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Methodists Disavowing the Holiness People.

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

The religious movement which has resulted in the organization of the so-called Pentecostal churches, vulgarly known as "Holy Rollers," is very frequently connected with the Methodist Church. The connecting link is the Methodist teaching of the perfect sanctification of believers through the bestowal of the Holy Spirit, either as a distinct gift after justification and essentially different from justifying grace, or as an increased measure of the Holy Spirit after justification. The bestowal of this special gift of the Holy Spirit gave rise to the name "Second Blessing," which became a sort of shibboleth with that particular class of Methodists who insisted on this bestowal as the distinguishing mark of genuine believers. John C. Montgomery, writing in the *Methodist Quarterly Review* (April, 1924, pp. 374—9), admits that Methodist teaching is at least indirectly responsible for the rise of the Pentecostal churches. He asserts that he has made a thorough study of the modern Pentecostal movement and has arrived at the following conclusion: "It will be found that the Second Blessing movement, so strong about a quarter of a century ago, prepared the way for the Pentecostal movement. That Second Blessing movement is our own. Its promoters made much of the inchoate pronouncements of the Rev. John Wesley, A. M., on this subject. Our preachers were their prophets, and our church-buildings were their refuge. There was a time when it was practically impossible to secure a Methodist evangelist to assist in a meeting without having a Second Blessing meeting. Many of our general evangelists were once of this group." Further on he says: "A devout old Methodist lady, mother of a prominent Methodist minister, described for the writer a Pentecostal meeting she had been attending. 'Why, brother, it is just like the old-time Methodist meetings. They had "the power." It was just like being in the meetings we used to have.' The Pentecostal people, with a great deal of gusto and ability to make a good case in the eyes of some

BOOK REVIEW.

Christliche Dogmatik. Von Dr. Franz Pieper. Erster Band. XII and 690 pages. Price, \$5.00. (Concordia Publishing House, St. Louis, Mo.)

The suspense in which the readers of Dr. Pieper's *Dogmatics* were kept since 1917, when Vol. II appeared, has been happily broken, and the author's work is now completed. In his Preface the author explains the reason for the sequence that was adopted for the publication of the three volumes of his work. "The reason is because a wish was expressed that in the great year of the [Reformation] Jubilee, 1917, that volume should be published first which presents the doctrines of the grace of God in Christ, the person and the work of Christ, and justification. The second volume naturally had to be followed by the third [in 1920], in which the consequences of the Christian doctrine of justification are described." The present volume divides into seven chapters of disproportionate length: On the Nature and Concept of Theology, pp. 1—232; On Holy Scripture, pp. 233—444; On the Doctrine of God, pp. 445—569; On the Creation of the World and of Man, pp. 570—586; On Divine Providence, or the Preservation and Government of the World, pp. 587—602; On the Angels, pp. 603—616; On the Doctrine of Man, pp. 617 to the end. The reason why more than half the space in the present volume is devoted to the discussion of the *Nature and Concept of Theology*, and of the *Holy Scriptures* "is explained by the fact that unchristian views of these matters have become domiciled in modern Protestant theology. This is but the necessary consequence of its defection from the Christian truth that the Holy Scriptures are God's own and infallible Word. Just as we have before us in the Roman Church a complete collapse, as regards principles, of Christian theology, because in that Church the subjective view of the Pope is the authority which determines everything, so we are confronted with the same situation in modern Protestant theology, because this theology has surrendered the objective divine authority of the Holy Scriptures and taken refuge in 'Christian experience,' that is, in the subjective view of the individual theologian (*des theologisierenden Subjekts*)." As regards his presentation of *the doctrine of God*, the author says: "In this doctrine the difference between the natural and the Christian knowledge of God had to be treated at greater length because modern theology, extending even into circles that call themselves Lutheran, has become dynamistic—Unitarian." In his treatment of *the doctrine of man* the author found that the doctrine of sin at several points required lengthy expositions, since modern theology, because of its self-centered standpoint, has landed in the Roman-Zwinglian notion of a "sin without guilt." A most timely and intrinsically valuable *excursus* has been inserted on page 182 ff., in the chapter on what really constitutes theology, and how the theological fitness is attained. The author deploras the necessity which compelled him to insert this *excursus*, because he holds that it does not properly belong in a dogmatic treatise, and states the case as follows: "The matter in question is the charge emanating especially from Germany and voiced even in *dogmatic* treatises, *viz.*, that within the Missouri Synod a 'theology of repristination' is being cultivated which must be regarded as an evil in

the Christian Church. It is claimed that our theology, because it 'identifies' Scripture and the Word of God, leads to an 'intellectualism' which is not conducive to the rise of a vital 'Christianity of the heart.' Replying to this criticism and for the purpose of removing, if possible, the fright caused by the 'theology of repristination,' I had to show in a lengthy *excursus* what is the state of affairs in our church-body, said to be addicted to the 'theology of repristination.' Moreover, in order to maintain historical accuracy, I could not pass over the fact that the type of theology which has been declared a deplorable feature of the Missouri Synod is cultivated quite consciously also by other church-bodies. I point to Dr. Hoenecke's exhaustive *Evangelical Lutheran Dogmatics*, which evinces the fact that the doctrinal position of the Synod of Wisconsin and Other States is entirely congruent with the doctrinal position of the Missouri Synod. Furthermore, there are embodied in this *excursus*, on pp. 199 ff., a few citations from a treatise published by Franz Delitzsch, in 1839, on the occasion of the tercentenary of the introduction of the Reformation in the city of Leipzig. The object, in view of these citations, is to prove that the American Lutheran Church of the 'strictly confessional type' has preserved, clearly exhibited, and practically applied what God had bestowed also on Germany well-nigh four hundred years ago. I transfer a few of Delitzsch's statements to this Preface. Delitzsch says: 'I confess, unabashed, that in matters of faith I am three hundred years behind the times; for after being held in error for a long time, I have learned to know that there is but *one* truth, that it is an everlasting, unchangeable truth, and that it is not in need of being sifted and improved upon because it has been revealed by God.' 'I am preaching *retrogression* to you, going back to the Word of God from which you have fallen away.' 'What I have stated and tried to vindicate is nothing else than the faith of the old Lutheran Church, to which our ancestors three hundred years ago, on the sacred festival of Pentecost, pledged their allegiance with fervent prayers of gratitude.' Nor was Delitzsch alone in his position. Even in his student days, in his later pastorate, and still as teacher of theology the author of this dogmatics had read with great interest and genuine joy of the heart some minor writings of Ernest Sartorius, to wit, *Die Religion ausserhalb der Grenzen der blossen Vernunft* (1822), *Die Unwissenschaftlichkeit und innere Verwandtschaft des Rationalismus und Romanismus* (1825), *Von dem religioesen Erkenntnisprinzip* (1826). In all these writings we have an excellent presentation in dogmatic form of the genuine quality of Christian theology, with still greater clearness than in the writings of Delitzsch. Modern theologians of Germany should not be deterred from reading these and similar writings, dating back to Germany's season of revival, by the fact that the authors of these writings, under pressure of an unscientific theological science, at a later time themselves departed from the truth to which they had borne witness."—To enable the reader to form an estimate of the wealth of informing and stimulating literature contained in this volume of Dr. Pieper's *Dogmatics*, we offer the sketch which the author himself has prepared of the manner in which he has built up the various chapters of his book. His first chapter, On the Essence and Concept of Theology (*De Natura et Constitutione Theologiae*) subdivides as follows: 1. Arriving at an understanding

