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Sincerity in Theologians.

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The House of Bishops of the Episcopal Church was in session at Dallas, Tex., last November. A report of a committee came before it which by implication found well-known bishops, hundreds of the clergy, and thousands of the laity guilty of a position regarding the creeds inconsistent with "honesty in the use of language." In other words, many Episcopalians in pulpit and pew, when they recite the ancient creeds, do not mean to say what the credal statements express. They attach their own meaning to them, and thus their recital of the Creed, as the committee report charged, results in "dishonesty and unreality." As a particular example the interpretation was cited which many Episcopalians give to the words of the Apostles' Creed: "conceived by the Holy Ghost, born of the Virgin Mary." They decline to accept these words in the literal sense. The bishops adopted the report of the committee and on the basis of it issued a Pastoral Letter, in which they warned the Episcopal clergy that they would be "liable to be presented for trial" if they held or taught any other than the literal interpretation of the words of the Creed regarding the Virgin Birth.

This started the recent inglorious newspaper controversy concerning the Virgin Birth. The controversy is not merely about a particular item in the Creed, but about a general principle of wide application that affects any confessional statement which an Episcopalian may make. The Episcopal attitude is that of Modernists and liberal Protestants generally. Almost immediately after the bishops' meeting Rev. Lee W. Heaton, of the diocese of Dallas, Tex., was presented for trial. The Bishop Coadjutor of Texas, Moore, in receiving the indictment, acknowledged that the presentment was warranted, but declared himself unwilling to con-

BOOK REVIEW.

Sermon Sketches on Old Testament Eisenach Texts. By *C. A. Freseman, G. F. Hein, W. E. Schuette*, and others. Cloth, 159 pages. \$2.00, net.

The Praise of Him Who Died. By *Gerhard E. Lenski*. Cloth, 143 pages. \$1.25, net.

Biblical Texts for Special Occasions. By *P. W. Nesper*. Cloth, 327 pages. \$2.00, net. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

The most important function of the Christian minister is the preaching of the Gospel. Gospel-preaching, however, in Lutheran circles has a definite meaning; the purpose of preaching is not only to win the unconverted, but also to edify the converted. Both purposes are achieved through the Word of God, by which the Holy Spirit regenerates and sanctifies man. Hence the Lutheran pastor, realizing its importance, gives due prominence to the Word, its exposition and application to the various needs of his hearers. Since, therefore, Lutheran preaching occupies so prominent and unique a position, the Lutheran minister is truly grateful for any sermon help placed within his reach that is in accord with the ideals of sound Lutheran Gospel-preaching. The books here mentioned purpose to afford such help. They offer excellent sermonic material.

The first book, *Sermon Sketches on Old Testament Eisenach Texts*, contains short expository outlines, clearly arranged and fully evaluating the thoughts suggested by the texts. While they do not relieve the pastor of his work in preparing his sermons, they show him how the text may be treated. We believe that these sermon outlines will be of great value to the pastor, and we recommend them all the more because they treat Old Testament texts of prominence that ought to receive more consideration than is usually accorded them.

In the second book, *The Praise of Him Who Died*, Pastor Gerhard Lenski offers eight Lenten sermons. Each sermon is preceded by a picture, which illustrates the text. When the sermons were first delivered, copies of these pictures were placed in the hands of the listeners. These pictures show Christ in the various stages of His suffering: "In the Upper Room," "In Gethsemane," "Betrayed by Judas," "Denied by Peter," "Before Pilate," "Ecce Homo," "Christ upon the Cross," and "Christ Buried." The texts are those of the gospels which describe these scenes.

We regret that sometimes too much attention has been given to the pictures; for while they well serve as an illustration, the text itself ought to suggest every idea set forth in the sermon. Otherwise the sermons are in accord with the Lutheran standards and indeed sing "the praise of Him who died."

The last book, *Biblical Texts for Special Occasions*, suggests to the busy pastor special texts for the great festivals of the church-year, for special occasions, such as Baptism, Confirmation, Confessional Services, Communion, Sick Communion, Marriage, Funerals, etc. There are also texts for particular church events, such as Opening of Synod, Opening of the Church-school, Anniversary of Ordination, etc.; texts for Mission-sermons, including Home Missions, Inner Missions, Foreign Missions, Jewish Missions; texts for sermons to church societies, as Young People's Societies, Men's Societies, Women's Societies; texts for national holidays: Memorial Day, Independence Day, Thanksgiving Day, etc.; texts for special providences, such as General Distress, War, Scarcity and Famine, Fire and Flood; texts for Baccalaureate Sermons, for Sermons to Children, etc. In Part X the author offers the following series of pericopes for the church-year, such as Eisenach Selections, Lenski's New Gospel Selections, Synodical Conference Selections, and Thomasius's Selections. Some of the texts are not well chosen, as, for example, the text suggested for the installation of a minister: Song of Sol. 2, 15: "Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes." However, all in all, we are sure that the texts will prove helpful.

