity to develop and put into practise certain principles which ought to govern Christians in their giving for church purposes. Both in his pastorates and as synodical official, he had large success in the practical application of these principles, as was evidenced by the balance sheets. Where in the present volume he speaks of the Scriptural doctrines underlying Christian giving and where he discusses the present situation, all readers will agree with him. As to the methods suggested in the way of collection systems, caution against unsound policies, etc., the reader will find much to inspire him, little to criticise, and nothing that is not vital and practical.

GRAEBNER.

Great Leaders and Great Events. Historical Essays on the Field of Church History. By Various Lutheran Writers. Edited by Rev. L. Buchheimer. 1922. 347 pages, 5×7¾. \$1.75.

At last a book of essays which will convey to the people of our Church the knowledge of past ages of Christianity! Simple in style, well printed, and effectively illustrated, this book cannot but rouse the interest of the laity in the history of the Church and contribute to the strengthening of Lutheran and Christian consciousness. The book is composed of 30 chapters by 22 authors selected for this task by the English Literature Board, then existing, of the Missouri Synod, by whom also the Editor, Pastor L. Buchheimer, was appointed by arrangement with the publishers. The

book tells the story of Christianity from the first ages of persecution to the time of William of Orange. It is a desirable book for the Christian home, the libraries of our young people's societies, and the public libraries.

GRAEBNER.

The Family Altar. Brief Daily Devotions. *F. W. Herzberger.* \$2.50; cloth, gilt edge, \$3.25; morocco, divinity circuit, red under gold edges, \$5.00.

This book of daily devotions has had such a large sale that in less than two years since the first edition left the presses, a new edition has become necessary. The devotional material, consisting of a Bible-text and exposition and one or more stanzas from a hymn, covers only one page for each day. In the new edition a few special prayers, an index of subjects, and an index of Scripture-texts have been added; the publishers have improved the exterior without a change in the selling price. The interest which our young people are taking in Bible-study and in the work of the Church leads us to believe that the family altar will be found in the English-speaking homes of our members. Pastors, of course, ought to encourage family devotion and call attention to such a book as Herzberger's *Family Altar*.

FRITZ.

Festival and Occasional Sermons. *Louis Wessel.* 261 pages. \$1.25.

In this volume Prof. Louis Wessel, of our Springfield Seminary, offers a new collection of festival and occasional sermons. Among the festival sermons we find discourses for Christmas Day, New Year's Eve, New Year, Good Friday, Easter, Pentecost, Trinity Sunday, etc. The occasional sermons cover such events as the installation of pastors, church dedications, school dedications, baccalaureate addresses, Reformation services, mission-festivals, anniversaries, etc. The sermons are brief and practical, setting forth the great Gospel-truths in clear and simple language. There is no striving for effect. The author does not preach himself, but Christ, in the power of whose Word he trusts. It is this feature preeminently which makes this volume of sermons so valuable.

MUELLER.

Concordia-Kalender. 1923. Issued by the Concordia Mutual Benefit League, 106 N. La Salle St., Chicago, Ill.

This book of 256 pages contains, besides the usual calendar matter, essays and stories, pictures of synodical institutions, synodical officers, and local pastors, advertisements, and a church directory of the Lutheran churches of the Missouri Synod in Chicago and vicinity. A paper by Dr. Pieper on what the Missouri Synod teaches has been reprinted by permission. Mr. A. C. Stellhorn, Superintendent of Schools, has written an article on the parochial schools of the Missouri Synod. Stories for the *Kalender* have been written by Prof. J. T. Mueller and others.

FRITZ.

Funk and Wagnalls Co., New York:—

The College Standard Dictionary of the English Language. 1,309 pages.