regarding the standpoint occupied, p. 1. 2. On religion in general, p. 6. 3. The number of religions in the world, p. 8. 4. The two sources from which religions actually existing draw their knowledge, p. 19. 5. The cause of parties in Christendom, p. 22. 6. Christianity the absolute religion, p. 36. 7. The Christian religion and Christian theology, p. 42. 8. Christian theology, p. 44. 9. Detailed description of theology viewed as *fitness*, p. 50. 10. Detailed description of theology viewed as *doctrine*, p. 56. 11. Divisions of theology viewed as doctrine, p. 84. Law and Gospel, p. 84. Fundamental and non-fundamental doctrines, p. 89. Primary and secondary fundamentals, p. 95. Non-fundamental doctrines, p. 102. Open questions and theological problems, p. 104. 12. The Church and the ecclesiastical dogmas, p. 108. 13. The end which theology desires to attain in men, p. 116. 14. The external means by which theology attains its end in men, p. 118. 15. Theology and science, p. 119. 16. Theology and assurance, p. 123. 17. Theology and development of doctrine, p. 147. 18. Theology and freedom of teaching, p. 154. 19. Theology and system, p. 158. 20. Theology and method, p. 172. 21. How to attain to theological fitness, p. 228. — The contents of the chapter on the Holy Scriptures (*De Scriptura Sacra*) are these: 1. Holy Scripture is for the Church of our time the only source and norm of Christian doctrine, p. 233. 2. In contradistinction to all other writings, Holy Scripture is the Word of God, p. 256. 3. Holy Scripture is the Word of God because it is inspired by God, p. 262. 4. The relation of the Holy Spirit to the writers of the Holy Scriptures, p. 275. 5. Objections to the inspiration of the Holy Scriptures, p. 280 (difference of style in the various books of Scripture; the appeal to historical research; variants; supposed contradictions and erroneous statements; inaccurate citations of the Old Testament by New Testament writers; trifling matters and matters not becoming the Holy Spirit; solecisms, barbarisms, faulty constructions). 6. Historical data regarding the doctrine of inspiration, p. 320. 7. Luther and the inspiration of the Holy Scriptures, p. 334. 8. Comprehensive characterization of modern theology in as far as it denies the inspiration of Scripture, p. 360. 9. Consequences of the rejection of inspiration, p. 367. 10. Attributes of Holy Scripture, p. 371 (its divine authority, p. 371; its divine efficacy, p. 381; its sufficiency, p. 383; its perspicuity, p. 386). 11. The witness of history in behalf of Scripture, p. 398 (homologoumena and antilegomena). 12. Integrity of the text of the Bible, p. 408. 13. The original text of Scripture and the translations, p. 415. 14. The use of Scripture in deciding doctrinal controversies, p. 422. 15. The authority of Scripture and the confessional documents (symbols), p. 427. 16. Scripture and exegesis, p. 434. — In the chapter on the Doctrine of God (*De Deo*) we find the following details: 1. Natural knowledge of God, p. 445. 2. Christian knowledge of God, p. 451. 3. The struggle of the Church in behalf of the Christian knowledge of God, p. 457 (the conflict with those who reject *three persons* in the Godhead, p. 459). 4. The conflict with those who reject *one God*, p. 461. 5. Objections raised against the consubstantiality or the unity of God, p. 466. 6. The doctrine of the Holy Trinity in the Old Testament, p. 474. 7. The Trinity incomprehensible to human reason, p. 480. 8. Ecclesiastical terminology in the service of the Christian knowledge of God, p. 490. —

Detailed presentation of the Scriptural teaching regarding the essence and attributes of God (*De essentia et attributis divinis*). A. The relation of the divine essence to the divine attributes and of the attributes to one another, p. 524. B. Various classifications of the divine attributes, p. 533. C. Negative attributes by which imperfections found in creatures are declared inapplicable to God: His unity, p. 536; His simplicity, p. 538; His immutability, p. 540; His infinity, p. 542; His omnipresence, p. 543; His eternity, p. 547. Positive attributes existing also in creatures, but in absolute perfection in God alone: His life, p. 549; His knowledge, p. 549; His wisdom, p. 556; reason and will in God, p. 557; the holiness of God, p. 561; the goodness, mercy, love, grace, and kindness of God, p. 565. — In the chapter on the creation of the universe and of man (*De creatione*) the following points are discussed: 1. The source of knowledge for the doctrine of creation, p. 570. 2. Essence and concept of creation, p. 571. 3. The space of time within which creation took place, p. 572. 4. The order followed in the work of creation, p. 572. 5. Detailed account of the work of creation according to days, p. 574. Dichotomy and trichotomy, p. 581. Unity of the human race, p. 582. Particular facts relating to the Biblical account of creation, p. 583. The destiny of the universe, p. 583. Concluding Remarks, p. 586. — The contents of his chapter on Divine Providence, or the Preservation and Government of the Universe (*De Providentia Dei*) the author has sketched as follows: 1. The concept of the providence of God, and objections raised against it, p. 587. 2. The relation of the providence of God to secondary causes, p. 592. 3. The providence of God and sin, p. 595. 4. God permitting sin, p. 596. 5. Divine providence and human liberty, p. 597. — In the chapter on the Angels (*De Angelis*) we find the following doctrinal matters discussed: 1. The existence of angels and the time of their creation, p. 603. 2. The names of angels, p. 603. 3. Quality and abilities of the angels, p. 604. 4. Number of angels and differences among them, p. 609. 5. Good and evil angels, p. 610. 6. Good angels and their activities, p. 611. 7. Evil angels; their activities and their eternal punishment, p. 613. — Perhaps the most important chapter in this volume, from the viewpoint of practical importance, is the concluding chapter on the Doctrine of Man (*Anthropologia*), which divides and subdivides as follows: A. MAN BEFORE THE FALL (*De statu hominis ante lapsum*): 1. The creation of man after the image of God, p. 617. 2. The constituent elements of the divine image, p. 618. 3. The image of God in the wider and in the proper meaning, p. 621. 4. The relation of the divine image to human nature, p. 622. 5. Immediate effects of the divine image in man, p. 624. 6. The purpose of the divine image, p. 625. 7. Woman and the divine image, p. 626. B. MAN AFTER THE FALL (*De statu peccati*). *General View of Sin (De peccato in genere)*: 1. The concept of sin, p. 631. 2. The Law and sin, p. 633. 3. The knowledge of the divine Law obligating all men, p. 635. 4. The cause of sin, p. 638. 5. The consequences of sin, p. 641. *Hereditary Sin (De peccato originali)*: 1. The concept of hereditary sin, p. 645. 2. Effects of hereditary corruption on the intellect and will of man, p. 652. 3. Negative and positive side of hereditary corruption, p. 656. 4. The subject in which hereditary corruption inheres, p. 659.

