

# THEOLOGICAL MONTHLY.

---

VOL. III.

FEBRUARY, 1923.

No. 2.

---

## The Common Denominator of Calvinism and Liberalism.

JOHN THEODORE MUELLER, St. Louis, Mo.

That modern rationalism can be opposed only from the viewpoint of the Reformed theology is a statement which has been repeatedly made in the course of the present struggle between the Fundamentalists and the Modernists. Prof. C. W. Hodge endeavors to prove this assertion in three popular essays on "The Significance of the Reformed Theology To-day," which appeared in the *Presbyterian* during the spring of this year. The doctrinal position of the Hodges is too well known to require elucidation. Their testimonies in behalf of the fundamental truths of Scripture, especially their dauntless stand against rationalism, constitute a gratifying chapter in the history of the American Protestant Church, which, particularly during the past decades, has fallen so lamentably from Christian truth. To all conservative Bible-students, the attitude of the Hodges towards the Word of God and the essential doctrines of the Christian faith has been both an inspiration and a power. Princeton theology has stood out predominantly as a shining light in the ever-thickening darkness of doctrinal disintegration, and even its opponents must concede that its advocates have been sincere Christian men who love the truth, as truth is given them, and are not afraid to confess and defend it. This is the impression which the reader of Professor Hodge's essays on "The Significance of the Reformed Theology" receives.

The impression is wonderfully favorable. The essays are written with much conviction. What Professor Hodge says is manifestly the message of his heart, from the superabundance of which the mouth speaks. Moreover, his statements are characterized by a sound objectivity. The writer appeals to men beyond the confines of his own pale with that larger aim in view to discover something

## BOOK REVIEW.

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

**Synodical Reports:** *Central Illinois District.* 72 pages. 34 cts. *Iowa District.* 95 pages. 42 cts.

The minutes of the Central Illinois District contain a doctrinal paper on "Article IX of the Augsburg Confession: Baptism," by Pastor Ph. Wilhelm; that of the Iowa District, on "The Call to the Ministerial Office," by Pastor T. Stephan. FRITZ.

*The New Sunday-school Series:—*

**Tiny Tots.** A set of twelve Cradle Roll cards, one for each month of the year. 10 cts. per annum.

**Primary Leaflets.** A set of twenty-six primary lessons, one for every other Sunday. 30 cts. per annum.

**Junior Lessons.** 30 cts. per annum.

**Intermediate Lessons.** 30 cts. per annum.

**Senior Lessons.** 30 cts. per annum.— Three quarterly illustrated lesson series, embracing a two-year course, each giving a special mission-study at the beginning of the quarter and a lesson for review.

**Catechism Lessons.** Published quarterly. The chief doctrines of the Catechism; also with a lesson on missions and a comprehensive review lesson at the end of the quarter. These lessons constitute the first year of the Senior Department. 30 cts. per annum.

**Primary Picture Rolls.** Twenty-six pictures to accompany the lessons of the Primary Department. \$2.50 per annum.

**Advanced Picture Rolls.** Forty-four pictures for the year, eighty-eight for the two-year course, as the lesson course requires. \$4.00 per annum.

**Junior Bible Student.** A quarterly publication, combining the chronological, biographical, doctrinal, and practical methods of studying the Bible, arranged for young people. The first lesson of the quarter is a Biblical mission-study. 50 cts. per annum.

**Teachers' Quarterly.** In two-thirds of the space helps are given for the study and the teaching of the lessons; in the other third, matters of general interest to the teacher. 75 cts. per annum.

Beginning with January 1923, Concordia Publishing House is issuing a new series of Sunday-school lessons under the direction of the official Sunday-school Board of the Missouri Synod. We earnestly desire that this excellent Sunday-school material be used by every Sunday-school of our congregations. The Sunday-school Board does not mean to favor the Sunday-school at the expense of the parochial school,—it has distinctly declared that it considers the Lutheran day-school to be the ideal institution for the complete indoctrination of children,—but the Sunday-school Board, as indeed it should, means to make the most of Sunday-school instruction. As a missionary institution and as a feeder for the day-school the Sunday-school cannot do its work too well, always, however, keeping in mind that its educational program has very distinct limitations. Even such as are not teachers in a Sunday-school will do well to subscribe for the *Teachers' Quarterly*, for it is replete with instructive and edifying material. Space forbids us to speak in detail of the good selection of material in these new Sunday-school lessons, the fine color effect of the pictures, etc. Any one who will examine the *New Sunday-school Series* will be forced to admit that our Synod is well taking care of its Sunday-schools. If any of our Sunday-schools are using other material, we hope that they will discard it in favor of our own, not only in order to be loyal, but because of the real value of what we are offering. FRITZ.

