

# THEOLOGICAL MONTHLY.

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## “The Pure, Clear Fountain of Israel.”

(*Concordia Triglotta*, p. 851.)

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

The Lutheran Confessions contain many a poetic turn. These were embodied in the formal statements of the truths to which the Lutheran Church stands pledged, not merely for ornamental purposes or to overcome the tedium which is apt to arise in the reader as he works through page after page of strictly logical and diplomatically exact depositions of *credenda* and *damnanda*. These beautiful flashes are rather integral parts of the Confessions, which they enliven: they have genuine confessional force. They reveal the deep inward joy that comes to the soul with a settled conviction, the profound satisfaction that fills the heart when a great difficulty is solved, and they breathe the fervor of ardent devotion to a cause that lifts its champions above this sordid life of paltry egotistic interests into a sublime sphere, where grateful wonder and admiration seem the most proper attitude. They are the heart-throbs of the same faith that expresses itself at the same time, and in another way, through the calm deliberations of the cool intellect. When the Lutheran confessors spoke, the entire man in them spoke, heart and soul and mind and every God-given faculty in them. It is not surprising at all that men who have studied the Lutheran Confessions have discovered that their perusal of these documents was turned into a series of devotional exercises for them. There is many a soul-feast prepared for the truly hungry in these old records.

The Lutheran Confessions, also in this respect, reflect the character of the Holy Scriptures. These, too, are not a dry recital of facts which the mind must grasp, but they set forth the verities of the creed which God proposes to fallen man with much beautiful imagery and a pure pathos that stirs every sensibility in man. Very often the poetic turns in the Lutheran Confessions are taken over directly from the Scriptures.

## BOOK REVIEW.

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**Outlines of Lessons for Sunday-School Teachers' Institutes and Training-Courses.** By *Prof. Paul E. Kretzmann, Ph. D., D. D.*  
43 pages. 20 cts. (Concordia Publishing House, St. Louis, Mo.)

The Sunday-school cannot supplant the parochial school. One hour a week is not sufficient for a child's religious training. But the Sunday-school serves a good purpose, namely, as a missionary institution or as a makeshift where it is impossible to have a parochial school. Any school, however, is no better than its teachers. Formerly little or no attention was paid to the training of Sunday-school teachers. Under such conditions the Sunday-school could not do very good work. Happily our pastors and congregations are now seeing the need of having trained teachers in the Sunday-school. Where we have two or more congregations in the same city, they can well, as some have done, join their forces in the training of Sunday-school teachers and thus save time and effort and make for better efficiency. Dr. Kretzmann's book will in any case serve as an excellent guide. It gives outlines for the following courses: Bible Study, Child Study, Religious Pedagogy, Church History, and Missions.

FRTZ.

**Synodical Reports:** *Atlantic District*. 60 pages. 29 cts. *Manitoba and Saskatchewan District*. 32 pages. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

The report of the *Atlantic District* contains a paper by Pastor O. Hanser, answering the question, "How Is Faith Active in the Life of the Children of God?" The District adopted regulations governing a Board of Directors. The question whether the English language shall become the official language of the District will be submitted to the congregations. The District will present a memorial to the next convention of Synod asking that a suggested plan for gathering funds for synodical purposes be adopted. The District also recommends that a complete list of all contributions to Synod's Building Fund be published after the close of the next year.

The report of the *Manitoba and Saskatchewan District* contains the theses and an abridged exposition of the first thesis of a paper read by Prof. J. T. Mueller, which answers the following question: "Why Should We Always Remain True to the Confessions of Our Evangelical Lutheran Church and Suffer All, Even Death, rather than Fall Away from Our Church?"

FRITZ.