5. Consequences of hereditary corruption, p. 661. *Actual Sins*: 1. Denomination and concept of actual sins, p. 669. 2. Causes of actual sins: *Causae peccati actualis intra hominem*, p. 670; *causae peccati actualis extra hominem*, p. 671. 3. The Scriptural teaching regarding offense, p. 672. 4. The Scriptural teaching regarding temptation, p. 674. 5. Classification and denomination of actual sins, p. 675 (a. distinguishing actual sins in accordance with the different cooperation of the human will, p. 676; b. *peccata actualia* in their relation to the conscience of man, p. 677; c. classification of sins by means of the object affected, p. 678; d. classification of sins by degree, p. 678; e. *peccata mortalia et venalia* [mortal and remissible sins], p. 680; f. dominant and non-dominant sins, p. 681; g. participation in the sins of others, p. 681; h. crying sins [*peccata clamantia*], p. 682; i. the sin against the Holy Spirit, p. 683).

All these discussions are oriented step for step by Scripture and the Lutheran Confessions. The entire volume, like the two preceding it, is a conscientious effort to reproduce God's Word and Luther's doctrine pure, and also in this volume the guiding influence of Luther's labors in the domain of dogmatics is unmistakable — certainly a feature reflecting credit on the oft-despised Luther and on the faith and courage of Dr. Pieper. — Regarding the spirit and animus of his work the author says: "Also in the present volume I have endeavored to make an objective presentation of matters. In some parts sharp language has been used. Wherever this occurs, it was called for by the importance of the matter. The point to be established was to show that any theology which wants to draw and regulate Christian doctrine, not from and by the Holy Scriptures, but from and by the *ego* of the theologizing individual, is neither Christian nor scientific, but the opposite of both. I have also in this volume stated repeatedly that I am aware of the fact that there is such a thing as theological inconsistency, and that, accordingly, there is a possibility of a person's holding a different faith in his heart and in the presence of God than when he is composing his writings." The author is conscious of the fact that the polemics of Christians, like every other doctrinal effort of theirs, must be supported by the Christ-mind, that is, they must be put forward in a spirit of meekness. He says: "We American Lutherans of the 'strict confessional type' have not the least cause to claim superiority over others. We should surely swim in the same wrong stream with others if the grace of God had not placed us in entirely different conditions as regards church-work. We are the second and third generation [of Missourians], and as such we have received our theological training under the most favorable conditions imaginable. We were made acquainted with the sources, not only of the theology of the old Church, of the Reformation, and its dogmaticians, but also with the character of modern theology and the results attained by it. Parallel with this ran the constant admonition of our teachers not to substitute for the divine authority of the Scriptures any human authority, not even the authority of Luther and the confessional writings [of the Lutheran Church]. During the last session [at our Seminary] the admonition addressed to our students ran as follows: 'Let none of you enter the ministry if he entertains scruples

regarding the Scriptural character of any doctrine contained in the Lutheran Confessions. Let any one who is still harboring doubts seek a frank interview with any one of his teachers.' Beginning with the first sermon of the first year of the theological curriculum, every theological phrase sounding a note of pretended learning and all precocious rhetoric was mercilessly pruned [by the censor] on the ground that the *usus didacticus* of the Holy Scriptures must be accorded the first place. [Our students were told that] their aim must be so to preach that, as far as the pastor's work is concerned, the secure may be roused from their carnal security by the unmitigated preaching of the Law and alarmed consciences may be assured of the grace of God and of their salvation by the unconditioned Gospel (*satisfactio vicaria*). Moreover, we made the most of the fact that we were surrounded at all times by enemies: Rome, the fanatical sects, insincere Lutherans, down to the Unitarians and the anti-christian lodges. The conflict with these opponents compelled us to engage in continuous, intensive study of the Christian doctrine in our congregational work, at pastoral conferences, and at synodical conventions. We should, indeed, be blind if we failed to observe the weaknesses which have at all times existed in our church-body. It has been, and still is, difficult to apply and maintain the correct practise in some congregations. We have also suffered secessions from our body which have greatly humiliated us. On the other hand, we are assured by the grace of God that the doctrine prevailing among us is the Christian doctrine revealed in the Holy Scriptures and witnessed unto by the Lutheran Confessions, and that, accordingly, this doctrine alone has the right of way with us. This *Christian Dogmatics*, in its thetical as well as in its antithetical statements, desires to be judged from this viewpoint. *Soli Deo Gloria!*"

Dr. Pieper concluded his treatise in April, 1924. His work will go down to future generations as the dogmatic standard, alongside of the works of Walther and his earlier colleagues, of the Missouri Synod. This notice had to be written during leisure moments at a synodical convention and while traveling, in order not to delay the announcement of its completion to our readers. The pastoral conference of the Central District of the Missouri Synod, in regular session at Fort Wayne, Ind., on June 25, went on record asking for the speedy preparation of an English edition of this work. — The publishing concern of the Missouri Synod is to be congratulated on the painstaking labor which its composers, proof-readers, and binders have bestowed on this publication, which for a long time will remain the pride of its press.