**Young Lutherans' Magazine.** Vol. XXII, No. 1. 35 cts. a year.

**Concordia Junior Messenger.** A Magazine for Lutheran Young People. Vol. I, No. 1. 50 cts. per annum.

The *Young Lutherans' Magazine* enters upon the twenty-second year of its publication. Beginning with this year it has been reduced in size, and its contents have been changed so that it will not, as formerly, be a paper for young people generally, but for children, especially those of the upper grammar grades. For the young people a new paper is being published, the *Concordia Junior Messenger*, which will also carry Walther League material. It goes without saying that pastors and congregations ought to place these papers into the hands of their children and young people.

FRITZ.

*The Macmillan Co., New York:—*

**The Fundamentals of Christianity.** *Henry C. Vedder.* \$2.00.

Professor Vedder, of Crozer Theological Seminary, purposes to set forth in the volume before us the fundamentals of Christianity. However, the title of his book is a fraud, just as the whole book is a lie. The book does not expound the fundamentals of Christianity, but the fundamentals of rationalism, as a few quotations will show. Regarding inspiration the author says: "In this age of the world no man can avow belief in 'the whole Bible, from cover to cover,' without casting painful suspicion upon either his sincerity or his intelligence. . . . There is no educated man living who really believes the Bible from cover to cover. . . .

Men who say such things are talking buncombe, playing to the galleries." (Prolegomena, p. XII.) Again: "Men have found the bitter experience that the Pope is not infallible, that the Church is not infallible, that the Bible is not infallible, that human reason is not infallible, that the Christian consciousness is not infallible. Fallibility, we must conclude, is an inescapable limitation of humanity." (pp. 34. 35.) Of repentance he writes: "Repentance is nothing else than change of ethical perception, change of attitude, change of conduct, all resulting ultimately in change of character. . . . It amounts to an ethical revolution." Concerning the wrath of God we find this statement: "According to Jesus, there is no wrath of God. God is our Father; He loves us; He has never ceased to love us, all His creatures, the sinful no less than the sinless. His love is like the sunlight, like the rain and dew, bestowed with equal prodigality on all. The Jews once believed in a God who permitted His prophets to send lying oracles, and even Himself lied to His own prophets on occasion; a God who commanded His chosen people to slaughter all the Canaanites; a God who would bless one who dashed the babes of an enemy against the stones. But we cannot believe in any great Hun in the heavens, who have learned from Jesus what God is like. The man who wrote the Seventh Psalm knew no better than to say, 'God is angry with the wicked every day'; but Jesus knew better, and the disciples of Jesus should know better. The older religion and ethics of that progressive revelation contained in the Bible must be compared with, and corrected by, that highest revelation that God made of Himself in Jesus the Christ." (p. 101.) Of hell, Professor Vedder writes: "The popular imagery of hell and its accompanying theological statements are mainly derived from the vision of John in the Revelation — the 'lake of fire' into which he beheld the wicked cast. But it is no more rational to suppose that this 'lake' has an objective existence than to believe literally in a New Jerusalem whose streets are pure gold and its gates single pearls. . . . Our generation can understand that it is vain to exhort men in the name of God to forgive their enemies, if that same God so hates His enemies as to cast them into everlasting fire. We have been shuddering much the last few years over the atrocities of war. What are the atrocities of war compared with the atrocities of theology?" (pp. 102. 103.) On salvation we find this splurge: "Salvation is to have all our functions and activities brought into harmony with each other, and with the Power that controls and directs all things. Not merely freedom from sin, but capacity to work righteousness, is the promised deliverance." (p. 106.) Again: "Instead of seeking personal salvation, one must seek the salvation of his neighbors, and in this social salvation he will find his own. To reverse the process, and make his own salvation the quest, is to cut oneself off from social salvation and make his own impossible." (p. 107.) Of "Christian work" the writer says: "'Christian work' — is there a more abused phrase in all our religious vocabulary? . . . Most of the so-called 'Christian work' of our day is about as valuable as the buzzing of flies on a window-panel; there is no end of bustle and hustle, but nothing of real value is accomplished. Viewed in the light of delivering men from sin, of rescuing society from its manifold evils, of making this a better world for men to live in, as a means of making better men to live in this world, what could be more pathetically childish or more

