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What Do We Learn from the Words of Institution about the Two Elements in the Sacrament of the Lord's Supper?

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The words of institution of the Lord's Supper read as follows: "And as they were eating," etc. Matt. 26, 26—29; Mark 14, 22—25; Luke 22, 19, 20; 1 Cor. 11, 23—26. These are the words from which we are to learn all we need to know about the Eucharist. By these words we should be taught and guided in all matters concerning the Lord's Supper.

I.

"As they were eating," we read, "Jesus took bread," τὸν ἄρτον. St. Matthew writes: "and blessed it and," etc. Evidently the disciples had bread with their meal; there was bread lying on the table. This bread Jesus took, broke it, and gave it to His disciples, and said: Take it and eat it. *Λαβὼν ὁ Ἰησοῦς ἄρτον*, St. Mark writes. *Λαβὼν ἄρτον* are the words in Luke's report. St. Paul also says: *ἔλαβεν ἄρτον*. Jesus took bread. And *τοῦτο ποιεῖτε*, He tells us. We should likewise take bread, break it, and eat it, believing in our hearts that it is the body of Jesus we are eating. But now I am asked right and left, What kind of bread was it that Jesus had and which we are to use? Why should we ask this question? Is there a word in what we have read about the Sacrament that requires us to know just what kind of bread Jesus used and to use the same kind ourselves? Jesus did not say: This do, being careful that you have the same kind of bread I have, nor do we find in all the words which tell us about the Eucharist anything which would make it our duty to know and even to institute an investigation as to what kind of bread it was which He used on that occasion. We know what bread is, so we know, too, what to do when Jesus says, "This do."

BOOK REVIEW.

Introduction to the Old Testament. By *Prof. Ernest Sellin, D. D.* (Berlin); Introduction by *Prof. A. S. Peake, M. A., D. D.* 267 pages, 5½ × 9. \$3.00. (Doran.)

Prof. Dr. E. Sellin is professor of Old Testament theology in the University of Berlin. His many-sided literary activity is remarkable, and according to Professor Cornill he is surpassed in this respect among German scholars only by Ed Koenig. In recent years Dr. Sellin has frequently taken issue with the extreme views of liberal critics, accepting a position more in harmony with the traditional views defended by believing scholars. For instance, in spite of the fact that in this respect Sellin stands almost alone among "advanced" critics, he accepts the decalog as Mosaic and has ably defended his position in his monograph on Moses. However, in spite of all this, Dr. Sellin is himself an "advanced" critic, as his *Introduction* shows. He denies the Mosaic authorship of the Pentateuch as a whole, accepts the view that it has been made up from the sources of J, E, D, P, believes that the main part of Deuteronomy is not earlier than Hezekiah and that in its present form it belongs to the reign of Josiah; that the Priestly document was written at the date to which the Grafian scholars assign it (about 500); that the Book of Isaiah is a highly composite work; that Habakkuk belongs to the time of Alexander the Great; that the Book of Daniel belongs to the Maccabean period, etc. His book, which appears in a good translation, is not an introduction in the proper sense of the term, giving that broad and comprehensive information which the general reader desires, but rather a discussion of the mooted questions of

present-day higher criticism. While thus the average pastor who would purchase the volume would be disappointed, the student of higher criticism will find in it much that is of value. Dr. Sellin treats the material which he presents in a clear, concise, and objective manner. MUELLER.

The Old Testament, a New Translation. Vol. II: *Job to Malachi*. By *Rev. Prof. James Moffatt, D. D., D. Litt., M. A.* (Oxon.) 460 pages, 5×7½. \$2.50. (Doran.)