DAU.

The Lord's Prayer. By *William Dallmann*. 259 pages, 5½×8. \$1.50.
(Concordia Publishing House, St. Louis, Mo.)

The Lord's Prayer by Pastor Dallmann, now on the market in its second edition, deserves to be read by many. The treatises on the various parts of the Lord's Prayer are eminently Scriptural and therefore will be in a large degree helpful to the readers. It is characteristic of Dallmann's writings that they are filled with quotations from the Scriptures, with Scriptural references, and Scriptural language. The style is Dallmannian: short sentences, pregnant expressions, pointed sayings. Pastor Dallmann does not try to say a thing, but he says it; he does not preach

over the heads of the people, but he preaches to them. The divisions of the various treatises into smaller portions under separate heads suggest to us that the book can well be used for the purpose of family devotions. We herewith give a few samples taken from the third treatise, "Our Father's Kingdom:—

"A kingdom is a king's dominion, every person and thing over which a king is ruler. Our Father's kingdom extends over all: heaven and all its glories, earth and all it contains, hell and all its infernal spirits. 'The earth is the Lord's and the fulness thereof, the world and they that dwell therein.' Ps. 24, 1; 47, 2. 'The heavens are Thine, the earth also is Thine; as for the world and the fulness thereof, Thou hast founded them.' Ps. 89, 11. 'The Lord is a great God and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His, and He made it, and His hands formed the dry land.' Ps. 95, 3—5. 'Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created.' Rev. 4, 11. 'Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven und in the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted as Head above all.' 1 Chron. 29, 11. . . .

"There is not only the Kingdom of Power, but also the Kingdom of Grace; not only a natural kingdom, but also a supernatural kingdom; not only a physical kingdom, but also a spiritual kingdom.

"The Kingdom of Grace is called the 'kingdom of heaven,' Matt. 3, 2; and justly so, for it comes from heaven, Luke 2, 8—11; it reaches as far as the heavens, 1 Tim. 2, 4; 2 Pet. 3, 9; Matt. 28, 19; it makes us heavenly, Phil. 3, 20; and it leads to heaven, John 14, 2, 3; 17, 24. . . .

"This is the kingdom of the redeemed, and they adore and worship Christ as their God; this is the kingdom of the children of God, and they obey God as their Father; this is the kingdom of the royal priesthood, and they own allegiance to no man, be he prince or priest; they acknowledge no authority, be it imperial or pontifical; Christ, and Christ alone, is their Head, and Him they worship willingly, Him they adore ardently, Him they homage heartily. . . .

"Yes, even in the Old Testament times there was a kingdom of God; Israel was God's people and realm; God was Israel's King; Jerusalem was His residence; the Temple, His palace; the Ark of the Covenant, His throne. Glorious as this was, it was only the shadow of the reality, the promise of the good things to come. The budding promise blossomed forth in glorious beauty when the Lion of Judah leaped upon the scene and said: 'The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the Gospel.' Mark 1, 15. . . .

"But as a matter of fact accomplished in time, heaven and earth, violently torn asunder by Adam's sin in Paradise, have been knit together by the coming of Christ into the flesh. By His birth in Bethlehem, by His circumcision in the Temple, by His blameless life in Israel, by His agony in Gethsemane, by His sufferings under Caiaphas, by His scourging under Pilate, by His shameful death on Calvary, and by His burial, He has

conquered heaven's foes and out of the spoils has carved a kingdom for Himself, and so it is called the kingdom of the Son, the kingdom of our Lord and Savior Jesus Christ. By His descent into hell He has heralded His conquest to the spirits in prison; by His glorious resurrection He has proclaimed His victory to all the sons of men; by His triumphant ascension He has made known to heaven's angelic hosts that His great mission is fulfilled; by His sitting at the right hand of God He defends and extends His reign. . . .

"This kingdom of God is a spiritual kingdom, and it comes in a spiritual way from the Spirit of God to the spirit of man. The kingdom of God is not meat and drink; that is, you are not a Christian because you eat or do not eat pork; because you eat or do not eat meat on Friday or during Lent; because you wear or do not wear a gold button or a broad-brimmed hat. The kingdom of God is not meat and drink; that is, Christianity does not consist in big stone buildings with towering spires, and sounding chimes, and stained-glass windows, and carpeted floors, and cushioned pews, and paid choirs, and grand organs, and ornamental pulpits, and carved altars, and marble fountains, and bronze lecterns, and elaborate liturgy, and imposing rites, and magnificent ceremonies, and feast-days, and fast-days, and fairs, and bazaars, and theatricals, and concerts, and kitchens, and committees, and societies, and guilds, and bands, and Sons of this and Daughters of that. To look at the doings of many modern churches the conviction is pressed upon us that the foregoing is their conception of the kingdom of God, and when that is accomplished, they complacently fold their hands in their lap and go to sleep. That is an entirely erroneous conception. The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost; 'for he that in these things serveth Christ, is acceptable to God.' Rom. 14, 17. 18. . . .

"The times are out of joint; God has made you a Christian for the purpose of doing your share to set them aright. The world is in darkness; God has made you a light to lighten the world. The world is full of corruption; God has made you a salt in the earth; do not lose your savor. . . . Every service is to see you in your accustomed place; the school is to know you as its helping friend; the congregational meeting is to have your presence, your advice, and your help; the neighborhood is to feel the influence of a godly character and a stainless life. . . . That sick woman in the alley back of your house, — can't you do anything for her? Those ragamuffins in the lane, — can't you dress and wash them and take them to Sunday-school?

"'Thy kingdom come' urges one and all to pray, work, and give money for churches and colleges, students and missionaries, for English missions and German missions, Colored missions and Indian missions, Jewish missions and heathen missions. . . .

"'Thy kingdom come' pleads for truth in science, for purity in painting, for nobility in music, for peace in politics, for charity in Church. . . .

"If you pray this prayer and practise it, you will be doing the Lord's will, and blessed will you be at the Lord's coming. In doing God's will, God is with you."

FRTZ.

Book of Concord. Concordia Edition. English only. 520 pages, 7½×10½. \$3.50, postpaid. (Concordia Publishing House, St. Louis, Mo.)

