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The Other Paraclete.

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

In the parting discourse of the Lord (John 13, 12—16, *ult.*) "the other Paraclete" is a prominent figure, and every reference to Him carries a deep significance for the Church of Christ. The particular texts in question are John 14, 16, 26; 15, 26; 16, 7ff.

The fact that Jesus, in John 14, 16, speaks of "another" Paraclete expresses indeed the personality of this "other." The idea of personality is, besides, a plain premise — unasserted because self-evident — for all that is said regarding the activity of the other Paraclete. But the term "another" at once raises the question, Who is the first Paraclete? The context suggests the answer. Jesus had just advised the disciples of His impending departure, chap. 13, 33. The information started a lively questioning of the Lord by Peter, chap. 13, 36, and Thomas, chap. 14, 5. The disciples were becoming disquieted, filled with anxiety. In view of this the talk of Jesus was sounding a compassionate, consolatory note, chap. 14, 1—3, leading over to a very encouraging remark, chap. 14, 12ff., and to the promise of the other Paraclete, v. 16; who is to "abide forever" with the disciples. That is, this other Paraclete is not going to depart from them, as Jesus is preparing to do now. It is plain that the first Paraclete is Jesus Himself, and the other Paraclete is somehow to be His substitute among the disciples. So John, who is the only one of the New Testament writers to use the term Paraclete, evidently understood the situation; for he gives this title to Christ, 1 John 2, 1. There are, then, two Paracletes to whom the disciples are to look up: Christ and the Holy Spirit; for "the other Paraclete" is declared in the verse immediately following to be "the Spirit of Truth."

But what is a Paraclete? According to its root meaning *παράκλητος* signifies a person who is called, summoned, to one's

BOOK REVIEW.

Physical Training of Public Speakers. By *Martin S. Sommer*. 131 pages.
(Concordia Publishing House Print.) 65 cts.

In a very entertaining and instructive manner the author discusses in 14 chapters the essentials of voice culture and sermon delivery. It is the handiest and most serviceable little volume on the subject that we know. From pages 9 to 117 half the pages are blank, that is, there is a blank page opposite each printed page for entering notes, memoranda, etc. The last pages offer suitable exercises. The booklet can be ordered from the author at 3627 Ohio Ave., St. Louis, Mo., or from Concordia Publishing House, St. Louis, Mo. DAU.

The Kingly Christ. Sermons on the Gospels for the Church-year. By *George Albert Getty, D.D.* Vol. I: Advent to Pentecost, 326 pages; Vol. II: The Trinity Season, 278 pages. (United Lutheran Publication House, Philadelphia, Pa.)

There is no particular feature in these sermons that leaps into prominence while one reads page after page; no labored phraseology, no heroic utterance, no privileged impertinence of the pulpiteer, no far-fetched application, no catchy themes and divisions. Calmly the discourse flows

along like a deep river in the plains. The subjects discussed lie on the surface of the text and seem inevitable; the parts of the sermon, likewise, are easily suggested by the text, except in rare instances, where the author's specific line of thought dictated his homiletic logic. The peroration is usually brief and is built up out of a recapitulation of the parts of the sermon, as if the preacher wished to appeal to the hearers to remember what they have heard discussed and to make it easier for them to remember the sermon. The diction is very good: fine, easy, fluent language, made up of apt terms and phrases, begets in the reader a sense of composure, because the speaker seems so composed and his thought so well poised. Perhaps, after all, this is the particular feature of these sermons: the quiet charm which an educated speaker produces on his listeners, because he has fully thought out his subject for his present purpose and leads the audience without any great physical effort to think after him. Underneath the calm surface there is the pull and urge of the great power of God's Word, and the author has been at especial pains to make Scripture explain his particular scripture. A lively coloring is occasionally injected into the discourse by the careful noting of local and chronological details and by references to contemporaneous events.—Some of the author's statements require a qualification; for instance, this in the sermon for Sexagesima: "The ground can do nothing to alter its condition, but the man can do all that is necessary to bring about a change of heart." (I, 165.) That is just what he cannot do; and the Lord did not speak the parable for the purpose, often supposed, of telling us about the different natural dispositions of men's hearts, but only about the differences in the results of the gracious labor of His Word among men.—When impoverished countries of Europe are named, one wonders why Germany is not mentioned. (I, 33.) But spite of the dissensus which the author occasionally arouses, his manner of expounding and applying the old Gospel pericopes deserves the study of all who seek to perfect themselves as speakers of the Word. DAU.

The coming 32d annual convention of the Walther League at St. Paul, Minn., July 13—17, has been signaled by a beautiful calendar issued by the Promotion Committee. DAU.

A Dictionary of Secret and Other Societies. Compiled by *Arthur Preuss*. 543 pages, 5¼×8¼. (B. Herder Book Co., 17 S. Broadway, St. Louis, Mo.) \$3.50, net.

This dictionary was compiled for the information of Catholics, especially the Catholic clergy, "among whom there has long been a demand for a reliable reference work on the subject of secret and other societies into which Catholics are liable to be drawn." It comprises data concerning the various Masonic bodies and lodges generally, fraternal, beneficiary, political, or patriotic, as well as Greek letter fraternities and sororities, brotherhoods, etc. The sources of information are given under each article. In the main, the Catholic judgments regarding the societies here surveyed agree with our own. The book presents in accessible form information regarding many societies not contained in Stevens's *Cyclopedia of Fraternities*, but excludes all specially Catholic societies. GRAEBNER.