tragically futile than most of our 'Christian work'?" (p. 114.) Of Christ and the atonement he writes: "We insist that the guilt of the guilty cannot be expiated, justice cannot be satisfied, by the punishment of the innocent. Yet our theology continues to teach that the Almighty could find no better expedient to save men than to 'frame up' a case against His own Son and put to death the innocent for the guilty. And that which fills us with horror when done by man to man we praise and glorify when done by God to God. Does the orthodox Christian *ever* think?" (p. 192.) Again: "And the modern ethical sense declares that sin can no more be expiated than transferred. Expiation of sin is impossible, always was impossible, unimaginable even. . . . Sin cannot be escaped by expiation, it can be escaped only by being repented, forsaken, hated." (p. 193.) Again: "In a word, Jesus came, not to satisfy divine justice and confer a fictitious righteousness, but to save sinners by making them truly righteous. The atonement is not a legal, but a vital process. God's forgiveness makes the forgiven heart the home of the love that forgives; it brings with it the promise and potency of a new life; it regenerates. Its result is not the imputation of a righteousness that does not really exist, but the impartation of a righteousness that comes really to exist." (p. 198.) Answering the question, What is Christianity? Professor Vedder summarizes his advice as follows: "As a religion, Christianity signifies a life, the means by which men try to form and maintain right relations with God and their fellows." (p. 234.) "Religion and ethics agree that the ultimate value is the welfare and character of mankind." (p. 235.) How the ultimate welfare and character of mankind is realized is stated as follows: "Democracy is the result of a long process of evolution, in which the underlying Power of the universe has been expressing his character in man and society. So we are able to profess as our faith, 'God is democracy' with quite as much confidence as when we say, 'God is Love.' But democracy is just beginning to modify religious thought, so long cast in the molds of monarchy and aristocracy. The theologian has been saying for ages that the history of mankind is the awful record of continued and wilful rebellion against God. Democracy suggests a new reading of the history of the world. Written in rocks or books, it is one story: the glorious record of a painful search after God, a sublime outreach of man towards a higher goodness. Man never 'fell'; he has always been struggling upwards after the good and true, stumbling and tumbling often, but always up and on again." (p. 232.)

MUELLER.

**The Prophetic Ministry for To-day.** *Bishop Charles D. Williams.* \$1.50.

This book contains the Lyman Beecher Yale lectures for 1920, delivered by Bishop Williams before the divinity students of Yale University. The volume offers eight addresses on the following subjects: The Modern Minister; The Prophetic Succession; The Prophetic Inheritance; The Prophetic Message for To-day; The Prophetic Program for To-day; Critic — Reformer — Prophet; Prophet and Priest; The Gospel for a Day of Disillusionment. In chapter V, in which the author sets forth "The Prophetic Program for To-day," he defines what he believes to be the message and task of the present-day Christian Church. He says: "So only can the Church by her prophetic ministry fulfil her mission to raise up the