Our pastors ought to read the Book of Concord not only in its English translation, but also in the original Latin or German. The *Concordia Triglotta* is therefore the book which ought to be found in the study of pastors. We are glad to report that the *Triglotta*, put on the market in 1921, has had a large sale.

We are immensely pleased to announce that our Publishing House has gotten out the English translation of the *Book of Concord* together with the "Historical Introductions," which alone cover 256 pages, in a separate volume. And we are no less pleased to know that the price of this new Concordia English edition of the *Book of Concord* is most reasonable, only \$3.50. We have in our churches many thousands of intelligent men and women; these ought to buy up the entire new English edition of the *Book of Concord* within the next few months. We believe that they will, if our pastors call attention to the book and explain its merits to them. Our people would derive much benefit from reading and studying it. Particularly at this time it is important that our people know what true Lutheranism stands for. Our people, of course, ought to read and study their Bible first. From the Bible—not from any other source—they should learn the great truths which God has revealed for the salvation of the world. But the *Book of Concord* is a true exposition of the Bible doctrine as it is taught by our Lutheran Church and confessed over against the large number of those who have adulterated it or deny it altogether. As to our Lutheran doctrine, our lay people ought to have first-hand information, and this they can get from the *Book of Concord*. Pastors who persuade their people to buy it will confer a blessing upon themselves, the people, and the Church at large.

FRTZ.

From Advent to Advent. Sermons on Free Texts. By the Rev. L. Buchheimer. 354 pages, 6×9. \$2.50, postpaid. (Concordia Publishing House, St. Louis, Mo.)

The Rev. L. Buchheimer has for many years been pastor of the Lutheran Church of Our Redeemer in St. Louis. The sermons offered by him in his latest book were originally written for his pulpit. Being sermons on free texts, they will no doubt be eagerly bought by many young and old pastors. They should be studied as other sermons should be studied by the preacher,—not for the sake of reproduction, but for the sake of suggestion. After a preacher has prayerfully and carefully studied his text on the basis of the original and in the light of other Scripture-passages and has made his sermon-sketch, he may and ought to read commentaries and sermons for the purpose of getting suggestive material. In this way the preacher will remain a Bible-student and ever be original and fresh in his sermonizing. As to the homiletical make-up of the sermon, we would not bind a preacher to iron-clad homiletical rules,—that would make sermonizing too mechanical,—but we must demand that he preach the text, present its truths in logical order, make the proper applications, and supply the needs of his people. We hope that Pastor Buchheimer's latest book of sermons will not

only be helpful to preachers, in the way indicated, but will also be bought and read by laymen. The good, smooth English style of the book adds to its usefulness.

FRITZ.

The Destruction of Jerusalem. By *L. H. Becker*. 70 pages, 5×7½. 55 cts., postpaid. (Concordia Publishing House, St. Louis, Mo.)

In putting this book on the market, our Concordia Publishing House writes:—

“The wish has often been expressed to have the story of the destruction of Jerusalem, such as it has appeared from times immemorial as an appendix to the German hymn-book, made available also for the English reading public. The Juvenile Literature Board took this matter under serious advisement several years ago and concluded that a special book should be published to contain this story. Mr. Becker, a member of the Board, was chosen for the task of editing and revising Dean Milman’s *History of the Destruction of Jerusalem*, which is drawn from Josephus.

“Mr. Becker has well accomplished his task, which required good tact and judgment, not only in the inclusions, but also in the exclusions. It was the wish of the Board that the story should not be too long; on the other hand, the Board desired that reasonable completeness of the story should not be sacrificed for the sake of brevity.

“The book has been issued as one of our well-known Red Book Series, and several illustrations have been added. The text is printed in large, readable type. The binding is substantial and good.

“The publishers venture to express the hope that the encouragement which we have received to produce the book may be justified by the market which it finds.”

FRITZ.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1923. \$1.00, net, postpaid. (Concordia Publishing House, St. Louis, Mo.)

Not only every pastor of our Synod, but also many laymen ought to purchase a copy of Synod’s *Statistical Year-Book*. In nineteen separate departments it gives much valuable statistical information. “The book is getting to be,” as the publishers say in their announcement, “quite a little Missouri Synod cyclopedia of facts and figures.” It is gotten out by the statistician of Synod, the Rev. Mr. Eckhardt. Any one who is acquainted with the cost of type-setting will know that about 200 pages of figures cannot be produced for the price for which the book is sold. FRITZ.

Home Department Questions on Primary Leaflets. Nos. 17—24. Complete sets of eight lessons, enclosed in an envelope. 5 cts. (Concordia Publishing House, St. Louis, Mo.)

Our Concordia Publishing House says: “This is a new venture in our series of Sunday-school publications, and it is undertaken in deference to the wish expressed by a few and subsequently supported by a few additional missionaries in our Synod, who deplore the absence of a means of reaching an undoubtedly existing audience in rural districts, which for physical reasons cannot be brought to Sunday-school. The plan of the

promoters of this undertaking is to send our *Primary Leaflets* to such children and to furnish, at the same time, a question sheet on which the children thus enrolled in a sort of Home Department of the Sunday-school may write their answers and send them on to the Sunday-school.

"The whole matter is at present in an experimental stage, and the Sunday-school Board of the Missouri Synod, under whose auspices these sheets are published, will be glad to receive suggestive communications, which may be addressed to Prof. P. E. Kretzmann, D. D., 3705 Texas Ave., St. Louis, Mo."

FRTZ.

Liturgy and Agenda. Library Edition. \$3.50, net. (Concordia Publishing House, St. Louis, Mo.)

The *Liturgy and Agenda* used in the church-services ought to be purchased by the congregation and left in the church. The pastor, however, ought to have a copy of his own on his desk, so that he can become well acquainted with the contents of the book and also carefully select and read what he desires to use in the regular church-service and on special occasions. The Library Edition of the *Liturgy and Agenda* is a cheaper edition, gotten out for this purpose. It differs from the *de luxe* edition in being bound in board covers with plain black cloth. It will lend itself to shelving purposes. Our pastors will desire to own the Library Edition.

FRTZ.

Function of the Church in Industry. By Dr. Frederic Cook Morehouse. (National Association of Manufacturers, 50 Church St., New York City.)