Volume II completes Dr. Moffatt's translation of the Old Testament. The objections preferred against the author's translation of the books contained in Volume I, hold also with regard to the version offered in the present volume. The gist of the criticism is that the author does not translate, but paraphrase, and this according to a norm suggested by preconceived notions. Thus Dr. Moffatt transcribes Job 19, 25—27: "Still, I know One to champion me at last, to stand up for me upon earth. This body may break up, but even then my life shall have a sight of God; my heart is pining as I yearn to see him on my side, see him estranged no longer." Any reader acquainted with the Hebrew will see that this is not a translation, but rather a clumsy violation of the text. Is. 53, 10 is Moffattized as follows: "But the Eternal chose to vindicate his servant, rescuing his life from anguish; he let him prosper to the full, in a posterity with life prolonged," whereas the faithful old Authorized Version has: "Yet it pleased the Lord to bruise Him; He hath put Him to grief; when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." The reader may make his own comparisons and draw his own conclusions. In Ps. 22 we read in Moffatt's version: "My God, my God, why desert me?" which neither accords with the Hebrew perfect nor with the Aorist of the New Testament quotation. Moffatt's translation of the Bible possesses neither the charm, stateliness, and vigor of the Authorized Version, nor its simplicity and accuracy. Neither the general reader nor the scholar will gain much by the use of it. So far as we were able to judge, it throws no clearer light on a single difficult passage, while it obscures and renders unintelligible many which in our old versions appear quite lucid.

MUELLER.

Spiritism, Facts and Frauds. By *Simon A. Blackmore, S. J.* 525 pp., 5½×8. \$2.90. (Benziger Brothers.)

This is a new and comprehensive treatise on the abominable delusion of Spiritism. Written by a Jesuit, it, of course, presents the matter from the Roman Catholic point of view, and so frequently attempts to refute error by error. In general, however, the conclusions of the author agree with those made by other writers on the subject, namely: "First, that innumerable phenomena of Spiritism are manifestly fraudulent; and second, that, nevertheless, there appear, now and then, certain effects which, transcending the natural, call for preternatural agencies, and these, when genuine, are to be ascribed, not to the angels of heaven, nor to souls departed, but to fallen angels known as demons." (p. 525.) The value of the work lies in the vast field it covers, so that practically no phase of the general subject is neglected. Abundant documents, too, are offered for the

reader to form his own conclusions. The reviewer could not in all cases agree with the author, but nevertheless he found the book of interest and value. The volume has been properly supplied with a copious index.

MUELLER.

The Good Seed. Sermons on the Second New Series of Gospel-texts for the Church-year. By *F. Hammarsten*. From stenographic reports translated by *A. W. Kjellstrand*. Vol. I: Advent to Pentecost. 440 pages; Vol. II: The Trinity Season. 355 pages. (Augustana Book Concern, Rock Island, Ill.)

There is nothing in this new collection of sermons by Dr. Hammarsten that would necessitate a revision of the opinion expressed two years ago of this gifted Lutheran preacher. (See review of sermons on the First Series of New Gospel-texts in *THEOLOGICAL MONTHLY*, October, 1923.) To give the prospective purchaser of this series the means of judging the merit of what this set contains, here are, to begin with, the texts for the various Sundays treated in these two volumes: First Sunday in Advent, Luke 4, 16—22. Second Sunday in Advent, Luke 17, 20—30. Third Sunday in Advent, Luke 3, 1—15. Fourth Sunday in Advent, John 5, 31—39. Christmas Day, Matt. 1, 18—25. Second Christmas Day, Matt. 2, 13—18. Sunday after Christmas, Matt. 2, 19—23. New Year's Day, Luke 13, 6—9. Sunday after New Year's, Matt. 3, 11. 12. Epiphany, Matt. 12, 15—21. First Sunday after Epiphany, Matt. 12, 46—50. Second Sunday after Epiphany, Luke 19, 1—10. Third Sunday after Epiphany, Matt. 8, 14—17. Fourth Sunday after Epiphany, Matt. 14, 22—36. Fifth Sunday after Epiphany, Mark 4, 26—29. Septuagesima Sunday, Luke 17, 7—10. Sexagesima Sunday, Matt. 9, 36 to 10, 16. Quinquagesima Sunday, Mark 10, 32—45. First Sunday in Lent, Luke 10, 17—20. Second Sunday in Lent, Mark 9, 14—32. Third Sunday in Lent, Luke 4, 31—37. Fourth Sunday in Lent, John 6, 52—71. Fifth Sunday in Lent, John 8, 31—45. Palm Sunday, Luke 22, 14—22. Good Friday, Part V of the History of the Passion of Our Lord. Easter Day, Matt. 28, 1—8. Easter Monday, Matt. 28, 9—15. First Sunday after Easter, Luke 24, 36—48. Second Sunday after Easter, John 10, 1—10. Third Sunday after Easter, John 14, 1—12. Fourth Sunday after Easter, John 7, 37—39. Fifth Sunday after Easter, Luke 11, 1—13. Ascension Day, Luke 24, 49—53. Sixth Sunday after Easter, Luke 12, 4—12. Pentecost, John 14, 15—21. Whitmonday, John 12, 44—50. Trinity Sunday, Matt. 28, 18—20. First Sunday after Trinity, Matt. 16, 24—27. Second Sunday after Trinity, Luke 9, 51—62. Third Sunday after Trinity, Matt. 9, 9—13. Fourth Sunday after Trinity, Matt. 7, 1—6. Fifth Sunday after Trinity, Matt. 16, 13—19. Sixth Sunday after Trinity, Matt. 5, 27—42. The Day of Transfiguration, Matt. 7, 9—13. Eighth Sunday after Trinity, Matt. 7, 22—29. Ninth Sunday after Trinity, Luke 16, 10—17. Tenth Sunday after Trinity, Matt. 11, 20—24. Eleventh Sunday after Trinity, Matt. 23, 1—12. Twelfth Sunday after Trinity, Matt. 15, 29—31. Thirteenth Sunday after Trinity, Matt. 11, 25—30. Fourteenth Sunday after Trinity, Luke 4, 23—30. Fifteenth Sunday after Trinity, Matt. 6, 19—23. Sixteenth Sunday after Trinity, John 5, 19—21. Seventeenth Sunday after Trinity, Mark 7, 1—23. Eighteenth Sunday after Trinity, Mark 10, 17—27. Nineteenth Sunday after Trinity, Luke 3, 10—17. Twentieth Sunday after Trinity, Matt. 2,