foundations of many generations. Her task is to build upon these foundations a more Christian civilization—a more Christian *kultur*—to use the term Germany has worn trite and made opprobrious; and that means a more Christian industrial, social, national, and international order.” (p. 87.) Again: “The Church did fail, and her failure was colossal and fatal. She failed for two reasons: First, for lack of vision, she did not discern her full mission, the full reach and application of her Gospel. She was intent only on ‘saving souls,’ and making saints here and there. She has not attempted to ‘disciple the nations,’ and ‘save the world’; that is, *to make civilization Christian* [Italics our own]; and second, because of her unhappy divisions. The Church, broken into fragments by national and denominational divisions, could not deliver a whole Gospel or apply the principles of that Gospel with an authority and power which should command attention or even respect.” (p. 88.) These statements strike the key-note of the author’s views of the Christian task and message. This Bishop Williams interprets as the social redemption of the world. It is apparent that he offers nothing essentially new in interpreting the mission of the Church, but merely restates the common and current opinions that are being advocated by hundreds of men who have misunderstood the Savior’s command to preach the Gospel. When issuing that command, Christ had not in view the task “to make civilization Christian,” but the vital, fundamental work of saving souls. If in doing this work the Church has been a colossal failure, then Christ and His apostles have been colossal failures, for in their Gospel-work they endeavored neither to make civilization Christian nor to build up and spread a Christian *kultur*. The Christian Church may have failed in the application of the necessary zeal and faithfulness; it has not failed in its interpretation of Christ’s command. In this, however, all those fail who interpret the task of the Church as Bishop Williams does, and who make it incumbent upon her to establish a more “Christian industrial, social, national, and international order.”

MUELLER.

**The Freedom of the Preacher.** *William Pierson Merrill.* \$1.25.

Of the making of books for the benefit of the poor modern preacher there is no end. Of this the volume before us is another proof. It pictures the minister of Christ as prophet, preacher, priest, churchman, administrator, as a functionary in the social order, in the world order, and in Christ. Much of what we read in this volume has been more clearly and more ably stated in other volumes which we have recently read. The weakest chapters are those entitled: “In the Social Order,” and “In the World Order.” The criticism in these chapters is mainly negative, and fails to point out to the preacher the glorious goal for which he should strive. If the author has been unable to do this, it is because modern sectarian theology has substituted for the Gospel of individual salvation through faith in Christ Jesus the gospel of social salvation through moral regeneration and betterment. This fault of the modern sectarian preacher is also the chief fault of this book. Confusion sets in as soon as the preacher quits that sphere of duty which has been so clearly outlined by Christ Himself, and no multiplying of books will lift the cloud.

MUELLER.

**The Message of Sadhu Sundar Singh.** *Canon B. H. Streeter.*

Canon Streeter's *The Message of Sadhu Sundar Singh* is an interesting discussion of the views and tenets of that famous Oriental, whose name has become popular not only in his own country, but also in the West. Sadhu Sundar Singh, Christian convert and mystic, has attained world renown not only in connection with the recent unrest in Anglo-India, but also because—and perhaps mainly so—of his religious activities. To interpret the purpose and scope of these, in the words of the Sadhu himself, is the main object of this book. The Sadhu is not orthodox in the common Christian sense of the term. He does not believe in the verbally inspired and therefore infallible Bible. (p. 157.) He says: "Every word as it is written in the Hebrew and the Greek is *not* inspired." (p. 158.) Hence his religious beliefs are built, not so much on the unerring rock and foundation of faith, as upon visions and ecstasies. (p. 66.) In his ecstasies he claims to commune with Christ, and to receive revelations and instructions on religious questions. According to his assertion he has been translated into heaven. In all, there are three heavens: the one on earth, the intermediate state, the paradise of which Christ speaks on the cross, and the heaven proper, or "the third heaven." (pp. 90. 92.) "The ticket of admission [into heaven] is the life a man has lived." (p. 100.) Ultimately, practically, all men will be saved, and even the majority of those in hell will be brought to Christ's feet, while the others will be annihilated. (p. 101.) Justification is not a forensic act, but ethical and moral. "The meaning of the atonement and the blood that washes away our sins is that we are grafted into Christ. Once the bitter sprig is grafted into the tree, the sweet juice of the tree flows through the bitter sprig and makes it sweet." (p. 49.) "The Church is called 'Christ's body' because Christians are Christ's own parts. They are not only friends of Christ, they are Christ Himself." (p. 54.) In Holy Communion "the bread and the wine are nothing, but the obedience to the commandment and the believer's attitude towards them make all the difference." (pp. 82. 83.) Resurrection consists in the freeing of the spiritual body from the physical, and it is ultimate reception into the third heaven. (p. 90.) The Sadhu's views on the Trinity are distinctly Sabellian, and his teachings on the incarnation and the atonement are manifestly in opposition to Paul's doctrine. In fine, the Sadhu has constructed his own religious system, which, in its essential features, is at variance with Christian orthodoxy. Sadhu Sundar Singh has been considered a Christian teacher of India and his system of theology to be that best suited to India. No one will deny the Sadhu's influence upon his countrymen. However, it is regrettable that this Hindu mystic, who frequently speaks so beautifully of Christ, is not a true exponent of Christ's Gospel.