In this pamphlet of fourteen pages Dr. Morehouse presents "some of the great problems involved in a consideration of what should be the proper attitude of church organizations towards industrial questions." The line of argument is summed up in the following words: "The Church cannot become the propagandist for any social or political program. It is difficult for many to see why. On what they deem to be sufficient reasoning, they accept for themselves certain policies or programs which they believe essential for the well-being of the nation — socialism or anti-socialism, the single tax, organized labor, sovietism, prohibition, or any other program, good or bad, wise or unwise. Believing in such a program themselves, they assume that their reasoning should also be that of the Church, and that the Church should be committed to it. On the contrary, it is no part of the duty of the Church to sanction particular programs looking even to better social conditions. Her part is to proclaim principles and leave to the State, which, ideally, would mean her own enlightened children functioning in another sphere, the formulation of those principles in a program or policy."

FRTZ.

Composition for College Students. By Joseph M. Thomas, University of Minnesota; Frederick A. Manchester, University of Wisconsin; Franklin W. Scott, University of Illinois. 577 pages. (The Macmillan Company, New York.)

This book was first published in 1922. Since then it has been reprinted three times. It is an excellent text-book for those who desire to learn the

art of composition. The table of contents gives the following chapter-heads: A Preface to Students, The Whole Composition, The Paragraph, The Sentence, The Word, Argument, Description, Narration, Artistic Narrative, or Stories, An Epilog to Teachers. In an appendix, specimens of exposition, argument, description, and narration are given. A fifth appendix adds a Handbook, giving valuable reference material on diction, grammar, punctuation, etc.

The entire make-up of the book shows that the authors understand the needs of the student and know how to supply these in a masterly way. Any one, a preacher, for instance, who is compelled to write and to speak will do well to purchase this book, study it, and keep it in his library for ready reference.

FRITZ.

Beginner's Grammar of the Greek New Testament. By *Prof. William Hersey Davis, M. A., Th. D.* 251 pages. \$2.00, net. (George H. Doran Company, New York.)

"This book is a beginner's book," says the author in his preface. "It is the result of classroom experience of many years. The need and preparation of a beginner's class in Greek has determined the method and order of presentation. The Greek of the New Testament is the *Koine* of the first century A. D. It is presented as such in this book. The historical development of the Greek language has been kept in mind. No forms or words are given which do not occur in the Greek New Testament. All illustrations and sentences for translation have been taken from the New Testament. Those words which are of the most frequent occurrence are presented first. In this book especial stress has been laid upon the meaning of the cases, the prepositions, and the tenses, wherein most beginner's books have been faulty."

Dr. A. T. Robertson, a well-known Greek scholar, has written an introduction to the *Grammar*. He says: "In my experience of thirty-five years as a teacher of the Greek New Testament I have always had numbers of men who floundered over the cases, the prepositions, the tenses, the voices, the modes, because they had learned these basal things in the old, unscientific way. It is like pulling eye-teeth for such a one to learn that the genitive is not the whence-case, but only the case of kind or genus, and that the ablative is the whence-case. If one gets it into his head that the root idea of tense is time, he may never get it out, and he will therefore never understand the beauty of the Greek tense, the most wonderful development in the history of language. Professor Davis is absolutely at home in the new science of language and, I may add, is the most brilliant student of Greek that I have ever had. One should, if possible, take the college course in ancient Greek. He needs this background and this contact with the glorious period of the Greek language. But the New Testament is the chief glory of the Greek tongue, and one can begin it in the right way under Professor Davis's tutelage."

The pastor who has taken such a course in classical Greek as is given during four years at our colleges will find Davis's *Grammar* to be an elementary book,—it is intended to be such,—but even such a pastor, if he has in the course of years neglected to continue his study of Greek, can

profit by studying Davis's *Grammar*; for he will thereby receive a new stimulus with greater pleasure to read and study his Greek New Testament. Those who know no Greek, as well as those who have taken only an elementary course, will find Davis's *Grammar* just the book which they need for the purpose of learning to read their New Testament in its original language. For such the book has been written. FRITZ.

The Christ of the Logia. By Prof. A. T. Robertson. 247 pages, 5×7½. \$2.00. (Geo. H. Doran Company, New York.)

The *Logia* referred to in the title are the hypothetical *Book of Sayings* used by the author of the "first gospel," presumably Mark. By conceding to the New Testament critics the origin of Mark out of the *Logia*, also called *Q*, and the derivation of Matthew and Luke from Mark, Professor Robertson does more than "facing with candor the books of modern research"; he attempts the impossible by uniting a critical theory, based on a naturalistic conception of revelation, with faith in the divine Christ and His atonement for sin. When Professor Robertson discusses, on the basis of linguistic science, the evidences of the deity of Christ, His claims of power and knowledge, and the harmony of John's gospel with the synoptics, he is on a field in which he is master. But even these chapters are enjoyable only so long as we forget the concession made in the very title of the book. Chapter 11, "The Life of Christ in Mark's Gospel in the Light of the World War," is mere padding, and anachronistic at that. Why, at this late day, should a scholar reprint lectures delivered in an army camp in 1918? This chapter, in which John and Jesus are made parallel to Lloyd George and Woodrow Wilson as "men of destiny," Christ's choice of a band of teachers for training is compared to the training-schools of the American army, and the parable Mark 4, 26—29 is used to illustrate a law which destroyed the German Kaiser, is really unworthy of a theologian. GRAEBNER.

The Theory of Ethics. By Arthur Kenyon Rogers. 197 pages, 5½×8. Cloth. (The Macmillan Co., New York, N. Y.)

A Dictionary of Religion and Ethics. Edited by Shailer Mathews, D. D., LL. D., and Gerald Birney Smith, D. D. 513 pages, 7½×10¼. Cloth. Reprint edition, \$3.00. (The Macmillan Co., New York, N. Y.)