MUELLER.

Why I Believe in Religion. By *Charles R. Brown*, Dean of the Divinity School, Yale University. 175 pages. \$1.50. (The Macmillan Company, New York, N. Y.)

This book has the earmarks of modern liberalism: the terminology of the Christian Church is retained; the fundamentals of the Christian religion are denied. The table of contents announces chapters on the following subjects: The Belief in God, The Person of Christ, The Power of Atonement, The Value of Prayer, The Use of the Bible, The Hope of Future Life. The vagueness of the title, *Why I Believe in Religion*, is significant. In the body of the book, however, Dean Brown, although promising in the foreword that he would deal with "some of the fundamentals of Christian belief," clearly shows that his religion is not that of *historic* Christianity. He tells us that he has put away "childish things," as all sensible people do, to make room for a more mature philosophy of life." What this is he tells us in such quotations as the following: "I believe in evolution, as most thoughtful men do. It would seem to me that William Jennings Bryan is unhappily spending the closing decades of an upright and moderately useful life in a perfectly sincere, but entirely futile attempt to discredit some of the main positions of modern science. . . . The idea of cosmic evolution suggests an age-long, sky-wide process of unfolding and becoming, rather than a startling array of creative jerks and jumps, as best portraying the method observed by the Maker of heaven and earth. The carpenter-and-wood-box conception of creation was long ago relegated to the attic. We think to-day of a dynamic, mobile, progressive world-order steadily created

from within, something as the life principle working from within builds the body of a man. . . . I learned to think of God as resident, immanent in all these mighty processes which express His power and purpose—gravitation, heat, light, electricity, the movement of the planets, the growth of plant life, the growth of animal life, the growth and progress of human life. . . . The value of the older argument, based upon the claim that He [Jesus] fulfilled in Himself certain ancient Hebrew prophecies, seems to me almost negligible. The more thorough and accurate scholarship applied to those ancient writings has made clear the fact that many of the 'fulfilments' confidently urged upon us in the past were altogether fanciful. The veriest amateurs in competent Biblical interpretation to-day would smile if they were urged to believe in the divinity of Christ on the ground of that ancient expectation that a virgin would conceive and bear a son and call his name 'Immanuel.' The men who know their right hands from their left, taking them by and large, have moved entirely away from that whole method."

Speaking of the old, historic, Christian doctrine of the vicarious atonement, Dean Brown calls it a fantastic theory of such as were versed in the theology of the Middle Ages. The Christian teaching that the Bible is the verbally inspired and therefore inerrant Word of God, Dean Brown calls a "man-made dogma." He says: "The claim of inerrancy for the Bible can be readily discredited by any one who will read, not theories about the Bible or fervent declamation uttered on its behalf, but the Bible itself. Here on the first two pages of the Bible are two accounts of the creation! They differ decidedly in the statements made as to the order of creation. . . . This is but a single illustration taken from the opening pages of the Bible. Other obstacles lying in the way of the claim of inerrancy could be cited almost indefinitely." In his "Hope of a Future Life" we fail to see any Christian hope at all, for he says: "Let each man, by the way he shapes up, his own philosophy of life and orders his action, build for himself a cathedral and dwell in it forevermore!"

Those "versed in the theology of the Middle Ages" know that modern liberalism has grown out of the same root as scholasticism, which tried to rationalize the Christian religion and produced, among other things, Abelard's moral influence theory of the atonement, taught by Modernists to-day. The doctrines of modern liberalism are not at all something new, but are old heresies which were taught and also condemned long ago.

One of the root evils of modern liberalism is the lack of a consciousness of sin. Where this is lacking, the Gospel of Jesus, as it is plainly taught in the Old and New Testaments, is not understood and appreciated. In the final analysis it is man's unbelief which keeps him from understanding the *true meaning* of the written Word of God. Says Jesus: "The words that I speak unto you, they are spirit and they are life. But there are some of you that believe not." John 6, 63, 64. FRITZ.

