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The Twenty-Eighth International Eucharistic Congress.

JOHN THEODORE MUELLER, St. Louis.

1. The History and Significance of the Eucharistic Congress.

"Cardinal Mundelein, as the sponsor for the Twenty-eighth International Eucharistic Congress which is to be held in Chicago, June 20—24, has issued a formal invitation to all the Catholics of all the world to participate in the proposed discussions, deliberations, and ceremonies."

With these words Eugene Weare, special correspondent for *America*, introduces the last of a series on the next Eucharistic Congress. (*America*, Jan. 23.) In the preceding articles he prepared the readers of *America* for this "greatest of all Eucharistic Congresses," determining its purpose and outlining its program.

He writes: "The readers of *America* need not be reminded that, from the earliest days of the Church, *the Eucharist has been the central fact of Catholic worship. It is upon this doctrine of the Eucharist that the whole structure of the faith has been built.* The living presence of Jesus Christ in the Sacrament of the Altar may well be said to be the *be-all and the end-all of Catholic devotion and practise.* [Italics our own.] All else is incidental. Little wonder is it, then, that in the ages since Calvary we find pious Christians ever ready and eager to manifest, to stimulate to increased fervor, spiritual devotion to the Blessed Eucharist. The Eucharistic Congresses are the latest manifestations of this eagerness to pay tribute, by public acts of adoration, to the sublime Mystery. Because these Congresses have so pertinently appealed to the needs of our times, their growth and development have been little less than miraculous." (Jan. 2, 1926.) Because the purpose of the Congress, its sole aim and *motif*, is purely a spiritual one, "nothing shall be permitted that might detract, even remotely,

BOOK REVIEW.

Holy Bible. *The Concordia Bilingual Edition.* Containing the Old and New Testaments in the English translation according to the Authorized Version and in the German translation according to the original Luther text. Bible text: 2,194 pages; Bible dictionary and concordance: 388 pages. Style BC, cloth, without concordance, \$7.75. Style BCC, cloth, with concordance, \$8.25. Style BS, seal-grain leather, without concordance, \$13.75. Style BSC, seal-grain leather, with concordance, \$14.25. (Concordia Publishing House, St. Louis, Mo.)

This is the first time that a complete German-English Bible has been printed. The pages have been photographically reproduced from type used in the Concordia Bibles. The German version is the original Luther text, and the English text is that of the Authorized King James Version. The English text is printed on the left page and the German text on the right, the texts corresponding. Two styles may be had: one with the Bible text and a Bible atlas, the other with a concise Bible dictionary and a concordance — both of these in the English language — added. The Bible dictionary contains short articles about the Bible, its books, geography, chronology, principal characters, language, text, ancient and modern versions, etc., and embodies a Life of Christ and the Life and Travels of St. Paul, with numerous illustrations, which not only attract the eye, but

truly aid in the understanding of the articles where they appear. The concordance is really a combination of a concordance and a dictionary of proper names. It is, at the same time, a guide to the authorized and revised versions, giving the text of the Authorized Version with the most important changes of the Revised Version and all the changes of proper names in the revised version. Various renderings preferred by the American Committee are also given. One would imagine that a book containing all this material would be rather bulky and unhandy, but this is not so. A thin, but durable paper has been used, and as a result even the larger volume is a handy book. Especially those pastors who must work in the German and the English languages ought to be glad to have this book on their desk. Not only in homes in which the German and the English languages are used, but also in English-speaking homes in which the older members have learned their religion in the German language, the new bilingual Bible will serve a good purpose. It has been no small financial undertaking for our Publishing House to put this new bilingual Bible on the market, but it did so expecting that it would have a large sale.

FRTZ.

Proceedings of the Fifty-Third Convention of the Central District. 88 pages. 55 cts. (Concordia Publishing House, St. Louis, Mo.)