To condense the 2,916 pages, $10\frac{1}{2} \times 7\frac{1}{4}$ inches, of the *New Standard Dictionary* into 1,309 pages, $8\frac{1}{4} \times 5\frac{1}{4}$ inches, to reduce a vocabulary of more than 450,000 to about 140,000, and yet retain a good working dictionary, not only for ordinary use, but for satisfactory service to the average professional man — this is a feat that deserves frank acknowledg-

ment and commendation. The Managing Editor of the *New Standard*, Dr. Frank H. Vizetelly, has accomplished it by omitting nearly 70 per cent. of the terms in the greater work, — mostly terms of minor importance, obsolete, archaic, etc., — by compressing definitions, by omitting citations from standard writers of English that illustrate the usage of terms, by casting out about 4,500 illustrations, among them all the full-page illustrations and colored plates of the *New Standard* (a few substitutes in the form of full-page drawings in black ink are offered), by discarding the *Standard History of the World*, and by a few minor devices. Still this abridged dictionary presents the essential facts regarding the orthography, pronunciation, meaning, and even the etymology of the terms it defines, registers current phrases in the speech and literature of the English-speaking peoples of the world, gives synonyms and antonyms, so essential for the training of students in the correct use of terms, and indicates the proper use of prepositions. Comparatively few men really need the *New Standard*; however, even these will desire to have this handier volume along with the greater work, because it is a great time-saver. But nearly every one who either wishes to inform himself regarding the essentials of our language, or has some special reason for cultivating a correct use of it, will need this smaller dictionary — a veritable *multum in parvo*.
D.

The Bobbs-Merrill Co., Indianapolis: —

The Wreck of Europe. *Francesco Nitti*, Former Prime Minister of Italy.
304 pages.

The perusal of this book will probably raise in the mind of the reader the same desire that has haunted the reviewer, *viz.*, to see that awe-inspiring power, invisible, dreadful, inexorable, which is able to exact from most writers on the late war on the side of the Allied Powers a reverent obeisance, even if it is plainly, as in the instance of this author, a perfunctory act, not to say, hypocritical lip-service. He confesses himself a "confirmed enemy of German imperialism" (emphasis on the adjective, we presume!). In this he is quite sincere. He is also addicted (still!) to the Versailles thesis on the sole cause of the war. In this he is not sincere; for he contradicts himself on this point quite a number of times. Why, then, reiterate what one does not really believe? A great part of the world's press, America's included, is likewise engaged in uttering, sometimes with unmistakable signs of nervousness, the hoary chestnut of Versailles. Who, or what, makes them do that? Is it merely that fatal consistency that goes with ineradicable bias? 'Tis a pity, 'tis so. — The most sensational parts of this book are 1) those in which the author speaks of what the United States did in this war — and failed to do after its termination; 2) those parts in which he might have spoken on Italy's participation in this war, but did not, at least not as much as he might have done. The English title of this account of the war, originally written in Italian (*L'Europa Senza Pace*), expresses the economic effects of the world catastrophe of 1914 to 1918. It is an intensely interesting book, and the reader feels throughout the account that he is listening to one who has been in personal touch with the affairs which he is discussing.
D.

The Macmillan Company, New York:—

The Art of Preaching. Charles Reynolds Brown, Dean of the Divinity School, Yale University. 250 pages, 5¼×7¼. \$1.75.

Dean Brown deals with the making and the delivering of a sermon. It is a pity that the otherwise excellent book, giving in a most beautiful and fascinating style a good measure of sound, practical advice to the preacher, is marred by the concessions made to modern theology and higher criticism. The author, however, says: "The results of the higher criticism are not all final—many of them are still mere tentative hypotheses." If the author's theological position were better, we would be pleased unqualifiedly to recommend his book, for we believe that every preacher ought once a year to read a book on homiletics; if not a new one, then he should read or reread an old one.

FRTZ.

The Creative Christ. Edward S. Drown. \$1.25.