What Jesus Taught According to the Gospels. By Milton G. Evans, D. D., LL. D. Cloth, 196 pages. \$1.50, net. (The Judson Press, Philadelphia, Pa.)

In this book the author, Milton G. Evans, President of the Crozer Theological Seminary (Baptist), purposes to show the actual teaching of

Jesus according to the gospels. The first part of the book is devoted to a discussion of the sources of the teachings of Jesus. Part II presents the teachings of the Savior according to the synoptic gospels, centered in the idea of the kingdom of God. Lastly the author presents the Savior's teaching according to John, grouping the material around the thought of eternal life. Throughout, the writer emphasizes the practical nature of Jesus' teaching, the purpose of which is the salvation of man. The writer being a Fundamentalist, the views set forth in the book accord, in the main, with those held by conservative Reformed scholars. However, the statements frequently lack clearness, so that the reader is often left in doubt as to what the author really means. This is the main fault of the book. What one really desires is a clear statement of the actual teachings of Jesus, supported by proof-texts that admit of no doubt. Since Scripture is clear, and since it is the purpose of the gospels to present to us the Savior of sinners, it is certainly a very simple and easy matter to show what the Savior actually taught. If the author had followed this method, his book would have been clearer, more convincing, and his views also more in harmony with the actual teachings of Jesus.

MUELLER.

The Modern Ku Klux Klan. By *H. P. Fry*. For sale by National Christian Association, 850 W. Madison St., Chicago, Ill. Cloth, 259 pages. \$2.00, net. (Small, Maynard & Company, Boston, Mass.)

The Unveiling of the Ku Klux Klan. (Revised edition.) Paper, 64 pages. 50 cts. (W. C. Witcher, Fort Worth, Tex.)

Ku Klux Klan Secrets Exposed. For sale by National Christian Association, 850 W. Madison St., Chicago, Ill. Paper, 70 pages. 25 cts. (Ezra A. Cook, 26 E. Van Buren St., Chicago, Ill.)

Weighed and Found Wanting. An inquiry into the aims and methods of the Ku Klux Klan. By *W. H. T. Dau*. 10 cts. (American Luther League, Fort Wayne, Ind.)

In answer to a number of requests for books giving reliable information on the Ku Klux Klan, we call the attention of the reader to the titles named above. The pamphlet by Dr. Dau, entitled *Weighed and Found Wanting*, is the shortest, but as regards the statement of clear principles, the most important of them. The three others supply additional material of interest to those who wish to investigate the matter. The un-American and fanatic character of the Klan is revealed by many acts of cruelty and barbarism as shown in these books.

MUELLER.

Life of Christ. By *Giovanni Papini*. Freely translated from the Italian by *Dorothy Canfield Fisher*. Cloth, 416 pages. (Harcourt, Brace & Company, New York, N. Y.)

The *Life of Christ* by Giovanni Papini has received diverse treatment at the hands of its reviewers. Some have praised it as the greatest life of Christ written in this generation; others, especially the Liberalists of our day, have denounced it as a jumble of fanatic views and intolerable ideas. Withal, it has been one of the most popular sellers on the recent book-market and has already been translated into a dozen languages. Certainly, the book is hard to define, just as it is difficult to analyze the character of its author. Reared within the Catholic Church,

he became an unbeliever; but after many inward and outward struggles he returned to the Church and wrote this book as a confession of his faith. The book is strikingly original; yet, while conservative, it lacks that excellent spirit of truth which above all is necessary in a life of Christ. The pride of the author shows itself in the statement that there "is not one life of Christ which seeks, instead of dogmatic proofs and learned discussions, to give food fit for the soul, for the needs of men of our time." (p. 10.) His hatred of man is revealed in numerous statements full of sarcasm, invective, and bitterness, which show that he has not at all grasped the spirit of Christ. The viewpoint from which he draws the history of Christ is that of the Roman Catholic Church, though he frequently criticizes Roman Catholicism as violently as the atheism against which he inveighs. All in all, it is clear that Papini's *Life of Christ* does not accord with the splendid life of the Savior portrayed in the gospels. After all, the world to-day needs no new life of Christ to help it find the Savior. Let men study the gospels! There is no better, truer, and more inspiring life of Christ than that which we find in the books of the evangelists and apostles.

MUELLER.

Evolution—a Menace. By *J. W. Porter, D. D., LL. D.* 94 pages. (Sunday-school Board of the Southern Baptist Convention, Nashville, Tenn.)