33—46. Twenty-first Sunday after Trinity, Matt. 9, 27—31. Twenty-second Sunday after Trinity, Mark 4, 21—25. Twenty-third Sunday after Trinity, Matt. 17, 24—27. Twenty-fourth Sunday after Trinity, Luke 20, 27—40. Twenty-fifth Sunday after Trinity, Matt. 24, 35—44. Twenty-sixth Sunday after Trinity, Matt. 13, 47—50. Day of the Presentation of Our Lord (Candlemas), Matt. 13, 31—33. Day of Annunciation, Luke 1, 46—55. Day of John the Baptist, Mark 6, 14—29. St. Michael's Day, Mark 9, 35—50. All Saints' Day, Luke 6, 20—26. — In most of these sermons there is a distinct theme announced. For I. Advent: "The Acceptable Year of the Lord"; for II. Advent: "The Day of the Son of Man" (also the subdivisions in this sermon are exhibited to the eye); for III. Advent: "A Way through the Wilderness for Our Lord and King"; for II. Christmas Day: "The Way of the Cross is the Way of the People of God"; for Sunday after Christmas: "With Jesus out of Suffering! With Jesus to Eternal Glory!" for Sunday after New Year: "Baptism of the Spirit and Baptism of Fire"; for I. after Epiph.: "One Brotherhood with Jesus"; for II. after Epiph.: "The Son of Man on the Way to Seek and to Save That which was Lost"; for III. after Epiph.: "Christ Jesus, the Master Helper"; for IV. after Epiph.: "A Day's Journey with Jesus"; for V. after Epiph.: "The Development of God's Kingdom: Seed-time, Growing-time, Harvest-time"; for Septuagesima: "Life, a Day's Work in the Service of Jesus as Considered from the Point of View of Duty and of Grace"; for Sexagesima: "The Good Shepherd's Summons to His Disciples to Aid Him in Seeking and Saving the Lost Sheep"; for Quinquagesima: "The Cup of Suffering, Drained by Jesus Alone, but Tested by His Followers"; for I. Lent: "The Name of Jesus Written on Earth; the Name of His Disciples Written in Heaven"; for II. Lent either of these themes is suggested: "A Sigh of Anguish from the Heart of Jesus and a Sigh of Despairing Sorrow from a Human Heart" or: "A Sigh of Compassion and a Sigh for Compassion"; for III. Lent: "The Battle Waged for the Winning of a Soul"; for IV. Lent: "Moments of Decision and Moments of Proving"; for V. Lent: "Deliverance and Freedom"; for Palm Sunday: "The Lord's Supper: The Testament of Our Crucified Savior to His Church on Earth"; for Easter: "Jesus Lives"; for Easter Monday: "All or Nothing"; for I. after Easter: "From Weakness to the Power of God"; for III. after Easter: "Let Not Your Heart be Troubled"; for V. after Easter: "At the Door of Our Heavenly Father"; for Ascension Day: "Is It Your Wish to Go to Heaven?" for VI. after Easter: "Fear — and, Fear Not!" for Trinity: "A Personal Greeting from Christ"; for I. after Trinity: "The Great Alternative: To Win or to Lose Oneself"; for II. after Trinity: "Many Hearts Closed to Jesus; Christ's Heart Open to All"; for III. after Trinity: "Christ's Attitude toward Sinners"; for IV. after Trinity: "Judgment without Mercy and Judgment with Mercy"; for V. after Trinity: "The Two Testimonies: the Disciples' and the Master's"; for VI. after Trinity: "Our Righteousness"; for the Day of Transfiguration: "Our Descent with Jesus from the Mount of Transfiguration"; for VIII. after Trinity: "The Day of Visitation and Judgment will Reveal the Decisive Difference Existing among Various Hearers of the Word"; for IX. after Trinity: "The Very Little"; for X. after Trinity: "Jesus Upbraids"; for XI. after Trinity: "Pharisaic Domineering and Christian Docility"; for XII. after Trinity: "The Throne of Grace"; for XIII. after