**Lutheran Annual. 1925.** 15 cts. (Concordia Publishing House, St. Louis, Mo.)

**Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1925.** 15 cts. (Concordia Publishing House, St. Louis, Mo.)

In every home in our large Synod there ought to be found, during next year, either the *Lutheran Annual* or the *Kalender*. Both publications contain an alphabetical list of pastors and teachers of the Synodical Conference and a list, arranged according to States, of all places served by pastors and teachers of the Synodical Conference. This feature alone makes these annuals worth having. People of our churches travel much more to-day than they formerly did (by train and by automobile); the *Annual* is a handy book to take along, for it will show where our churches can be found in various parts of our country. The *Annual* has another valuable feature: It gives not only a short statistical summary of the Missouri Synod, but also an article on the organization and work of our Synod. Since our people know precious little about our Synod and its work, pastors will do well to see to it that an *Annual* is put into their hands, and that they be directed to read that article, which will give them much-needed information. From both editions there have been omitted this time the usual astronomical references, which few read and still fewer understand; instead, the German edition has a list of Scripture-readings for daily devotion, and the English edition has a short Bible-text for every day of the year. A map showing the Districts of the Missouri Synod in the United States and Canada is found in both editions. Both editions also contain lists of the educational institutions, of the large number of the church-papers, the hospitals, the orphan homes, the old people's homes, the home-finding societies, and the hospices of the Synodical Conference. The *Kalender* and the *Annual*, selling at fifteen cents each, may appear to be very insignificant publications, but the fact is that the pastor who fails to encourage the purchase of one of these for each home is missing an opportunity to bring much-needed information and a little good reading-matter to his people.

FRITZ.

**The Religious Education of the Child.** By *Otto C. A. Boecler*. 15 pages. 6 cts.; 100, @ 4 cts. Order from Concordia Publishing House, St. Louis, Mo.

In an address delivered before the Lutheran Open Forum at Chicago, October 20, the pastor of St. Luke's Evangelical Lutheran Church of the Missouri Synod presented the reasons why Christian day-schools should be maintained by Christian congregations, and the Forum requested him to publish his address. The open-minded readers of the tract will applaud the action of the Forum, for the tract is a compact historico-ethical argument for the position which the Missouri Synod has occupied from the beginning. The heads of the author's argument are: Religious Schools of the Past; The Teaching of Religion and Morals in the Public Schools; The Attitude of the Church to Non-religious Education; The Final Purpose of Christian Education and Training; The Duty of the Christian Home and the Christian Church; Why are Christian Day-schools Maintained? Our Constitutional Rights to Maintain Christian Day-schools. The tract may be ordered from the author, 1501 Melrose St., Chicago, Ill. D.A.U.

**Beretning om det syvende aarlige Synodemoede af den Norske Synode af den Amerikanske Evangelisk Lutherske Kirke.** 102 pages.

One could wish that more of our readers would read Norwegian: they would enjoy this account of the work which the forty ministers and their congregations that did not enter the Norwegian Merger are doing. The entire proceedings show with what determination and zeal this faithful band is pushing the work that was forced upon them seven or more years ago. The paper of Rev. J. E. Thoen, "The Objection of the Norwegian Synod to the First Paragraph of *Opgjoer*," is in English and alone will repay any purchaser of this report. D.A.U.

**Predigtentwuerfe fuer kasuelle Zwecke.** Von *G. H. Trebel*, ev.-luth. Pastor zu Hamilton, O. Im Selbstverlag des Verfassers. 635 pages.

This book contains 716 sermon sketches. Some of them are quite elaborate; others state the theme, the parts, and the subdivisions; still others merely the theme and the parts. A number of the outlines are without a text, and the author suggests that a text be chosen at the option of the party using the outline; others have several texts. On important and popular texts quite a number of outlines is offered. Of these outlines 437 are for funeral sermons and addresses, 352 for funerals of adults and 85 for funerals of children. For use at confessional and Communion services 144 outlines are offered; for confirmation sermons, 29; for harvest home sermons, 34; for mission-sermons, 51; for Reformation Festival sermons, 58; for sermons on Christian schools and education, 40; for church dedication, 6; for anniversaries of ladies' aids, 2; for Orphan Home festivals, 2; for the opening of synod and for pastoral sermons, 8; for ordination and installation, 4; for a minister's silver jubilee, 1. Much sameness of thought, as well as of the arrangement of the component parts of the sermon was apparently unavoidable in this collection, which, I think, faithfully reflects the sermonizing labors of a faithful pastor. The value of an offering of this kind lies in its suggestiveness. It is a distinct help occasionally to have one's attention directed to a suitable text or to have