The Sunday-school Board of the Southern Baptist Convention has certainly placed the Christian world under a great obligation by issuing this brief, popular, and convincing confutation of evolution. In reply to the many requests for additional literature on evolution we cheerfully recommend *Evolution—a Menace*. Those who wish to lecture on this subject before Bible classes and other societies will find in it an excellent arraignment of the main principles and features of the destructive pseudoscience so popular in our day.

MUELLER.

A Critical History of the Unbelief in the Nineteenth Century. By *Henry C. Sheldon*, Professor in Boston University. Methodist Book Concern, 150 Fifth Ave., New York, N. Y. Cloth, 399 pages. \$3.00, net.

Those interested in the critical, unbelieving, and unchristian tendencies which became prominent in the nineteenth century will no doubt appreciate Dr. Sheldon's book: *A Critical History of the Unbelief in the Nineteenth Century*. The book is divided into three parts. Part I treats of Philosophical Theories, such as Radical Idealism (Kant, Fichte, Schelling, Hegel); Radical Sensationalism and Materialism (James Mill, John Stuart Mill, Alexander Bain, Herbert Spencer); Positivism (Auguste Comte); Agnostic and Antitheistic Evolutionism (Herbert Spencer); Pessimism (Schopenhauer, Von Hartmann, and others). In Part II the author treats the Quasi-scientific, Theological, and Ethical Theories, which deny the Finality of Christianity (Free Religion, Theosophy, Secularism, and Ethical Culture) and the Transcendent Sonship of Jesus Christ. To this he adds another chapter on Utilitarian and Naturalistic Ethics. In Part III the author names and refutes the Critical Theories inveighing against the Bible, such as those of Strauss, Baur, Renan, Schenkel, Keim, etc. The Radicalism in the Recent Criticism of the Bible is shown

in chapters 4 and 5 of Part III. In the Conclusion the writer states that the great characteristic features of the Christian faith "have suffered no loss of prestige from the movements of thought in the nineteenth century." (p. 388.) "The adverse forces have effected no permanent detriment to Christian theism." (p. 388.) Therefore "the Christian believer has no occasion to walk with downcast eyes and despondent heart." (p. 392.) For "the outlook, whatever array of hostile forces may be in sight, is, on the whole, inspiring. Never, in fact, . . . has the prospect for Christianity been better than it is at present." (p. 393.)

MUELLER.

Beginner's Grammar of the Greek New Testament. By *Prof. W. H. Davis*. 251 pages, 5×7¼. \$2.00. (George H. Doran Co., New York, N. Y.)

Prof. Davis is instructor in New Testament Exegesis in the Southern Baptist Theological Seminary at Louisville and as such is associated with Dr. A. T. Robertson, author of the well-known grammar of New Testament Greek. Dr. Davis's book presents in altogether original form the principal facts of Greek grammar, more particularly of the language of the New Testament. We can conceive of no book better adapted for self-study and review. With the help of this book it should be entirely feasible, also for those who have no knowledge of classical Greek, to acquire a good working knowledge of New Testament Greek. At the same time it contains much that will interest and enlighten even those who have been using the Greek New Testament for years. The manner in which the discussion of grammatical forms is coordinated with the vocabulary and with exercises based upon both proves the trained teacher.

GRAEBNER.

Pastor and Evangelist. By *Charles L. Goodell*. Cloth, 129 pages. \$1.35, net. (George H. Doran Co., New York, N. Y.)

This book purposes to show that each pastor should be his own evangelist—a truth that certainly need not be demonstrated to a Lutheran pastor—and to point out the manner in which he may become such. The chapters treated are: I. The Pastor-Evangelist; II. Evangelism for the Times; III. The Jesus We Forget; IV. The Pastor and His Own Soul; V. The Home-going Pastor; VI. The House of Obed-Edom; VII. Accidental Evangelism; VIII. The Pastor at Ephesus; IX. The Pastor at Sardis; X. The Pastor at Laodicea; XI. The Pastor at Philadelphia; XII. The Pastor-Evangelist's Outlook; XIII. The Pastor-Evangelist's Message; XIV. The Pastor-Evangelist's Reward. Of especial interest are the chapters on "The Pastor at Ephesus — at Sardis — at Laodicea — at Philadelphia."