Trinity: "The Savior's Arms and the Savior's Yoke"; for XIV. after Trinity: "A Moment of Decision with Respect to the Word of Grace"; for XVI. after Trinity: "How Shall We Be Able to Conquer Death?" for XVII. after Trinity: "The Commandments of God and the Traditions of Men"; for XVIII. after Trinity: "Our Impossibilities Are God's Possibilities"; for XIX. after Trinity: "Some of the Effects Produced by the Preaching of the Gospel"; for XX. after Trinity: "What Has Christ Become for You, and What Have You Become through Christ?" for XXI. after Trinity: "The Importance of Faith in the Temporal and Material Concerns of Life"; for XXII. after Trinity: "Two Great Laws of God's Kingdom"; for XXIII. after Trinity: "What Would Our Master Do?" for XXIV. after Trinity: "The Resurrection of the Dead"; for XXV. after Trinity: "The Son of Man Cometh; Watch Therefore"; for XXVI. after Trinity: "The Kingdom of Heaven a Net Cast into the Sea and Drawn up on the Beach"; for the Day of Annunciation: "Holy Joy"; for the Day of John the Baptist: "A Dark, Forbidding Figure and a Figure of Light"; for St. Michael's Day: "The True Nature and Disposition of a Child of God"; for All Saints' Day: "The Striking Contrast between the Saints of God and the Children of This World." Where there is no particular theme announced, some word of the text is usually made prominent in the discourse. — The effective pulpit prayer is again in evidence: sometimes it takes the place of the introduction or adds solemnity to the introduction, as in I, 46. 219. 231. 254. 265. 289. 333. 367. 392. 405. 430; II, 29. 38. 48. 57. 68. 76. 85. 95. 104. 114. 176. 188. 198. 211. 223. 234. 244. 256. 267. 277. 286. 298. 322. 334. Sometimes the sermon terminates in a prayerful appeal, a brief sigh for grace, or a resolution offered in the form of a prayer, as in I, 34. 82. 116. 230. 288. 310. 404. 429; II, 46. 66. 75. 84. 123. 196. 266. 275. 332. 342. 355. — There is spread over these sermons the same quiet grace and dignity that I noted in the collection of Hammarsten's sermons on the First Series of New Gospel Texts. Beautiful thoughts, such as can only spring from a genuinely spiritual, from a renewed mind and from close study of the Scriptures abound also in this collection. It is a continuous joy and delight to read these expositions, admonitions, and warnings which an experienced teacher of the way of salvation utters to the modern men whose peculiar ways of thinking and whose special dangers he thoroughly knows. The two volumes constituting this collection have only increased my admiration for Hammarsten's style and manner and my gratitude that a preacher of this kind was permitted to say what is here published in such a prominent place, near to one of the thrones of earth rulers and before the high and mighty of his nation. — True, as in the former collection there are passages where theological peculiarities crop out which neither I nor the reader of this review would endorse, or where the presentation of a matter is so thoroughly idiosyncratic that imitation seems plainly out of the question. Let me illustrate my meaning: On page 16, in Vol. I, the author reverts to the results of Gospel preaching and says: "There are so few who are adapted for the Gospel or to put it differently, there are so few to whom the Gospel is adapted." In the first place, this observation will never explain either the successes or the failures of the evangelical ministry, and, in the second place, it may suggest the thought that some are adapted for the Gospel, at least more so than others, or with some of the hearers of the Gospel there is an easier way of entrance. This seeming