the meditation turned into a particular channel of thought. The barrenness of one's own inventive faculty may, to some extent at least, be overcome by concentrating the mind on some of these outlines. In not a few instances the minister who uses a help like this will readjust the material offered and discard some of it entirely. The best result of a judicious use of the material here offered, we imagine, will be the construction of an entirely new sermon that one can call one's own.—On the prayer offered on page 161 we would suspend our judgment, since the details of the occasion are not described. It is offered for use at the funeral of a suicide. There may be instances of self-destruction which fall under the warning word of the Lord: "Judge not"; but these instances are rare. In most instances of this kind an expression of abhorrence is natural with Christians, and the Christian minister really cannot officiate at such a funeral. He owes the ministration of the Word to the survivors, but he has no obligation to the deceased.—In the outline for a synodical sermon on the doctrine of election, on page 619, the definition of the decree given under 4b suits only the so-called second trope of the doctrine of election and would be the proper statement at the funeral of an *intuitu fideist*. DAU.

**The Master.** By *J. Wesley Johnston*. 184 pages. (The Abingdon Press.)

What the author has done in this book is something which thousands of Bible-readers have done mentally and are ever doing when some story in the life of Christ which they have been reading has gripped them: the mind in such moments seeks to represent to itself as vividly and realistically as possible the episode that the evangelist has narrated in briefest outline. Curiosity can be carried into forbidden and dangerous territory, but this curiosity which tries to picture to itself just how something happened is quite excusable. It reveals a lively and healthy interest. I believe many a good orthodox preacher unconsciously reveals this tendency of the believing heart when he portrays Bible-events to his audience and allows details to slip into his account that are not strictly part of the revealed record, but only plausible or probable matters. As long as no Bible-truths are contradicted, this play of the imagination is not harmful; for also the imagination of the Christian is sanctified and placed in the service of the Lord. Now, scholars who are versed in Biblical archeology, who have made a thorough study of such works as Keil's *Biblical Antiquities* or the books of Edersheim, are able to furnish many illuminating details for the various episodes in the life of Christ. These episodes were written down under fixed conditions in Palestine two thousand years ago, and the people who received these accounts readily supplied the local, social, and personal trimmings, of which the inspired writers make no mention. We of different races and remote times are not so fortunate, and when some one retells those old stories to us with the accompaniment of their original coloring, he has attracted our attention at once because of our prior interest in the story and our faith in the record. The author of *The Master* does this for ten episodes in the life of Christ: 1. Christ and Zacchaeus; 2. The Master Tempted; 3. Christ and Nicodemus; 4. Christ and Bartimaeus; 5. Christ and Simon; 6. Christ and Lazarus; 7. The Master Transfigured; 8. Christ and the Young Ruler; 9. The Master Betrayed; 10. The Master's Easter Day. The collocations which he attempts, the dialogs which he introduces, etc., are the work of his imagination. But

it is not, like in some novels about Bible characters, an imagination run wild, but carefully related to Scripture facts told in other parts of the Bible. The best use which we can imagine for a book like this is to have the members of the family sit around the table during a winter evening while some one reads a chapter from this book; the original account, if all are not conversant with it beforehand, may also be read. Then let an exchange of opinion take place on the probabilities which the author suggests. I think in 75 per cent. of his assumptions every Bible-reader will agree with him. The net result of such an exercise would be a deepened and more intelligent interest in the Scriptures themselves, and that is always something desirable. DAU.

**The Dynamic Ministry.** A Study of the Fourfold Duty of the Minister.  
By *Oscar L. Joseph*. 169 pages.

**The Preacher and the People.** By *Francis John McConnell*. 166 pages.

**Capturing Crowds.** By *Roy L. Smith*. Introduction by *Bishop Charles Bayard Mitchell*. 215 pages. (The Abingdon Press.)