MUELLER.

*Fleming H. Revell Co., Chicago:—*

**A Star in the East.** An Account of American Baptist Missions to the Karens of Burma. *Rev. Edward Norman Harris.* 223 pages, 5×7½. \$1.75.

The Karens are a race living in Burma, Farther India, and the Rev. Harris, who has written this fascinating volume about the Christiani-

zation of this people, is a missionary of the American Baptist Foreign Mission Society. We were interested in the following observation, which, coming from one who speaks from personal knowledge of a race which had never the remotest contact with Christianity, possesses some authority: "Let the missionary go to even the most backward Karens and use their word K'sah Y'wah, and at once they would understand the very same God whom he worships, the God who is the Creator of the heavens and of the earth, the God who is omnipotent, omniscient, and omnipresent, the holy and righteous God." He quotes an ancient Karen maxim: "Children and grandchildren, — it is because men are not righteous that they do not see God," and then remarks: "Well may we believe that Paul was right when, in the first chapter of Romans, he wrote that all men know God, but the heathen have held down or suppressed that knowledge in unrighteousness. They blind their eyes against it, and turn to their various systems of so-called religions, which obscure to them the truth. They prefer darkness to light." The book, in many respects, is an enlightening contribution to our knowledge of modern missions. One cannot read it without a feeling of elation over this new conquest of the Christian Gospel. GRAEBNER.

*The Abingdon Press, New York: —*

**Roosevelt's Religion.** *Christian F. Reisner.* 385 pages, 5×8. \$2.50.

A volume which, once taken up, holds the reader's attention to the end. Based on personal acquaintance of the author with the subject of his chapters and on diligent reading of the literature that has already sprung up about the career of Theodore Roosevelt, Rev. Reisner's book treats, from the standpoint of religion, the development of this many-sided man. The question uppermost in the reader's mind as he takes up the volume—whether in the soul life of Theodore Roosevelt there existed that bond of faith between him and his Redeemer which is the heart and essence of Christianity — is not satisfactorily answered. This lack of definition is to be accounted for on one of three reasons: the author's identification of integrity and moral efficiency with Christianity, Roosevelt's own incomplete apprehension of the essence of religion, or, and to this in charity we prefer to incline, a habitual reticence, in the public expressions of Mr. Roosevelt, regarding the innermost relation of his being to Jesus Christ. Unsatisfactory as the book must be regarded on this essential point, the reader will nevertheless rise from its perusal with a profound impression of the tremendous moral forces which were united with the many-sided intellectual abilities of Theodore Roosevelt.

GRAEBNER.

**Ripples on the Deep.** Poems by *Carl J. Segerhammar, A. B., B. D.* 119 pages. \$1.25. Order from Concordia Publishing House, St. Louis, Mo.

This is a small volume of poems by a Swedish Lutheran minister of St. Louis. It contains poems of love, also incidental, miscellaneous, religious, and patriotic poems. We recommend the book to those who would give a few hours to light, but enjoyable and profitable reading. FRITZ.

*Johannes Hermann, Zwickau, Saxony:—*

1. **Gottestrost.** Der Prediger Salomo, kurz ausgelegt von *Dr. C. M. Zorn*. 128 pages. 50 cts. Order from Concordia Publishing House, St. Louis, Mo.

A good Lutheran antidote is here offered to the pessimism, materialism, and agnosticism which a view of the present condition of the world is apt to beget.

2. **The Little Rag-Picker.** A story for children by *Marg. Lenk*. 40 pages. 25 cts. Order from Concordia Publishing House, St. Louis, Mo.

Though the author of this and many other Christian juveniles is dead, her work goes on, taking on new life in English translations. D.