accessibility can relate only to external matters, not to the overcoming of the inward repugnance of every natural heart to the divine offer of grace. — The author's eschatological views will perhaps be most heavily discounted by Lutherans. He expects a great year of jubilee, that will be ushered in among all the nations of the earth, p. 20. He is still looking for the coming of Antichrist, p. 23. He interprets the phrase "one of the days of the Son of Man" millennially, pp. 23—25. When speaking of the Christ-child's consciousness of His divine glory, p. 63, the fact of His willing self-surrender of the use of His glory, or the meaning of His humiliation, which begins simultaneously with His incarnation, might have been used for explaining a difficulty as far as it can be explained. On p. 65 the remarks on the birth of Christ do not sufficiently guard the sinlessness of the event, which is more clearly indicated on p. 72 in another sermon. — But for most of these defects the author, as in the instance noted last, provides the necessary correction himself in a different connection. — One word deserves to be said in commendation of Mr. Kjellstrand's work. He has built up his fine, clear translation into idiomatic English from Swedish stenographic reports with remarkable skill and has thereby, I believe and trust, made Hammarsten's work and merits available to a far larger circle of readers than that work could possibly command in the author's native land. DAU.

The Introits and Graduals of the Church-Year. Part I: Advent to Whitsunday. Introduction by *Luther D. Reed, D. D.* Music by *H. Alexander Matthews, Mus. Doc.* 116 pages. (The United Lutheran Publication House, Philadelphia.)

The introductory remarks of Dr. Reed on the Christian Liturgy and the intended meaning of its various parts, though brief, are a valuable contribution to Liturgics. It is a service rendered to the Lutheran churches in particular that use the Common Service to have the signification and use of the Introit and the Gradual explained and prepared for use as has been done in this publication. DAU.

Geschichte der Evangelisch-Lutherischen Freikirche in Sachsen u. a. St. Auf Wunsch des Herrn Professor Dr. Dau und im Auftrage der Allgemeinen Pastoralkonferenz verfasst von *Pastor W. Woehling* in Hannover. Mit ueber 100 Bildern. 222 pages; \$2.50. (Verlag des Schriftenvereins [E. Klaerner], Zwickau, Sachsen, 1925.) Order from Concordia Publishing House, St. Louis, Mo.

As regards both contents and form, this promises to be the banner publication of our brethren in Germany during this year. The idea that has been carried out by means of this publication was repeatedly discussed during my long and laborious visit among the churches of the *Freikirche*. Even in Germany this organization was little known, and its very name was misunderstood and misinterpreted. Publicity seemed to be the only remedy, and this was applied at once in various ways; but the way which my friend, the venerable author, has adopted, is the most pleasing, the most appealing, and the most convincing of all. Following the line of historical development, he gives an illustrated account of every parish in the four great divisions of the *Freikirche*, the Southwestern, the Saxon, the Northern, and the East Prussian, and then discusses the origin and development of the synod of the *Freikirche*, and its present relation to certain

congregations in Thuringia, to the Missouri Synod, the Synod of Australia, and the Wisconsin Synod. The entire story is written in a lively, enthusiastic strain. After this there will be very much less excuse for any intelligent, up-to-date German who does not know the *Freikirche*. But to us here in America the author has likewise rendered a distinct service by this publication. Most of us in the Missouri Synod know the *Freikirche* better than the bulk of the German nation, but even here only few have a detailed and distinct knowledge of events, of men and affairs yonder. And yet the *Freikirche* is a fruit of Walther's stalwart championship of confessional Lutheranism in the homeland of the Reformation. It is a child of our faith and testimony, which we ought to foster with all the love and devotion that we give to the truth itself. May the little tree that was planted so many years ago continue to grow and prosper under the signal blessing of the Lord and become the haven of refuge to many a soul in Luther's Land! This book of Rev. Woehling is well qualified to help towards that end.