There is no other country, with the possible exception of England, where the calling and the professional activities of the Christian minister, preacher, and pastor receive such a share of attention in the current literature of the people and in the book-market as in America. The fact that one publishing house alone can get out almost simultaneously three different books which aim at making the minister more efficient in his work, especially in his preaching, lends added emphasis to this fact. The wisecracks who persist in preaching the funeral of the Church and consigning ministers to the state of innocuous desuetude might take notice of this phenomenon for their own good. Despondent ministers, on the other hand, might take heart in view of this fact and persuade themselves anew that they have not attached themselves to an inferior vocation or to a lost cause. Not only does a great part of the American public continue to take a lively interest in preachers, but it evidently expects a great deal of preachers. That is the reason why so many books are written in every denomination to offer helpful suggestions to preachers.—Not that every one of these publications is really helpful and measures up to the standard fixed by the Lord and His apostles. Not a little of what is offered in these books is ephemeral. Some parts are of questionable worth, and others are full of perverted views of the character and purpose of the Christian ministry. But even the least meritorious of these books breathes an unexpressed respect for the office in which the Son of God Himself and thousands of distinguished men after Him have served, and their general tone is one of earnestness, even when trivial or frivolous matters slip in occasionally. Therefore the reading of such books cannot fail to instruct and stimulate, to correct faulty habits, and to confirm one in a good method already adopted.—Joseph's treatise discusses "the fourfold mission of the Christian minister as thinker, preacher, pastor, and leader of worship for these transition times." The last words might be underscored. The author holds that the late war has opened our eyes to serious defects in the religious life of America, and the discovery has brought on the discussion between Fundamentalism and Liberalism. In this discussion he ranges himself decidedly with the Liberalists; only he prefers to have him-

self called an "essentialist," while he would call the Fundamentalists "elementarists." With a Missouri Synod Lutheran, I think, the author would have little patience. He deplores that "we are still encumbered by the scholasticism of the sixteenth century, and we behave as though the last word was spoken by Luther or Calvin." He quotes with approval the remark of F. G. Peabody about the ancient creeds: "They are declarations of dogma, not directions of life. They codify Christian opinion rather than modify Christian character." He wants Protestantism to be an advancing movement. And in this sense he wants its pulpits to be "distinctive," its pastorate "generous," and its worship "opulent," that is, it is to contain an "evangelical note" bringing out love for the Christ of the cross and the atonement, an "ethical note" stressing the thought of obligation even at the cost of sacrifice, a "social note," making evident the necessity of fellowship, and a "mystical note," expressive of the life hid with Christ in God. An excellent feature of the book is the exactness of its references, and the bibliographical survey at the end of each chapter of the present-day publications that deal with the subjects which the author discusses. We know of no other publication that gives one an insight into the modern religious ferment in Protestantism like Joseph's. — McConnell is a bishop in the Methodist Episcopal Church. To sketch the character of his book it will be best to note that he divides it into three parts: 1. Popular Preaching; 2. The Preacher as the Voice of the People; 3. The Larger Human Values. These three parts correspond to three lectures which the author delivered at De Pauw University, Greencastle, Ind., in April, 1921, on the Matthew Simpson Foundation for lectures on preaching. "The book deals only with the minister as preacher." By "popular preaching" the author understands, not "the type that expresses itself in uttering what will please the people, or will entertain them, or say only what they want said." This the author considers dishonest. "We wish to use the word 'popular' as applying to people 'just as we find them,' or the 'plain people,' or the 'man in the street.'" McConnell is a thoroughly candid man and an artless writer. Moreover, he does not talk from episcopal heights, but from the level of the common churchgoer and has an eye for practical things. His "Word about Originality," the chapter on "The Preacher's Use of the Bible," the one on "Helping Men to Understand," and nearly every chapter in the book is stimulating. You may have not a few occasions for questioning the validity of his judgments, but you will be even thankful for that, for it gives you a chance for testing the superiority of your own. The publisher thinks that this book "is essentially a book for the younger men in the ministry." We believe it will be read with much better understanding and practical benefit by those who have already served a number of years in the ministry. — The book of Smith will give a severe shock to all who are used to the old, quiet, staid, conservative methods of church-work. With its bold appeals to curiosity and its studied attacks upon the emotions it will be pronounced reeking with sensationalism, and simply "impossible." We cannot imagine any Lutheran pastor and congregation capable of turning their church into a moving picture hall, or a stage on which ministers enact a scene from the life of St. Paul, or of posing as a community center for community singing, orchestra music, basket-ball in the "gym," with