*C. Ed. Mueller's Verlagsbuchhandlung, Halle, Germany:—*

- Neue Christoterpe.** Von *Ad. Bartels* und *Julius Koegel*. XLIV. Jahrgang, 1923. 239 pages.

Passing over its belletristic features, attention may be called to some informing articles in this well-known German annual, founded by Rudolf Koegel, Emil Frommel, and Wilhelm Baur, to wit, von Lagerfelt's contribution on Olaus Petri and the Reformation in Sweden, which prepares for the Swedish quadricentennial on June 6. Then there is a continuation of Eberhard Baumann's topographical studies in the Holy Land, Ferdinand Friedenburg's remarks on the exact value of the widow's mite, C. E. Paulig's biographical sketch of Christian Knorr von Rosenroth, the Christian poet, a very valuable survey of the Christian missions in the non-Christian world in these days of ferment, and papers on Schopenhauer's pessimism, by R. H. Gruetzmacher, on Wilhelm Steinhauer and the problem of Christian art, by Oscar Beyer, on the anthroposophy of Rudolf Steiner, by Theophil Steinmann, and on the work among the young people in the evangelical Church during the present crisis, by Erich Stange. D.

*Agentur des Rauhen Hauses, Hamburg:—*

Thirty thousand copies of *Pastor O. Schabert's Maertyrer, der Leidensweg der baltischen Christen*, have been sold, and a new edition of 10,000 is on the market. This stirring tale of spiritual heroism (77 pages) has been dedicated to the author's former congregation, St. Gertrude's at Riga, and to St. Anschar Congregation at Hamburg. It deserves to be circulated among us and read at society meetings. — *Superintendent Hobbing's Ich weiss, woran ich glaube* is a condensed popular exposition of the fundamentals of the Christian faith, — weak and indistinct in what it says of the work of Christ and the Holy Spirit, — of the contents of the Bible, and the principal facts of church history. (54 pages.) — *Die Judenfrage*, by *Julius Hahn*, is, in the main, a sober and sane treatise on the modern Jew and the anti-Semitic movement in Germany, and a plea for more intense Christian mission-work among the Jews, but overemphasizes "German Christian nationalism" and the prospects for converting the Jews. (88 pages.) — *Dr. Hermann Vortisch, in Die Relativitaetstheorie und ihre Beziehung zur christlichen Weltanschauung*, tries to explain to the lay

mind the intricacies of Einstein's theory. (78 pages.) This theory, by the way, is now being tested by the Lick Observatory through huge photographic pictures taken by the W. H. Crocker expedition on a western Australian beach during the late solar eclipse in September. (*St. Louis Post-Dispatch*, Dec. 23, 1922.) — *Joseph Simsa's Das Geheimnis der Person Jesu* (90 pages) protests against the false views of Christ prevailing at present, and maintains His theanthropic personality, but is unsatisfactory in the description of His work. — *Runa's Das Pfarrhaus in Skalunga* (256 pages) is a novel with a pietistic strain.

*Bibeltrogn Vaenners Foerlag, Stockholm, Sweden:—*

1. **Beraettelse oefver Bibeltrogn Vaenners Verksamhet under aar 1921, afgiven i juni 1922.** 160 pages.