In the first book, *The Theory of Ethics*, Arthur K. Rogers endeavors to establish the principles of ethics upon a foundation other than that of natural and revealed law. The thesis which he proposes to defend is that "goodness is no specific quality inherent in an object, but the outcome of some distinctive *attitude* which we adopt toward such a quality." (p. 11.) "So long as I approve a thing, for me it is good." (p. 17.) The criterion of the good is pleasure or the feeling of satisfaction. This, however, is not to be understood in the sense of historical hedonism. (p. 38.) For we aim not only at pleasure, nor is mere pleasurable by itself good. (p. 40.) True ethics aims to tell us what is *really* our good, the *permanent* good, the good *on the whole*, and *in the long run*. (p. 41.) The essential business of the ethical or rational life is to compare ends or courses of conduct as wholes. (p. 47.) That only determines the ethical "ought,"

which can be turned into a law for all men and all occasions. (p. 66.) I am never to act otherwise than in such a manner that I could also will that my maxim should become a universal law. (p. 65.) That is the criterion of moral good, which differs from natural good in that we not only find it existing, but judge that it "ought to be." (p. 86.) There is left therefore only one thing that might seem to have some title to be called a universal good — action regarded as the expression of an inner disposition or state of mind. This is a "good," because, as a source of conduct, the inner attitude is a necessary condition of human happiness or satisfaction. It is also a moral good in so far as it recognizes as necessary to happiness the acceptance of the moral restraint and so itself comes under the judgment of the "ought." (p. 88.) These quotations illustrate the author's theory of ethics. This theory, however, is neither new, nor does it solve the problem of ethics considered from the naturalistic point of view. The author has not answered the question: Why must I conform to that which is manifestly good, though it is not a universal maxim, and though I have no "inner disposition or state of mind" that prompts me to do it? This *crux* the author does not solve, but rather circumvents it by arguing in a circle. It is evident that the "ought" of ethics can be explained reasonably only in connection with the natural and the revealed Law of God.

Concerning the other book offered by the Macmillan Company for review, *A Dictionary of Religion and Ethics*, there is, no doubt, a great demand for one-volume dictionaries of religion and ethics of this kind. While no pastor can afford to be without larger works of reference, he may at times resort also to a smaller work in which the subject on which he desires information is presented briefly and summarily. However, even the one-volume dictionary must be thoroughly reliable and true to facts, whether historical or doctrinal. To this standard, Mathews and Smith's *Dictionary of Religion and Ethics* does not conform. Practically all articles in it have been written by outspoken Liberalists, and accordingly they present the modernistic view of destructive higher critics. This renders the book practically worthless and downright harmful, since the reader is not made acquainted with both sides of the question. Two samples may show the lexicographer's method of presenting matters. Under the heading of "Deluge" we read: "The usual term for the Biblical Flood described in a secondary element of the Yahvistic narrative and the priestly sections of Gen. 6—8. The story belongs in a cycle of similar traditions, widely diffused over the world, the most conspicuous exceptions being Arabia, Egypt, Central Africa, Japan, and Northern Asia. Of these traditions a certain number embody reminiscences of separate local inundations, . . . while others are mythical explanations of natural phenomena. . . . On the other hand, the Biblical story, together with the classical Greek legend of Deucalion . . . and the later East Indian traditions, point clearly to an ultimate source in Babylonia. The relation of these traditions was already manifest from the fragments of Berossus and is now placed beyond all doubt by the decipherment of the original tablets, some of which date from B. C. 2100. Here it is related how the gods sent a flood to destroy Shurippak. . . . The story has probably grown round some tradition of a tidal flood, accompanied by a cyclonic storm, which overwhelmed the

neighborhood of Shurippak; but it is so heavily colored by mythical elements that no great account can be taken of its historical significance. The chief value of the story lies in a comparative study of the underlying moral and religious ideas."

Again, under "Old Testament," we read in part: "The value of the Old Testament is to-day seen in the fact that it is the record of a long period in the history of the purest religion that the world knew prior to the rise of Christianity. It shows us that religion in the making. It reveals to us the faults and virtues of the makers of the Hebrew religion and thus furnishes warning and inspiration to us in the task of meeting the religious needs of our own day. Further, it throws a bright light upon the New Testament and so contributes greatly to our understanding of the rise and development of early Christianity."

These are fair samples of what the book offers. In some other places the modernistic views which brush aside facts in the interest of unbelief are set forth even more emphatically. In view of this it is clear why this book has generally failed to meet with the approval of reviewers who are orthodox in the true sense of the word. Our own verdict agrees with their condemnation of the book.

MUELLER.

Evidences of Christianity. By *John Talmadge Bergen, A. B., A. M., D. D.*
144 pages, 5×7½. Cloth. \$1.00. (Augsburg Publishing House, Minneapolis, Minn.)

Pastor Bergen's *Evidences of Christianity* is a brief and popular statement of the usual proof for Christianity. It is a fine popular contribution to the rapidly increasing literature on Christian evidences, which the attacks of destructive higher critics, the onslaughts of skeptics and lampooners, and the frightful increase of unbelief in general are steadily calling forth. The purpose of this new book on Christian Evidences is not to offer new proofs in behalf of the truth, but to arrange and set forth in a clear and interesting way the main arguments for Christianity. As such it will be found helpful to all who desire a popular work on Apologetics.

MUELLER.

Tutankhamen and Egyptology. By *Samuel A. B. Mercer, Ph. D., D. D.*
100 pages, 4¾×6¾. (Morehouse Publishing Co., Milwaukee, Wis.)

This charming little book makes interesting reading for those desiring information that relates to the recent discoveries in Egypt. In six chapters the following subjects are treated: "The Recent Excavations in Egypt," "Tutankhamen and Egyptian History," "Inscriptions of Tutankhamen's Reign," "Egyptology" (or Egyptian archeology), "Egyptian Culture and Religion," "Technical Egyptian Terms." To these is added a chapter on Chronology, a valuable Bibliography, and an Index. As editor of the *Journal of the Society of Oriental Research*, of which the author is the rector, and as editor of the *Anglican Theological Review*, the author has contributed a large number of instructive articles on Egyptological subjects. Much of the material treated in these periodicals is offered here in condensed form. Like many other scholars the author believes that the "Exodus from Egypt did not take place all at once. In other words, all

the tribes did not leave Egypt at one and the same time. Simeon and Levi left as early as 1375 B. C., Ashur left earlier than 1313 B. C., Gad, Dan, Naphtali, Zebulun, and also Issachar and Reuben probably left long before 1225 B. C. Judah and the Joseph tribes formed the great 'Exodus' in the time of Merneptah." (p. 50.) This supposition does not agree with the Bible, but is a common theory by which the Biblical record is made to harmonize with the account from Babylonian and other sources.

MUELLER.

There Are Sermons in Books. By *William L. Stidger*. 232 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. Cloth. \$1.50, net.

Critical Hours in the Preacher's Life. By *Ernest Clyde Wareing, D. D.*, *Litt. D.* 174 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. Cloth. \$1.25, net.

Cyclopedia of Sermon Outlines. By *Rev. Aquila Webb, D. D., LL. D.* 336 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. Cloth. \$3.00, net. (George H. Doran Co., New York, N. Y.)