The book is an earnest appeal to all ministers in the interest of saving souls. The Savior who should be preached even to-day is "God manifest in the flesh," p. 38; "not the son of Mary with influence, but the Son of God with power," p. 42; who died for men and arose from the dead. In order to do this effectively, however, the pastor must seek the salvation of his own soul. The author points out in the chapter "The Pastor and His Own Soul" that it is only when the pastor himself has through faith become an ardent disciple of Christ that he will do

the work of a pastor-evangelist and seek those who are lost. What the author says on this score is indeed apposite. He writes: "The lost man, like the lost sheep, does not come home of himself. He has to be sought. It is not enough to build your church and to stand in your pulpit and say, 'Come!' You have to go out and seek if you would save. When the passion for souls dies out, then all sense of the reality of religion perishes. It is when we see Him healing men that we have faith in the Great Physician; it is when we see the lost being saved that we believe in Christianity, and when the passion for the lost dies out in the pulpit, men will shiver around its cold ashes instead of warming their souls at the blaze of a light which was kindled in the heavens." And: "The message that the world is dying for is the message that has conviction in it, that *must* be delivered, that has been wrought in the hot fires of the preacher's own spiritual experience. It must be as much up to date as the last pang of the listener's conscience and as dateless as the eternal love which had its birth in the heart of God." (p. 120.) In the chapter on "The Pastor-Evangelist's Reward" the author says this: "The third reward which comes to the faithful evangelistic pastor is the reflex influence which comes to him through such service in the building up of his own spiritual life. Doing God's will, he comes to know of the doctrine; seeing miracles of grace, he comes to have a faith that is utterly without question—he lives in an atmosphere of reality. His preaching is not an art; it is an incarnation. His message is not a human message; it is a message from the heart of God; it keeps his own soul alive. He never crosses the dead-line of ministerial inertness and despair." (p. 126.)—Not every statement, however, made in this earnest little book is in accord with the Lutheran standards of faith and work. Its author is the Secretary of the Commission on Evangelism and Life Service of the Federal Council of Churches of Christ in America. In general, he presents the Reformed view and, like all Calvinists, fails to appreciate the high importance of the means of grace and the value of a sane and sober use of them. Nevertheless, much of what the author says is worthy of most serious thought, and in the hands of judicious readers the book will no doubt prove helpful.

MUELLER.

The Religion of Jesus and the Faith of Paul. By *Prof. Adolf Deissmann*. 287 pages, 5×8. \$2.00. (George H. Doran Co., New York, N. Y.)

This volume consists of the Selly Oak Lectures of the year 1923, delivered at Birmingham, England, by the well-known professor in the university of Berlin. They have been translated by William E. Wilson, professor in the Selly Oak Colleges. To those who would study the method of the new theology, especially its treatment of the supernatural in our religion, these lectures should prove very instructive. That which we expect in a treatment of "The Communion of Jesus with God,"—Part I in the present volume,—the personal union of Jesus with the Father and with the Holy Spirit, is not so much as touched upon. We can condense the 150 pages devoted to this subject into the sentence, wholly faulty and without basis in the New Testament, that, "in experiencing God as the Father, Jesus experiences the mercy and the friendli-

ness, the whole comfort of the living God." (p. 68.) According to Deissmann, in the Lord's Prayer Jesus "presents the ripe fruits of His prayer-experience." (p. 62.) Throughout it is a human Messiah whose relationships to God are analyzed, a Jesus who had to "learn the mercy of God" (p. 85), who believed in the Father, and "whose faith throbs in His words." Also His hopes of the Kingdom, while elevated, were purely human; Jesus "shared in the popular expectation of the Kingdom, but grafted ethical demands on this hope." (p. 114.)

But the older rationalism is not wanting. Its methods assert themselves in the treatment of Bible-texts which contradict the constructions of the Professor. In order to harmonize Luke 17, 21 ("The Kingdom of God is within you") with his contention that Jesus looked forward to the setting up of "a definite moral kingdom on earth," Dr. Deissmann says that in these texts Jesus "saw the coming kingdom as if it were already present"! (p. 116.) On the testimony to Christ's deity—"Before Abraham was, I am,"—sentence is passed by the remark that this "is to be understood, not in the ordinary chronological sense, but in the sense of value." The typical omniscience of the higher critic vaunts itself in the labored analysis of the various "layers of tradition" found in the passage about the cursing of the fig-tree (p. 98 ff.) and in the suggestion of a better translation than Mark's of the "original Aramaic" saying about the Sabbath! (p. 143.)