DAU.

Lehr-, Wehr- und Trostblaetter. Serie D: *Lehrblaetter*. (Verlag des Schriftenvereins [E. Klaerner], Zwickau, Sachsen.)

On ten sheets, large octavo, the following topics are presented in a fine evangelistic effort and in a manner to arrest attention: 1. Kennst du Gott? 2. Ja, ich Erdenwurm glaube an den Schoepfer Himmels und der Erde. Du auch? 3. "In Ihm leben, weben und sind wir." 4. Kennst du den groessten Haushalt? (Exposition of Fourth Petition.) 5. Christ, "du steckst in der Gnade Gottes um Christi willen." 6. Bist du Christi eigen? 7. O! werde ich auch im Glauben bleiben? 8. Bist du Gottes Hausgenosse? 9. Gerichtet—aber gerettet! 10. Ende gut, alles gut! These tracts deserve to be widely disseminated wherever there are unchurchly Germans.

DAU.

Die Verleugnung der Grundwahrheiten des Luthertums und Christentums durch Koenigsberger Vertreter der Theologie. Ein erweiterter Vortrag von *F. Huebener*, lutherischem Pfarrer zu Koenigsberg. 35 pages. Verlag des Schriftenvereins [E. Klaerner], Zwickau, Sachsen.)

Taking his cue from Luther's Preface to the Ninety-five Theses, Pastor Huebener in this brochure fearlessly assails the modernist position of such men at the University of Koenigsberg as Loehr, Klostermann, Schulze, Uckeley, Pott, Rust. His arguments are well authenticated by quotations from the writings of the men whose doctrinal position he combats. He discusses these four items: 1. The Fundamental Truths of Lutheranism and Christianity; 2. The Denial and Repudiation of These Truths by Our Professors of Theology; 3. The Consequences of This Repudiation; 4. The Position over against These Men which is Enjoined upon Christians and Lutherans.

DAU.

Vom Weltprotestantismus der Gegenwart. Von *Lic. Erich Stange*. 80 pages. (Agentur des Rauhen Hauses, Hamburg 26.)

The honorary secretary of the European Division of the World Conference for Practical Christianity attempts in this brochure to explain what is happening at Stockholm during this month of August, when nearly

the entire Protestant Church will meet, as Christendom met sixteen hundred years ago at Nicea. Only the complexion and the purpose of this convention will be considerably different from that which gave Christendom its first confessional statement after the days of the apostles. Much will no doubt be written about this World Conference. If any one wishes to acquaint himself with its character, its ends and aims, its methods and plans, this brochure will speedily furnish all essential information.

DAU.

Dr. Martin Luthers Briefe, ausgewaehlt von *Dr. Georg Buchwald*. Mit einem Bildnis und einer Handschrift. 337 pages; \$2.25. (B. G. Teubner, Leipzig and Berlin.) Order from Concordia Publishing House, St. Louis, Mo.

Four hundred and eighty letters and parts of letters that Luther wrote to about a hundred different persons are contained in this excellent publication of one of the leading scholars in Luther lore. The collection begins with the invitation to Johann Braun at Eisenach to attend the first mass that Luther will read at Erfurt on Cantate Sunday, 1507; it ends with the letter written to Melancthon from Eisleben, February 14, 1546. The most favored correspondents of Luther were Spalatin, Jonas, Link, Amsdorf, Lang, Melancthon, the three Saxon electors who ruled during Luther's lifetime, the princes of Anhalt, of Mansfeld, and, last, not least, Luther's wife. Every phase of the Reformer's eventful life is covered in this collection except his controversies, which are merely alluded to. The collection aims principally to serve the homes in the Evangelical Church of Germany. The common people are to observe the Reformer as he depicts himself unconsciously in his effusions to his friends and intimates and in his powerful grasp of the difficulties which the Reformation is creating for himself and his associates. An excellent glossary at the end of the book explains obscure remarks to the lay reader, and there are brief biographical notes on the various correspondents represented in this collection. The book is practically an autobiography of Luther. It deserves a place in every Lutheran home in America where German is still spoken, and even to the advanced student in *Lutherana* it lights up many an episode in the agitated life of the Reformer.