The title of the first book mentioned explains its purpose, which consists in showing how literature may be employed in preaching. The method which the author suggests is simple. Choosing a Bible-text, the preacher connects the lesson of that text with the general moral truth set forth in a certain book, which he then proceeds to discuss in his sermon. Works outlined in this way are: *The Shoes of Happiness*, *The Resurrection* (Leo Tolstoy), *The Great Hunger* (Johann Bojer), *Modern Tendencies in Sculpture* (Lorado Taft), etc. Thus poetry, fiction, and non-fiction are to be used in the pulpit in place of the Bible. That such preaching may interest hearers who do not know how to value the Bible we do not deny, but that it will fail to satisfy earnest Christians who attend the houses of worship for the purpose of hearing God's Word is evident. Besides, it ultimately relegates to oblivion the precious Word, which God Himself has made the only source and standard of faith and morals. Of course, we do not object to an occasional discussion of a popular work of note in a lecture before the societies of a church. However, to substitute for the Bible Hugo's *Les Misérables* or Churchill's *The Inside of the Cup* or Dostojefsky's *Crime and Punishment* is as much of an absurdity as if a physician would practise his profession according to the instructions of a witch or medicine man. Only a person utterly devoid of the true sense of spiritual values can consistently resort to the method suggested in this book. Indeed, such a course of action results from utter alienation from God and His Word. What the author recommends is really only jazz in preaching.

As editor of a Christian weekly and as pastor for many years Dr. Wareing, the author of *Critical Hours in the Preacher's Life*, has had ample opportunity of becoming acquainted with the responsibilities, struggles, prejudices, and temptations of a minister's life. Out of these experiences this book has come forth, as the author states in the preface: "It [the book] found its inception, not in the intellectual life, through any analytical process, but in the repeated wounding of the heart, by the failure of those whom I had known to love and to trust. During the past six years I have seen almost a score of ministers fall from the heights

of spiritual leadership to the depths of shame and disgrace. . . . There is a depth to which a minister may fall, where his ignominy is more distressing than the ravages of physical pain, where his condemnation is more searching than that given unto any other man. . . . Out of this vision of wreckage and tragedy during the critical hours of a minister's life came the following discussion." The purpose of really helping the young pastor by discussing his problems and difficulties is revealed on every page. The spirit in which it is written is that of fatherly love and of deep sympathy with those tempted and distressed. The first two parts, entitled: "A Cry from the Depths" and "Looking into the Depths," merit earnest reading by all pastors. However, the two remaining parts: "Escape from the Depths" and "The Level of Deliverance," are less valuable, since they fail to state the cure clearly and completely. According to the author the road to recovery lies in the discovery of Jesus Christ, of the Holy Spirit, and of true Christianity. What these terms mean is not lucidly set forth. Surely every minister should have discovered Jesus Christ, the Holy Spirit, and true Christianity *before* entering upon his holy office. In other words, no one ought to become a preacher of the Gospel of Jesus Christ who is not deeply rooted in that precious Word which testifies of Christ. However, if the author means to say that the road of discovery lies in a more intimate communion with Christ through faith, by prayer, and the study of God's Word, he is right. When the natural enthusiasm with which the young minister takes up his work passes away, when he is made to realize his weakness and unworthiness, when sin assails and Satan buffets him, when worldly cares trouble him and dampen his ardor, there is no other help than that which Paul has pointed out in his epistles to Timothy and Titus, namely, the Word of God, which offers to him the same strength and consolation that is offered to the believing hearers. Then also the minister will see the true purpose of the personal chastenings which God has permitted to come to him. Every tribulation should serve to make him a truer Christian, a better pastor, and a more effective preacher of the Gospel of Christ. The advice given in this book is along these lines, and its lessons are therefore worth considering, though the book contains also many statements to which we cannot agree.

Webb's *Cyclopedia of Sermon Outlines* has been received very favorably as a book offering to the busy pastor substantial help in preparing his sermons. The praise accorded it may hold with regard to the quantity of sermon outlines offered in the book, but certainly not with regard to their quality. Sermon outlines are of true value only if they expound the text and apply the truths wrapped up in it. They must help the preacher to solve the great problem as to how to preach the everlasting and ever-necessary Gospel in its whole truth and meaning. Viewed from this point, the outlines of Dr. Webb and his coworkers are greatly lacking. As samples of what the author offers we quote the following: Shifting Responsibility. Text, Ex. 32, 24: "There came out this calf." I. Aaron blamed society. II. He blamed nature. (Contr. by W. L. Watkinson.) — Talebearing and Slander. Text, Lev. 19, 16: "Thou shalt not go up and down as a talebearer." I. Character is in the keeping and therefore at the mercy of

acquaintances. II. Character may be ruthlessly shattered by sinister whisperings. III. Character is so precious that its traducers should be loathed. (W. H. Jellie.) — Open and Secret Christians. Text, John 3, 2: "The same came to Jesus by night." I. Hypocrites overestimate the value of worldly friendships. II. They overestimate the effect of confession on friendship. III. They underestimate their own strength. (W. M. Taylor.)

These samples show how far these outlines deviate from the outlines of true Lutheran Gospel-preaching. Since they fail to emphasize the central doctrines, fully to evaluate the text, and logically to arrange the truths set forth in the text, they fall far behind the norm of good preaching in all churches. After all, it remains true that the minister's best help for sermon work is the Bible itself, studied regularly and conscientiously with the aid of a good commentary and with earnest prayer. However, if occasionally he is obliged to make use of outlines, the best should not be too good. MUELLER.

The Sotarion Publishing Co., Buffalo, N. Y., offers **First Steps**, a four-page child's paper which teaches Bible History by the picture-reading method, and **Tell His Disciples — and Peter**, a liturgical order of service for Easter, by *Adolph T. Hanser*.

Augustana Book Concern has issued Grades III and IV of its **Graded Lessons in Luther's Small Catechism** and Bible History and Grades V, VI, VII and VIII of its **Graded Lessons on the Catechism**; also **Easter Echoes**, an Easter Program for the Sunday-school by *W. E. Pearson*; also two brochures by *C. J. Soedergren*: **Reason and Revelation** (22 pages) and **The Education of the Heart** (16 pages). DAU.



Correction.

In July issue, page 197, line 18 from top, read "strength" for "struggle."
DAU.