Concerning the "Communion of Paul with Christ," discussed in Part II, the author very correctly finds in such formulæ as "in Christ," "with Christ," "how Christ," etc., a reference to the exalted Christ, accepted by Paul as the risen and glorified Redeemer. Much that Deissmann says about the Pauline use of Redemption, Justification, Reconciliation, and Adoption is very fine. We note, too, that all the Pauline letters are referred to as genuine,—signifying that the higher criticism has definitely abandoned the theories of F. C. Baur, who declared most of them to be of much later origin. But as for the publishers' characterization of this study of Paul ("inspiring portrayal," etc.), nothing is farther from the truth. How can faith survive, for instance, such a characterization as this: "The importance of John is, one may say, that he has amalgamated primitive memories of Jesus with Pauline Christ-mysticism and Christ-cult"! (p. 276.)

GRAEBNER.

The Philosophy of the Christian Religion. By *Andrew M. Fairbairn*. 587 pages, 5½×8. \$2.00. (The Macmillan Co., New York, N. Y.)

Dr. Fairbairn, principal of Mansfield College, Oxford, has deposited in this volume a lifetime's thought on certain problems common to philosophy and religion. First printed in 1902, it has now been reissued as a contribution to the new discussion of the person and work of Jesus Christ. The thesis of the book is the demonstration that Jesus was a Supernatural Person, the Divine Man. The argument follows lines not of Scriptural demonstration, but of philosophical deduction from the facts concerning Jesus and His work presented in the Scriptures and in the history of Christianity. The necessary premise of any demonstration of this nature, the historical character of the gospels, and the authenticity of the New Testament epistles are demonstrated by Principal Fairbairn with such effective marshaling of internal lines of evi-

dence that one is all the more unprepared for the author's nebulous phrasing of the doctrine of Christ's nature and work, which to Christians of all ages has shone forth with such noonday splendor from these same gospels and epistles. Jesus is indeed recognized as the Supernatural Person, unique in all history; much is said concerning His ethical majesty, indeed, His sinlessness, on which one loves to linger; never have we seen the evidence for the truthfulness of the evangelists when they become most incredible, as when they describe Christ's miracles, set forth with such convincing clarity; yet, after all, the impression which Jesus made upon His disciples is summed up in such jejune phrases as the following: "For Jesus so lived that He seemed to men the ethical perfection of God embodied in an ideally perfect manhood." (p. 366.) Again: "The note of His person was sinlessness; it was not the omniscience of Deity." (p. 378.) And finally the outright denial: "To be sinless is to be God-like; but it is to be man and not God." (p. 379.) After this, what does it matter whether in the person of Jesus there appeared one who demonstrated how perfectly the human character can reflect the love and goodness of God? For, after all, He was then not the Christ, Immanuel, the Eternal Word made flesh. And so Dr. Fairbairn's book leads one over many a lofty peak of human thought, from which we catch many a majestic vista, but finally leaves the traveler spent and weary at the waters of Marah, and there is no one to show him a tree which, when he casts it into the waters, will make the waters sweet.

GRAEBNER.

Christ Preeminent. Studies in the Epistle to the Colossians. By W. H. Griffith Thomas, D. D. 125 pages, 5¼×7¾. \$1.00, net. (The Bible Institute Colportage Association, Chicago, Ill.)

Dr. Griffith Thomas discusses under topical heads the Epistle to the Colossians, emphasizing over against the modern negations the divine person and atoning work of Jesus Christ. Considering the small amount of letter-press, the price, to which postage must be added, is quite indefensible.

GRAEBNER.

Christian Faith and Evolution. By H. W. Johnston. 30 pages, 5×7½. 10 cts. (George H. Doran Co., New York, N. Y.)

A reprint of chapter 7 of the author's recent book *Scientific Christian Thinking*. A number of leading arguments against the evolutionary theory are ably set forth.

GRAEBNER.

The Debater's Guide. Revised and enlarged. By John H. Arnold. 315 pages. (Handy Book Corporation, Harrisburg, Pa.)

This book will be of service to young people's societies, to debating clubs at schools and colleges, and to any one who occasionally has to take part in a discussion. In Part I there is offered a general description of a debate, the statement of the question, and the kinds of arguments that should be used or avoided. In Part II instruction is given how to prepare for a debate, how to present one's side, and how to develop a brief. In Part III model arguments of a general and special nature are presented. In Part IV debatable propositions are classified. Part V exhibits the *pros* and *cons* on given subjects, with references.

DAU.