The title of this book is misleading. The Christ represented in this volume is not the Christ of the Gospel, but the Christ of modern rationalistic theology. Not satisfied with the traditional Christology of orthodox Christendom, the author in the five chapters of this volume endeavors to present Christ's "incarnation in terms of modern thought." Modern thought, however, views Christ essentially as the man Jesus, and it is the man Jesus developing into unity with God whom we find depicted in the lectures of Professor Drown. His views on the incarnation are summarized as follows: "The incarnation, as the historical actualization of the moral unity of God and man, cannot be regarded as an event taking place in a moment of time (at His conception). It is a moral process which concerns the whole life of Jesus. It is accomplished in the moral development and growth and completion of his divine-human personality. The incarnation, as the moral and personal union of divine and human, can take place only through a process of *moral and personal development*." (p. 134.) "Moral realities can take place only *in time and in the form of growth*. The incarnation covers the whole life of Jesus: His growth, His temptation, His victory." (p. 135.) Again: "We can approach the problem of our Lord's knowledge far more simply from the point of view of the *incarnation as a development*. We shall see the whole life of Jesus as a growth. . . . He grows in body, in mind, and in spirit, and in each respect His growth is genuine. The *life of God* is the overruling and controlling source of the life of Jesus. *But that life of God enters into Him as His own life develops, its entering in is indeed the source of that development*. Thus as to His knowledge we have no need to assume any omniscience, or any knowledge that is beyond the limits of a perfectly normal human life. He learns as a child, in all worldly matters His knowledge is that of His experience and that of His time. We shall not look to Him for infallibility in matters of science or of history. But we shall look to Him for that knowledge of God which comes to a life whose unclouded source is God Himself. And that knowledge of God is ever more perfectly received as Jesus enters into ever more perfect unity with the Father. His knowledge grows as the unity of God and man in Him becomes ever more complete. When that perfect union is accomplished, then are the limitations of knowledge done away."

(pp. 152. 153.) According to this view, Christ was essentially a man grown into unity with God through natural development. This view eliminates the Scriptural doctrine concerning the *unio personalis*, the *communio naturarum*, and the *communicatio idiomatum*. The Christ of Professor Drown is therefore not the Christ of the Gospel. MUELLER.

What Is There in Religion? *Henry Sloane Coffin.* \$1.25.

In the ten chapters of this volume the author, who is pastor of the Madison Avenue Presbyterian Church and associate professor in the Union Theological Seminary, New York City, endeavors to demonstrate the practical blessings of religion. Beginning his discussion with the question: What is there in religion anyhow? and using the Hudson River "as a parable of the various benefits which the stream of the Spirit of faith renders to believers," the writer attempts to show that, after all, in spite of the cynicism and atheism of the present age, religion offers to the souls of men the boons of refreshment, cleansing, power, illumination, buoyancy, serenity, etc. The lectures are thus essentially apologetic; nevertheless, they must prove disappointing to both Christian and unchristian readers, for at no time does the author show *what* religion is productive of so much good, and *why* that particular religion produces the effects described. In other words, although the pages bristle with orthodox terminology, the author at no place declares with Paul: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5, 1. This fundamental, consolatory thought of true religion he passes by. Of it he leaves the reader ignorant; although it is the only source and means of that refreshment, cleansing, power, illumination, etc., which is claimed for religion. Hence, whatever else is said in the book misses the mark. The weary soul seeking for consolation and strength in religion finds the first and essential question unanswered. That is the great fault which we find with the book. Practical religion, with its comforts and blessings, cannot be separated from the central truth of revelation, that "God was in Christ, reconciling the world unto Himself." 2 Cor. 5, 19. Religion gives strength, refreshment, and power only as it inscribes into the sinner's heart this great divine truth.

MUELLER.

Confessions of an Old Priest. *S. D. McConnell, D. D., LL. D., D. C. L.*
124 pages, 5×7¼. \$1.25.

This book, written by a man who has for fifty years been a clergyman in the Church of England and still wishes to remain such, is a book written *against* the Christian religion. The author says: "I have been for fifty years a minister in the Church. I entered its ministry with enthusiasm, believing as I did that the Church was the one organization in the world of divine institution, that it owes its origin to Jesus Christ, and that He was the unique Son of God. I have been reluctantly forced to ask myself whether any of these things is true." In the 124 pages of the book the author then confesses that he believes none of these things, nor anything that is essentially Christian. What the author says is nothing new. From Celsus down to Voltaire and Ingersoll there have been men who have made it their special business to speak and to write against the Christian religion. On February 25, 1758, Voltaire wrote to

d'Alembert: "Yet twenty years, and not a single altar will remain to the God of the Christians." Fearing the torments of hell, Voltaire offered half of his wealth to his physician if he could prolong his life for another six months. Voltaire died, but the altar erected to the God of the Christians is still with us in this year 1922 and will, according to the Lord's promise, remain until the end of days. Even such men as McConnell will not be able to tear it down. However, we would remind him and others of such prophecies as Rev. 1, 7: "Behold, Jesus Christ cometh with clouds; and every eye shall see Him, and they also which pierced Him." When that prophecy will have been fulfilled, then will also be fulfilled the word which Jesus spoke: "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matt. 10, 33.