lunch served at low cost, or having oranges served to the audience on "Florida Night," or loaves of bread when the minister preaches from the text: "I am the Bread of Life," and scores of other startling ventures. And yet the book deserves a hearing; for the strange doings which it recounts are one minister's attack upon evils of modern life by which his church has lost its people, and his way of trying to regain what the automobile, the cinema, and modern living conditions had taken from him: the crowd to whom he could deliver his message. Particularly the drawing of an audience to the evening service became a vexing problem to Pastor Smith. Conditions became worse when the church became a down-town church and business establishments and apartment houses grew up around it. Many of our pastors can reproduce to their minds and fill in further details of the picture which the author had before him. His struggle to keep his church alive at least will command a sympathetic interest from them. Moreover, some of his devices are ingenious and suggest unlooked-for possibilities for interesting people in a church. The book is divided into two parts, one theoretical, devoted to the presentation of principles, the other practical, showing how the principles may be applied. It is written in a lively, racy style and liberally illustrated, reproducing many of the designs and devices which the author used in "capturing crowds." The only service which this book could render our pastors would be by making them understand still better how modern living and social conditions eat into the old-time church-life, and what new competitions they may have to face in their own congregational work. DAU.

**Synthetic Christianity.** By *Lynn Harold Hough*. 208 pages. (The Abingdon Press.)

"Synthetic" in this title is meant to have the force of "constructive." In the five lectures which the author delivered on the Merrick Foundation at the Ohio Wesleyan University, May 6—10, 1923, he set himself the task of showing that the critical and scientific age in which we are living is merely and unconcernedly destructive. It smashes "accepted facts," "principles," "norms"; it revels in the creation of chaotic conditions and cares a fig for consequences. *Après nous le déluge*. Readers of the Christian Bible know of a spirit whose very *raison d'être* is destruction. By its pure lust of destruction modern critical science simply manifests its diabolical orientation. How does the author purpose to meet this situation? Five times he flashes his search-light upon the centuries from Thales to Nietzsche and Eucken and sweeps the records of the philosophy, ethics, esthetics, altruism, and piety of the human race, and five times he arrives at the happy conclusion that Christianity is triumphant as regards truth, goodness, beauty, brotherliness, and godliness. Verily, an appealing effort! Moreover, the author's claims are true in themselves. Every Christian, from Adam and Eve down through the ages, has believed them. But not on the author's evidence nor in the author's way of evaluating Christianity. In his view, Christianity is the universal absorbent of whatever is good in any sort of human endeavor. To quote a sample of his syntheticism, which, by the way, may serve as a key to the whole book, he says, p. 44 f.: "Hegel's thesis and antithesis and synthesis speak in the very terms according to which Christianity has acted for ages without the



formula. When we come to the conflicts between systems based upon the reason and philosophic approaches asserting a higher sanction, we find that Christianity sees and appropriates the truth in each position. It is pragmatic as to method." On this basis the author finds it comparatively easy to reconcile Heraclitus with Democritus, the Thomists with the Scotists [Scottists?], Realism and Nominalism, alias Roman Catholicism and Protestantism, Luther and Calvin, etc. Kant's *Critique of Pure Reason*, in this view, has "the deepest kinship with the method of Christianity as an experience active in the lives of men." Throughout his five lectures the author is ever a "pilgrim seeking for a principle of synthesis and method of coordination." Christianity in this scheme becomes an omnivorous animal with a triple copper-lined stomach, which can digest the pavement of hell, if need be, and discover philanthropic vestiges in the devil. *Synthetic Christianity* is accommodating to a fault: it meets any intellectual, any moralist, any esthetic, or charitable, or godly person anywhere and at any time, pats them condescendingly on the shoulder, and says: "I am delighted to meet you — not all of you, but more or less of you; with your permission I shall swallow you up on the eclectic or instalment plan." "Triumphant" Christianity! Try to picture to yourself the effects of applying this principle to Christian mission-work in pagan countries or to the efforts of Lutheran bodies in America to come to an understanding on doctrinal issues. — However, "synthetic Christianity" is all the rage nowadays. In the circles of high-class "positive" thinking it is the most popular lie just now.

DAU.

Neue Christoterpe. 1925. 277 pages. (C. Ed Mueller's Verlagsbuchhandlung, Halle a. S., Germany.)