This District report contains two essays: a German essay on "Christ's Office as Priest and King," by Pastor Theo. Frank, and an English essay on "The Doctrine of the Means of Grace and Its Practical Application," by Pastor Geo. J. Meyer. Of special interest to the readers at large are the resolutions passed in reference to Valparaiso University and in reference to lodges.

FRTZ.

Proceedings of the Thirteenth and Fourteenth Conventions of the South Dakota District. 96 pages. 60 cts. (Concordia Publishing House, St. Louis, Mo.)

This report contains two essays: a German essay on "A Few Lessons to be Learned from the Congregational Life at Corinth," by Dr. P. E. Kretzmann; and an English essay on "The Church's Care for the Young People," by Pastor G. A. Troemel.

FRTZ.

Proceedings of the Eleventh Convention of the Southern Illinois District. 35 pages. 25 cts. (Concordia Publishing House, St. Louis, Mo.)

A mere outline of a German essay on "The Book of Life," by the Rev. E. Eckhardt, and of an English essay on "The Meaning of a Lutheran Education," by School Superintendent A. C. Stellohn, are given in this report. Both essays have been printed in full as pamphlets and may be ordered from our Publishing House.

FRTZ.

The Teaching of Religion. Concordia Teachers' Library, Vol. V. By *Paul E. Kretzmann*. 145 pages, 5½×8¼. \$1.00. (Concordia Publishing House, St. Louis, Mo.)

We believe that a presentation of the table of contents, together with the reminder that this book has been written by a man well qualified, by learning and experience, to speak on the great subject, "The Teaching of Religion," will induce pastors and teachers to purchase a copy. The table

of contents follows: The Historical Background of Religious Teaching; The Pedagogical Maxims of the Bible; Present-day Educational Agencies; The Aim and Scope of Religious Training; The Psychology of Religious Teaching; The Approach to the Pupil; The Subject-matter of Religious Teaching; Methods of Teaching in Religious Instruction; The Art of Questioning. FRITZ.

Bible Readings for Shut-Ins. Dozen, 10 cts.; 100, 50 cts. (Concordia Publishing House, St. Louis, Mo.)

On a card, Scripture readings are given for a period of three months. While these have been primarily issued for so-called shut-ins, the cards may well be used by others as well. We suggest that congregations purchase large quantities and distribute them among their members, with an admonition by the pastor on the importance of daily Scripture reading. We believe that in this way many who now neglect to do so could be persuaded to read their Bible regularly. FRITZ.

Men and Missions. Vol. III: *Friedrich Konrad Dietrich Wyncken*, Pioneer Lutheran Missionary of the Nineteenth Century. By *G. E. Hageman*. 55 pages. 25 cts. (Concordia Publishing House, St. Louis, Mo.)

This booklet is the third of the *Men and Missions* series, edited by Dr. L. Fuerbringer. The life and work of one of the pioneers of our Synod is described. The reading of this booklet will not only acquaint the young with the early history of our Synod, but will arouse the true missionary spirit in any Christian who reads it. FRITZ.

While It Is Day! A Manual for Soul-Winners. By *Paul E. Kretzmann*, Ph. D., D. D. 142 pages. 65 cts. (Concordia Publishing House, St. Louis, Mo.)

Praying and paying: these two words express what many lay people believe to be their part on the mission program of the Church. The Lord, however, commands all Christians to go out and seek lost souls. We know that our Christian people are both willing and able to do this, but they need to be encouraged and trained for the work. Dr. Kretzmann's new manual for soul-winners will be a valuable help in this direction. About sixty per cent. of the total population of our country is unchurched, and about ten million people of Lutheran extraction are not connected with the Lutheran Church. What an opportunity! More than that—what a duty and what a responsibility! The suggestion has been made that pastors arrange special classes for the entire congregation in order to study Dr. Kretzmann's manual for soul-winners. The foreword to the book has been written by the Rev. P. G. Prokopy, the executive secretary of the Walther League. FRITZ.

Church-Membership and Lodge-Membership. 27 pages, 5×7½. 20 cts. (Concordia Publishing House, St. Louis, Mo.)