FRIEZ.

Preaching and Sermon Construction. *Rev. Paul B. Bull, M. A.* 312 pages, 5¼×8¾. \$2.50.

After having read and reviewed McConnell's book, *Confessions of an Old Priest*, it was refreshing to read Bull's book on *Preaching and Sermon Construction*. Both were written by clergymen of the Church of England, and both published by the same publisher. But while McConnell after fifty years of service in the Church openly denies all the fundamental truths of the Christian religion, Bull after thirty-four years of service in the Church makes this confession: "After a long ministry devoted to the conversion of souls, I may be allowed to express my conviction that the Supernatural is the essence of the Gospel, and that a firm belief in the deity of Jesus Christ, the only-begotten, virgin-born Son of God, is the only 'Word' which by the power of the Holy Spirit can regenerate the human race and redeem us from the power of sin. This belief alone gives redemptive power to the Cross of Christ. There may be some intellectual satisfaction, but there is no redemptive power in the modern substitutes for Christianity which 'Modernism' offers us. What man needs is the Gospel of Power from on high, not merely the Gospel of a good Example. What God wants is not the patronage of our intellectual approval, but the entire surrender of our will."

In line with his confession made in the introduction to his book, the Rev. Mr. Bull makes such statements as these: "It is necessary, in the first place, for the Church to teach dogmatically because our Lord commissioned her to do so. She is the guardian of a supernatural revelation from God to man. It is not her primary duty to concern herself with the speculations of the modern mind, which are often out of date as soon as they are formulated. Her first duty is to teach 'the faith once for all delivered to the saints,' because this is what she is commissioned to teach. . . . To modify our message in order that we may attract and please man is to betray the preacher's commission, which is to preach the Word of God, 'whether they will hear or whether they will forbear.' . . . The attempt to reconstruct a Jesus of history from the Synoptic Gospels and to substitute the appreciation of a great teacher for the worship of the Son of God, to treat our Lord as the herald of the Gospel instead of its content, to present Him as the prophet of the Kingdom of God while they ignore His claim to be King, cannot be said to be based on genuine historical criticism. It seems rather to be in-

spired by a desire to fit facts into a preconceived naturalistic mechanical theory of the universe, and to ignore considerations which make this theory untenable."

Bull is a High Churchman in the Church of England. This fact determines his doctrinal position and gives sectarian color to his treatment of sermon construction. This accounts, *e. g.*, for a chapter on *Sectional Eucharists*, in which he says: "May we not say that special masses are permissible as a matter of emphasis, — *e. g.*, for the departed, for the guidance of the Holy Spirit, — but are harmful if the truth is forgotten or neglected that every mass is offered for the whole Church Universal, both for the living and the departed, and for the general intention of the whole Church, as well as for the special intention of the particular moment?" Bull also gives undue authority to the Church beyond that of the written Word. Speaking of the young priest, Bull says: "He will teach what the Church teaches, even when it has not yet the full force of a personal conviction based on his own experience, because he will recognize his limitations."

The reason for writing this book the Rev. Mr. Bull states in the following words of his preface: "Many brilliant and learned preachers have lectured on the principles of preaching. But few have come to the aid of the young parish priest in facing this most difficult part of his ministry, the actual construction of a sermon. Undoubtedly many young clergy suffer much in their first efforts to construct a sermon, simply because no one has taught them the few rules which govern the technique of this art. In cases where a preacher is so strong in self-confidence that he does not suffer at all, the suffering is generally borne by the congregation. It is in the hope of relieving such suffering in either case that I offer to young preachers a summary of that part of my experience which I may be able to communicate to others after thirty-four years' labor in this ministry."

Preaching is an art — in spite of Melancthon's denial — which cannot be too well learned. There are too few preachers who by their preaching *compel* people to listen to them.