There is always a certain nobility of thought and diction spread over the pages of this well-known annual, which used to be a welcome guest in Christian homes. But the changing influences of time are perceptible also in this publication when one holds it against its predecessors of more than a generation ago. The prominence given to Archbishop Soederblom is deplorable. This person is no credit to any Christian movement, and any connection with him puts the movement under a cloud. Schomerus's article on redemption in Hinduism is oversympathetic. Many persons who write on subjects like these fail to reveal the consciousness of any normal Christian, based on Acts 4, 12, that it is virtually disgracing Christianity by according to it merely a superior degree of worthiness in a review of religion. The Christian religion is absolutely *sui generis* and exclusive. Every other "religion" is idolatry, of the coarse or a more or less refined sort. — The best contributions to this volume are the letters of the late German Emperor to the court-preacher Dryander and the fine reminiscences of his father which Dryander's son has given us. Ficker's article on the Strassburg Muenster is excellent; so is Spitta's article "Heinrich Schuetz, ein Meister der *musica sacra*." Paul Hasse's contribution on work among the young people of Germany is essential to any one who wishes to form a sound opinion of the Germany of the future. (*Sit venia verbo* and apologies to Monsieur Clemenceau and Mr. Roosevelt!) If any one can spare 5 or 6 marks, according to the binding, I think they will get their money's worth out of this volume.

DAU.

**George Whitefield: Prophet-Preacher.** By *Edward S. Ninde*. 222 pp., 5½×8¼. \$1.50, net. (The Abingdon Press, 150 Fifth Ave., New York, N. Y.)

The preacher who reads George Whitefield's biography written by Edward S. Ninde will receive from it new inspiration and be fired with new zeal for his work, especially for that of the Christian pulpit. While we cannot accept Whitefield's Calvinistic theory of doctrine nor, perhaps, fully agree with him as to his methods, we must admit that Whitefield was a man of God whom the Lord used as a prophet at a time when England and America were sorely in need of a prophet's bold testimony.

Whitefield preached his last sermon in Exeter, N. H., on "Faith and Works." He exclaimed: "Works! Works! A man get to heaven by works! I would as soon think of climbing to the moon on a rope of sand!" Whitefield was filled with love to his Savior and with love to the souls for whom the Savior died; he was consumed in the service of his Lord.

A man who can preach nine times a week and successfully preach the Gospel, at times to a few people only and at other times to crowds of twenty thousand, fifty thousand, and almost eighty thousand people, is worth studying.

After a preface and a chronological outline of Whitefield's life the book treats the following chapter-heads: Born and Born Again, First Ventures, A Land in Darkness, Leaping into Fame, In Perils in the Sea, A Lover of Children, The Voice of a Prophet, The British Isles for Christ, Ranging and Hunting in America, Whitefield the Preacher, Whitefield the Man, Whitefield Triumphant.

Whitefield's biography is a human-interest story, especially for the preacher. Its clear, simple English and its fascinating style compels one, if possible, to finish the reading of it at one sitting. FRITZ.

**One Thousand Bible Readings.** By the *Rev. D. J. Wetzel*. 57 pages, 5×7½. \$1.00. (The Macmillan Company, New York.)

The purpose which the author had in mind in writing this book is given on the title-page in the following words: "A Guide to Bible Readings. Especially Arranged and Adapted for Use in the Public Schools, also for Church Aid and Young People's Societies, Mission Circles, and the Home Altar." On the page preceding the introduction the following words are printed: "Dedicated to the Service of the Public Schools." The introduction was written by Ezra Lehman, Principal of Cumberland Valley State Normal School, Shippensburg, Pa. He says: "The policy in recent years has been to regard the church, the Sunday-school, and the home as the places where religious instruction may properly be given. With this general policy few will disagree, but leaders in our public schools, farsighted business men, and executives of cities and States have begun to realize that thousands of children whose parents are not affiliated with any church or religious organization will never become familiar with the great book of ethics unless the public schools bring them into immediate contact with it. Accordingly there is a wide-spread movement to require the reading of the Bible in the public schools. Scarcely less clearly defined is the purpose to avoid sectarian instruction, and in at least four States the statute requiring Biblical reading specifically provides that such read-