This pamphlet contains sixteen theses on uniformity of practise in our congregations with regard to lodge-members, according to a stenographic report of lectures delivered by Prof. Theo. Graebner at the convention of the North Dakota and Montana District of the Missouri Synod, June, 1925,

at Hannover, N. Dak. The English translation was made, by resolution of the District, by Victor Bartling. Since all our congregations need continual instruction on the lodge evil and a warning against it, and since in some instances the lodge evil has caused considerable trouble for our pastors and congregations, this latest tract is a valuable addition to our lodge literature. Professor Graebner puts forth the Scriptural truths and principles which must guide us in dealing with the lodge question. FRITZ.

Elementary Bible History. *Loose-Leaf Edition.* Complete package of 100 stories, 85 cts. (Concordia Publishing House, St. Louis, Mo.)

This new *Bible History* was first given out in book form, and in that form was already reviewed in THEOLOGICAL MONTHLY, Vol. V, p. 381. The same *Bible History* has now been gotten out in loose-leaf form. As to its use, the publishers make the following announcement: It may be used in the Primary Department by Sunday-schools that are using our *Primary Leaflets* for another department below the Primary; to alternate with our *Primary Leaflets* from year to year; to supplement our Primary material in Sunday-schools that want a new lesson every Sunday; in place of our *Primary Leaflets*; for wall pictures, as it adds a picture to the wall display for every new story. FRITZ.

The Greatest Need of Our Country. Situation, Causes, and Remedy. By *John H. C. Fritz.* 16 pages. 5 cts.; 100 copies, \$1.25; 1,000, \$11.00. (Concordia Publishing House, St. Louis, Mo.)

The best way to make this well-meant tract most effectual is for every reader to reduce the title to its lowest term, thus: The Greatest Need of Myself, or, What is Wrong with *Me*? People carry pocket mirrors and by an occasional glance into them assure themselves that they are physically correct and proper. Here is a little thing that occupies less space in the pocket and will do the bearer more good if he will often look into it: it will inform him regarding his moral and spiritual fitness. DAU.

First Things First. Talks on the Catechism. By *Louis Birk.* 102 pages, 5×7½. 40 cts. (Concordia Publishing House, St. Louis, Mo.)

This book has been written by one of our pastors who has already seen many years of service in the Church. In simple talks, in dialog form, he teaches the great truths of Luther's Catechism. He does this in a fascinating and profitable manner. Parents ought to buy the book for their children. It will help to arouse an interest in the Catechism and a better understanding of its great and blessed truths. FRITZ.

The Relation of a Congregation to Synod. By *E. H. Paar.* 24 pages, 6×9. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

Pastor E. H. Paar, of Harrisburg, Pa., originally read, before the English District of our Synod, the essay which is now published in pamphlet form. The subject is one on which the average layman needs more information than he has. Comparatively few, however, will, we fear, even hear of this pamphlet, much less read it, unless their attention is called to it and provision is made by pastors to have orders taken for it in their congregations. FRITZ.

What Is Faith. By *J. Gresham Machen*. 263 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. \$1.75. (The Macmillan Co., New York.)

Whatever Dr. Machen writes makes refreshing reading. Dr. Machen is thoroughly evangelical, stands for conservative Christianity, and takes a decided stand for the Bible. His newest book, *What Is Faith?* is chiefly directed against the *anti-intellectual tendency in the modern world*. Dr. Machen says: "The depreciation of the intellect, with the exaltation, in the place of it, of the feelings or of the will, is, we think, a basic fact in modern life, which is rapidly leading to a condition in which men neither know anything nor care anything about the doctrinal content of the Christian religion, and in which there is, in general, a lamentable intellectual decline. . . . As over against this anti-intellectual tendency in the modern world, it will be one chief purpose of the present little book to defend the primacy of the intellect and in particular to try to break down the false and disastrous opposition which has been set up between knowledge and faith." Dr. Machen does not at all argue that the human mind can or must try to fathom the mysteries of God, but rather that faith must have real knowledge as its basis, namely, the knowledge which is revealed by God in His Word, and that faith must have the right object, namely, Christ.