DAU.

Fishing for Fishers of Men. By *Carrol J. Rockey*. With a Foreword by *G. H. Gerberding, D. D., LL. D.* 206 pages. (The United Lutheran Publication House, Philadelphia.)

It may be too soon to pass judgment on the agitation which the author has started with this book; for he appeals repeatedly to another volume that is forthcoming and that is to give his views and state his arguments more fully. But the subject which he discusses is of such vital importance to the entire Lutheran Church, and his presentation of it is in such a genial, dashing, captivating manner that for the mere delight of reading it we would recommend to all our pastors the perusal of this vigorous plea for the creation of a consecrated Lutheran ministry. That, in short, is the aim of the author's endeavors. He advocates that "no man should enter the ministry unless he could not help it." He discusses the qualifications of ministerial candidates, the causes which render many men misfits in the ministry. He correctly holds that, while every honorable pursuit in which

a Christian engages can be termed a divine call, or calling, vocation, or avocation, yet because of the fact that the Lord has established the ministry in the Church as a special divine ordinance, the ministry as a calling is in a class by itself. He traces in a most interesting fashion the reasonings and calculations of men contemplating a seminary course to their motive. But the most telling parts of the book are those in which he discusses the duty of the Lutheran Church, which, more than others, is foreign to Americans, to adapt itself to its American environments in order fully to discharge its noble and momentous mission at the end of time and from the vantage-ground of the most highly favored country on earth. He shows what should, and what should not, be embraced in this process of adaptation; he is, I take it, a conservative confessional Lutheran, who loves his Church because she is the bearer of great and mighty truths. He would like to have his Church occupy in America and throughout the world that position of influence and authority that has been entrusted to her by reason of her doctrinal and confessional heritage. I shall, for the present, withhold further remarks on this publication, which I consider momentous and highly commendable, until the supplementary volume makes its appearance, and shall merely record the chapter divisions of this book: Chap. I. The Need for men—Introductory. Chap. II. The Source of Supply: 1. The Qualifications. 2. The Christian Home. 3. Choosing a Vocation. 4. The Parochial School and the Supply. Chap. III. The Present Ministry and the Congregation: 1. The Responsibility of the Present Ministry. 2. Congregational Sterility. Chap. IV. Fishing for Fishers of Men—Methods: 1. Praying and Working. 2. Preaching: A. Texts and Occasions. B. The Stewardship of Life. C. The Appeal to the Heroic. 3. Personal Work. 4. The Young People's Movement. 5. The University Student Work. 6. Miscellaneous Methods: A. The Prayer-meeting. B. "Tsade Aleph" and "The Brotherhood of St. Paul." C. "The Order of Recruits for the Ministry." D. The "Greater Wittenberg" Campaign. E. The Northwestern Seminary Campaign. F. The "Gideon Band." 7. Practical Aids in Securing Men.—This table of contents may suggest the points where probable criticism will have to be applied when the subject has been completely presented. DAU.

Brief Mention.

Pastor Kern of Chemnitz, Saxony, has issued a beautiful illustrated sketch of the history of Trinity Lutheran Church, with a handbill for general distribution, and a festival program, all in commemoration of the fiftieth anniversary of the organization of this congregation, one of the oldest of the Saxon *Freikirche*.—St. John's Lutheran College at Winfield, Kans., has published its Catalog 1924-25.—The following publications have been received: 1. Annual Catalog of the Xenia Theological Seminary 1925-26. 132d Year.—2. The Rockefeller Foundation. A review for 1924. By *George E. Vincent*, President of the Foundation.—3. The Hebrew Christian Alliance Quarterly, Vol. VIII, No. 3, July, 1925, containing the Detroit Conference Report.—4. The 109th Annual Report of the Board of Managers of the American Bible Society.—5. Das Rauhe Haus in Hamburg, by its Director, *Pastor Wilhelm Pfeiffer*. DAU.