ing shall be 'without comment.'... Clearly the passages selected should not be controversial in character; they should be adapted to the comprehension of young children; they should be objective, narrative, descriptive, or lyrical in character. Judicious selections should be made from the life history of Moses, Joseph, and other great leaders, so that the children may not miss the charm that envelops these stories of the olden time. The question, then, facing the teacher is clearly, 'How may I select the Biblical readings so that the pupils may receive both profit and enjoyment?' The compiler of the *One Thousand Bible Readings* has sought to answer this question by arranging the selections so that they will give from day to day the story of the great Biblical characters. These selections are prevailingly narrative and are suited to pupils of any grade.... The compiler of these selections is well qualified for the work he has undertaken. He has for years been a student of the Bible and now presents his studies in a concrete, practical form that will fill a long recognized want in our public school system: a compilation of Biblical readings, neither sectarian nor controversial, that will make the stories, the poetry, and the exalted ethical teachings of the Bible available to every teacher and pupil."

These quotations clearly show the intentions of those who advocate Bible reading in the public schools.

As to the attitude of the various States in regard to Bible reading in the public schools, the following quotation gives some information: "All the States have some ruling pertaining to the use of the Bible in the public schools. This ruling is not always made by legislative enactment, but in some cases by others in authority, as the State Superintendent of Public Instruction. A survey of conditions reveals that nearly all the States of the Union permit the reading of the Bible in the public schools. The teacher has wisely employed this privilege, for it has been estimated by the National Reform Association that the Bible 'is habitually read in three-fourths of American public schools.' At least four States require Bible reading by legislative enactment."

The discussion in reference to Bible reading in the public schools has received a new impetus in our day. This is perhaps due to the fact that the sectarian churches are sorely neglecting the teaching of the Bible, and that, after all, many are convinced that we cannot well get along without it. Our position can be briefly stated thus: First, the State is not called to teach religion; that is the Church's business. Secondly, the Bible has not been given by the Lord principally for the purpose that it might "occupy the foremost place among the literary masterpieces of the world" (which it does), or because of its "exalted ethical teachings" (which it has), but the Bible has been given "to make us wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3, 15.

Eliminating the question of reading the Bible in the public schools, the book *One Thousand Bible Readings* is not a bad compilation of Scripture selections. The arrangement is the following: Biblical Index to the Old Testament, Biblical Index to the New Testament, Topical Index, Special Days and Seasons, Index to Biblical Subjects, Index to the Books of the Bible. Such Biblical readings as the following are included in the selections, and are given under the following headings: Creation, Gen. 1; Promise of the Messiah, Is. 9, 1—7; Messiah and His Work, Is. 11, 1—10;

Messiah Despised and Rejected, Is. 53; the Miracles of Jesus and the Passion and Death of Jesus; Resurrection, 1 Cor. 15, 1—20; Victory through Jesus, 1 Cor. 15, 50—58.

To pastors we can recommend the book as a ready help for finding Scripture-texts for single sermons and also for a series of sermons.

FRTZ.

**Modernism and Its Restatement of Christian Doctrine: Is It the Truth of God?** By *John Bloore*. 301 pages, 4¾×7½. \$1.50. (Loizeaux Brothers, Publishers, 1 E. 13th St., New York City.)

In his introduction the author sums up the results of Modernism in the following words: "The grand consummation of this modern reconstruction of belief is the doctrine of deified humanity and humanized deity, in effect dethroning God from His transcendency and elevating man to fill the vacancy. We are left with a *human book* rescued by the penetrating light of the all-searching eye of modern science from the mists of mythology and the dark, enshrouding clouds of misconception which prevailed in past ages and which threatened to carry it down to oblivion. Masterly and heroic achievement! A *human Jesus*, whose portrait is now presented to us after all the blurring lines and grotesque features of the portraiture made by those Palestinian disciples and Epistolary theologians are removed, the horrible distortion finally effaced by the patient labor and delicate touch of modern critical art! A *human God*, whose character and features I can only learn as they become gradually disclosed in an age-long process reaching into eternity. It is not man made in the image and likeness of God, but God being made in the image and likeness of man!"

The author of *Modernism* stands for the verbal inspiration of the Scriptures; for he writes: "After all, what is meant by inspiration? It is that all Scripture consists of God-given words, uttered by those chosen for this work." The Bible, the author says, "is *complete* and therefore *final* in its present form. This precludes any idea of progressive revelation such as Modernism delights to dream of and dogmatically asserts." The author says that Modernism and the Bible do not agree, but that the Bible-truths must remain intact; Modernism does not and cannot show the sinner the way to salvation. Jesus is God, who "came not only to show us a *way of living*, but to accomplish through death the opening of the way into life."