As far as the technique of sermon construction is concerned, we do not hesitate to recommend Bull's book, together with such books as those by Broadus and Hoyt, for supplementary reading on homiletics. The Lutheran preacher, however, will do well if he will first make a thorough study of homiletics on the basis of such books as the one by Prof. M. Reu which recently left the Lutheran press.

The table of contents of Bull's book lists chapters on the following topics: Prophet and Priest; The Preacher's Aim; The Preacher's Life; The Immediate Preparation; The Construction of an Outline; Dialectic; Rhetoric; The Enrichment of the Sermon; and Sectional Addresses.

F. RITZ.

The Church in America. A Study of the Present Condition and Future Prospects of American Protestantism. *William Adams Brown*, Ph. D., D. D. 355 pages, 6×8¾. \$3.00.

Dr. Brown makes a plea for the cooperation of the churches on a world-wide scale. In his introduction he says: "I have come to hold with growing conviction the thesis to which this book is devoted; namely, that it is

vital to the future success of American Protestantism that we rethink our theory of the Church. When I say that we ought to rethink our theory of the Church, I do not mean that we should continue our discussion of Church unity in the abstract. I mean something far more important and more difficult; namely, that we should make a serious attempt to determine what should be the function of the Church in our democratic society, and to come to a definite understanding as to the ways in which the existing churches can best cooperate in seeing that this function is adequately discharged. I mean that we should interpret to those who are actually participating in the every-day work of the churches the real meaning and ultimate purpose of what they are doing, so that they shall see their familiar tasks and occupations in their larger setting as necessary parts of the work of the Church as a whole. Such an interpretation of present-day Christianity is needed because of the changes which have taken place in the environment in which the Church must work."

Dr. Brown knows that theological differences are standing in the way of cooperation. Referring to this, he says: "This applies to the theological differences which separate Christians. They are not unimportant or negligible. We deceive ourselves if we pretend they are. They have deep roots in human nature and testify to realities which cannot be ignored. Whether God reveals Himself gradually and through natural means, as the new theology maintains, or instantly by miraculous means, as is believed by advocates of the older view, is not a scholastic question. Practical issues of large significance hang on the decision. But of one thing we may be sure, that if we are to make progress in the right direction, it will be by trying with all our mind to understand what can be said for the position we do not hold. It may be that neither of us has grasped the full truth. It may be that some new synthesis can be found that will make place for the truth of both. In the mean time let us rejoice in that which we hold in common — our mutual faith in the good God whom Christ reveals."

Dr. Brown would bring about cooperation by winning over to the cause the leaders of the churches: "Among the important influences which are further affecting present methods of theological education is the spirit of Christian unity. Denominational barriers are more and more breaking down. Men may pass freely from the seminaries of one denomination to another. At Princeton, the leading representative of Presbyterian orthodoxy, twenty-three denominations are represented in the student-body. At Union Theological Seminary in New York there are thirty-one. In most of the larger seminaries this state of things can be duplicated. What is more significant, we find seminaries in which the same catholicity appears in the constitution of the faculty. At Union six different communions are represented in the faculty; at Harvard, five; at Yale, four; at the University of Chicago, six.

"The broadening of the constituency of the seminary is reflected in its teaching, which becomes less rigidly denominational, more catholic and inclusive. The consciousness of the larger Church is beginning to invade even the most conservative of the seminaries, and this fact is rich in promise for the future of the American Church.

"It is interesting to note that the line between conservative and liberal, could one be drawn, would not correspond with denominational divisions. Each large denomination has its more liberal and its more conservative schools, with the various shadings within each."

On this last subject we have quoted Dr. Brown at some length because it shows the way in which false doctrine and indifferentism comes into the Church; namely, through its theological schools. A church-body is what its theological seminaries are. Dr. Brown says: "We shall not accomplish what we desire unless we can effect corresponding changes in the character and training of the ministry; for the Church is at heart, as we have seen, an institution of worship, and the man who leads in worship gives tone to the life of the whole.

"This fact the churches of America have fully appreciated. They have made generous provision for the training of their ministers, at first in connection with the existing colleges, then in denominational seminaries provided for the purpose. These seminaries, now about one hundred and fifty-three in number, command large resources in property and men, and together constitute a factor of importance in molding the religious life of America. It is instructive to inquire what influences are at work in them and what ideals control their policy.