This is the latest annual report of a society of Lutherans, for the most part within the Swedish State Church, that was organized for the purpose of maintaining the belief in the Scriptures as the inspired Word of God and preserving the teaching of the Lutheran Confessions, for intensifying the spiritual life of its members, and for carrying on home and foreign missions (in Abyssinia). From the Report of the directors it appears that the *Missionssaelskapet Bibeltrogn Vaenners* has had a successful year in its activities, and does not regret its separation from *Fosterlands Stiftelsen* in 1909–11. "The Lord Himself guided the development, and His guidance never leads amiss." The Report proceeds to speak of the tasks before the society. "May we be under His guidance also in the future! It is not impossible that He may continue to lead us ways that seem dark to us. May we, as the poet says, 'shut our eyes and simply follow.' Our few kinsmen in the faith in our neighbor-land Germany He led in the same manner as the believers in Scotland a hundred years ago, *viz.*, out from the state-controlled Church. They followed the Lord's leading, and received rich blessing from it. It may happen that with us His leading will turn out the same. Many signs indicate this, not the least among them the destructive work in theology which is going on in quite a number of professors' chairs and pulpits. This means that we must be ready for our departure. But it also means that we should abide the Lord's time. Any effort to solve, in our own strength and in our own way, the ecclesiastical questions which are becoming ever more burning and grievous to Christians faithful to the Bible will in the long run tend to delaying the final solution and rendering it more difficult. It is, therefore, necessary for *Bibeltrogn Vaenner* to bear well in mind that we are a Lutheran missionary society, and not a church-body. For *Bibeltrogn Vaenner* the confession is the principal matter, and organization comes in the second place. To *Bibeltrogn Vaenner* all Evangelical Lutheran Christians can belong who believe that the whole Bible is throughout the infallible Word of God, with unrestricted divine authority. Whether the churchly sympathies of those professing this truth tend, for the time being, in the direction of the state-church or a free church, that is a secondary matter, even though it is quite important. But in regard to the confession we do not and cannot enter upon any bargaining. Accordingly, we cannot welcome among us such as deny or diminish the substitutive suffering of our Savior, nor could we

cooperate with those who, in regard to the inspiration of the Bible, occupy a different position from the one stated in the first paragraph of our Statutes." The paragraph referred to reads: "This Missionary Society, which regards June 11, 1909, as the day of its organization, adhering to the truth held unshaken by the Church of Christ in the past, viz., that the whole Bible is throughout the infallible Word of God, with unrestricted authority, and fully embracing the Evangelical Lutheran Confessions, purposes to work for the increase of the kingdom of Christ, and to fight every sort of unbelief and denial [of the truth]." — The society, according to this report, maintains 7 foreign missionaries; it is served by 55 "traveling representatives and preachers," and engages an equal number of colporteurs. It is composed of 370 societies, and the accredited delegates to its latest meeting numbered 491. The majority of these were peasants (168). The rest hailed from every walk of life: business men (29), wholesale merchants, manufacturers, directors, bankers, artists, aldermen, judges, mechanics, artisans, skippers, soldiers, schoolteachers, retired proprietors, large landholders, church elders, editors, and even three members of the *Riksdag*. Among the delegates there were 43 women, 14 of them unmarried and 11 of them schoolteachers.

## 2. *Bibeltrognä Vaenners Julkalender 1922*. 159 pages.

This illustrated annual, published for the seventh time, contains no almanac features, but is a literary Christmas offering in prose and poetry. Poetical contributions by the editor, Axel B. Svensson, open and close this tasteful little volume. The banner article in this collection is a fine study, by the editor, of the mystery of the incarnation, and of the theanthropic person of Christ and His mission as Redeemer by His vicarious life and death. Under the caption "A City upon a Hill" Anna Joensson tells briefly the story of the Saxon Free Church and her visit at Pastor Willkomm's *Johanniskirche* at Niederplanitz. J. Wittander follows with a meditation on Rev. 21, 5, 6: "Behold, I make all things new." Joseph Svensson's "Only a Slave" relates an incident in his work in Abyssinia. Per Hulthén ("Contempt of the Lord's Offering") applies 1 Sam. 2, 17 to the modern defection from the doctrine of the atonement, etc., etc. D.

Books and pamphlets received: —

*Almanac for the Year of Our Lord 1923*, English and Swedish (Augustana Book Concern); *The New Knowledge and the Christian Faith*, by *Harry Emerson Fosdick, D. D.* (reprint from sermon preached at First Presbyterian Church, New York City, May 21, 1922); *In the Light of the Bethlehem Star*, or, What Luther Did for Christmas, by *Erin Kohn*; *The First Christmas*, a Pageant of the Nativity, by *Rev. Charles F. Steck, Jr.*; *Handbook of Weekday Religious Instruction*, edited by a committee and authorized by the United Lutheran Church; *The United Lutheran Church Year-Book for 1923* (United Lutheran Publication House); *Jungvolk daheim und Jungvolk im Gruenen*, Scherenschnitte von *Charlotte Wittmer* (Agentur des Rauhen Hauses). D.