Appendixes are added on the following subjects: Some Critical Blunders, Tables of References, The Genuineness of John's Gospel, and The New Testament of To-day. In Appendix I, Some Critical Blunders, Bloore says: "The narrative of Gen. 14 used to be dismissed by the critics as a mere legend, utterly impossible as a piece of history; but the monuments have proved the credibility of it all. . . . The critics were accustomed to ridicule Daniel as unhistorical because of reference to Belshazzar and certain official titles which he mentions, but discovered tablets and monumental inscriptions have proved their correctness." In Appendix IV, The New Testament of To-day, Bloore quotes a modern critic who admits that from their own viewpoint modern critics admit that "no final conclusions have yet been reached"; it is evident, therefore, says Bloore, that the whole structure of modern criticism "is without a foundation and is built entirely upon the shifting sands of human theory." In reference to Christ's second coming we cannot agree with the author when he says that "it can-

not be the end of the world, for the Second Coming is introductory to the millennial reign of Christ over the earth."

We recommend Bloore's book on Modernism to our pastors for careful study. In previous issues we have called attention to, and recommended, similar books: *Modern Religious Liberalism*, by John Horsch (a second edition, bringing the contents down to date, has just left the press), and *Christianity and Liberalism*, by J. C. Machen. These three books correctly present the views of modern liberalism and clearly show its unbiblical character.

Fritz.

#### Brief Mention.

A very interesting and cheering number of *The Lutheran Deaconess* is the issue for October, 1924, which gives the proceedings of the Annual Meeting of the Deaconess Association at Fort Wayne.

Johannes Herrmann has put another of the good juveniles of the late Margaret Lenk, *The Twins*, on the market. The translation was made by *Louis P. Lochner*. The same firm has issued a *Luther-Kalender 1925*, edited by *Martin Willkomm*. It consists of one sheet for each week, with a citation from Luther's writings.

Augustana Book Concern has sent its *Almanac for 1925* and the *Minutes of the Sixty-fifth Annual Convention of the Augustana Synod at De Kalb, Ill., in 1924*.

Too late for announcement to the Christmas shopper, there arrived from the Augustana Book Concern at Rock Island, Ill., the following juveniles: *Joy Cometh in the Morning*. A story for boys by *Ethel O. Hoekstra*. 136 pages. *Ella's Treasure*. A story of two continents, dedicated to the young people of America. 184 pages. *Martha of India*. A missionary story by *Millie Bock Jacobsen*. 128 pages. *The Cousins*. By *Emily Nonnen*. 126 pages. *Bethlehem*. Stories and poems about the place where Jesus was born. By *Rev. Ira O. Nothstein*. 64 pages. All these publications are attractively bound and illustrated. Furthermore, *The Gift of Love*. A Christmas service for the Sunday-school. By *Rev. Walter E. Pearson, A. M.* 20 pages. Lastly, *Is Jesus God?* A conspectus on the deity of Christ. By *O. J. Soedergren*. 51 pages; and *Is the Bible Alive?* A dissertation on the inspiration of the Scriptures. By the same author. (These two can also be had bound together); and *The Task of the Ministry*. An address delivered at the theological commencement of the seminary of the Augustana Synod at Rock Island, Ill., Monday, June 2, 1924. By *Rev. H. J. Schuh, D. D.*—The last three are theological treatises of merit. In the first, the references to John 14, 28 as evidence of a "trinal distinction" is untenable in view of John 1, 1; 14, 10; Col. 2, 9, etc. The superiority of the Father over the Son is declared by the incarnate Son in the state of humiliation; to transfer it to their relation within the Trinity is subordinationism and, in the last analysis, destroys the deity of Christ which the author seeks to establish.—The inspiration of the Scriptures is an inspiration of the words of Scripture, or it is no inspiration at all; for "scripture" signifies that which is written, and that is words. The event itself is a miracle, and it is useless to determine the method of a miracle or the logic of it. If God chose to communicate at all with men, why should any one feel shocked at the idea that He spoke words to them?

DAU.