"Like the denominations which have created them, the seminaries of the country differ widely. In a conservative body like the Lutheran, where doctrinal orthodoxy is strongly insisted on, the seminaries are under strict denominational control, and the character of the teaching conforms closely to the official standards of the church. In loosely organized bodies, like the Congregationalists and Baptists, greater freedom obtains, and the character of the instruction given is determined by the judgment of the faculty and the prevailing opinion of that section of the church in which the graduates of the seminary are expected to work. In the Presbyterian, Episcopal, and Methodist churches the method of control varies. The theoretical right of the Church to determine the character of the teaching is generally recognized, but in practise the entire management of the school is committed to the trustees or governing boards of the several institutions."

Again referring to the Lutheran Church, Dr. Brown says: "The Lutherans, until recently the most divided of all the denominational groups, have given the most encouraging example of reunion. Three of their larger bodies have come together to form the United Lutheran Church, and seventeen bodies cooperate in the work of the National Lutheran Council." Among those cooperating in the work of the National Lutheran Council also the Ohio and Iowa Synods are mentioned in a footnote.

What we fail to find in Dr. Brown's plea for a cooperation of the churches as by him outlined is the Scriptural proof. The Bible forbids that we sacrifice doctrinal purity and true unity in favor of a mere organic union or for the sake of mere cooperation.

Any one who wishes to study conditions in the Reformed churches in America, learn what these churches are thinking, and see the dangers which the orthodox Church must face and against which it must uncompromisingly set itself, will do well to read Dr. Brown's book.

Snowden's Sunday-School Lessons. 1923. *James H. Snowden.* 390 pages, 5×7. \$1.25.

It is always refreshing in these days when one can, from the very large number of religious books published, take up one which clearly stands for and exalts the deity of Jesus Christ. Dr. James H. Snowden says on page 201 of his *Sunday-school Lessons*: "It is the deity of Jesus that gives value to His humanity and charges His person and mission with divine power. Deny Him this crown, and He is reduced to the level of our poor human kind, and our world is left without a Redeemer who is mighty to save."

But we are sorry that we cannot unqualifiedly recommend this book. The modern tendency toward indifferentism which, if it be permitted to run its course, will finally rob man of his Savior, is found in such a statement as the following: "Some excellent people cannot recognize Jesus unless He is dressed up as a Presbyterian or Methodist or Episcopalian; and if He appears in the robes of a Roman or Greek Catholic, they may not see Him at all." We take it that by this statement the author means to make light of doctrinal differences. The contention for doctrinal purity also appears to be belittled by such statements as the following: "Jesus was not a logical and theological reasoner, working out abstract doctrines along theoretical lines, — an intellectual exercise so dear to the professional theologian, — but He dealt in practical matters, repentance for sin, love to one's neighbor, and plain duties to man and to God. These are the things we most need to know and to do, and these are the subjects on which He is still the world's Master Teacher. We go to astronomers when we want to know about the sun and stars, and to the geologists when we want to know about mountains and rocks and rivers, but when we want to know the way of eternal life, we must go to Jesus, for this is eternal life, to know God and Jesus Christ whom He hath sent. . . . The Bible is inspired, not that we may search it with a theological microscope for its inspiration and then quarrel about whether we have found it or not, but that we may search it with humble minds and hearts for its teaching and correction and then obey it."

The prophecy of the Church's peace, Micah 4, 3, is said to "describe the waning of war," and "the League of Nations" is said to be "an effort, and step in this direction." When in this same connection we read that "we should rejoice in and aid these movements and help to push them forward, and thus roll the world out of its thousand wars of old into its thousand years of peace," the millennium appears to be taught. World-wide prohibition is taught in *Snowden's Sunday-school Lessons* on "Temperance Sunday."

The presentation of the lessons and the typographical make-up are excellent.

FRTZ.

Books received: —

From *Augustana Book Concern, Rock Island, Ill.*, the following juveniles: **Bread upon the Waters**, and **The White House**, both by *A. Vollmar*; **God's Ways are Wonderful**, by *Franz Hoffmann* and *Mary E. Ireland*; and **The Rescue**.
D.