Dr. Machen's Biblical theology may be learned from such quotations as follows: "That is the old way of coming to Christ — first penitence at the dread voice of the Law, then joy at the gracious invitation of the Savior. But that way, in recent years, is being sadly neglected; nothing is more characteristic of present religious conditions than the loss of the consciousness of sin; confidence in human resources has now been substituted for the thankful acceptance of the grace of God. . . . We are brought at this point to a profound fact about faith, a fact without which everything else that we have tried to say would be valueless. The fact to which we refer is this: that it is not as a quality of the soul that faith saves a man, but only as the establishment of contact with a real object of the faith. This fact, in present-day thinking, is generally denied; and from the denial of it proceed many of the evils, intellectual and otherwise, which beset the religious world. Faith is, indeed, nowadays being exalted to the skies; but the sad fact is that this very exaltation of faith is leading logically and inevitably to a bottomless skepticism, which is the precursor of despair. The whole trouble is that faith is being considered merely as a beneficent quality of the soul without respect to the reality or unreality of its object; and the moment faith comes to be considered in that way, in that moment it is destroyed. . . . The efficacy of faith, then, depends not upon the faith itself, considered as a psychological phenomenon, but upon the object of the faith, namely, Christ. Faith is not regarded in the New Testament as itself a meritorious work or a meritorious condition of the soul; but it is regarded as a means which is used by the grace of God: the New Testament never says that a man is saved *on account of* his faith, but always that he is saved *through* his faith or *by means of* his faith; faith is merely the means which the Holy Spirit uses to apply to the individual soul the benefits of Christ's death. . . . Paul is not merely arguing that a man is justified by faith, — so much, no doubt, his opponents, the Judaizers, admitted, — but he is arguing that a man is justified

by faith *alone*. What the Judaizers said was not that a man is justified by works, but that he is justified by faith *and* works — exactly the thing that is being taught by the Roman Catholic Church to-day. No doubt they admitted that it was necessary for a man to have faith in Christ in order to be saved; but they held that it was also necessary for him to keep the Law the best he could. Salvation, according to them, was not by faith alone and not by works alone, but by faith and works together."

That such an exclusive position must necessarily arouse opposition Dr. Machen well knows. He says: "But the great trouble is, a creed can be efficient only so long as it is held to be true; if I make my creed effective in my life, I can do so only because I regard it as true. But in so doing, I am obliged by an inexorable necessity to regard the creed of my neighbor, if it is contradictory to mine, as false. That weakens his faith in his creed, provided he is at all affected by my opinions; he is no longer so sure of the truth of it; and so soon as he is no longer sure of the truth of it, it loses its efficiency. Or if, in deference to my neighbor and the usefulness of his creed, I keep my creed in the background, that tends to weaken my faith in my creed; I come to have the feeling that what must be kept in the dark will not bear the light of day; my creed ceases to be effective in my life. The fact is that all creeds are laying claim to the same thing, namely, truth. Consequently, despite all that is said, the creeds, if they are to be held with any fervor, if they are really to have any power, must be opposed to one another; they simply cannot allow one another to work on in peace. If, therefore, we want the work to proceed, we must face and settle this conflict of the means; we cannot call on men's beliefs to help us unless we determine what it is that is to be believed. A faith that can consent to avoid proselytizing among other faiths is not really faith at all. . . . Controversy of the right sort is good; for out of such controversy, as church history and Scripture alike teach, there comes the salvation of souls."

Concerning Christian education, Dr. Machen says: "Most important of all, we think, is the encouragement of private schools and church-schools; a secularized public education, though perhaps necessary, is a necessary evil; the true hope of any people lies in a kind of education in which learning and piety go hand in hand. Christianity, we believe, is founded upon a body of facts; it is, therefore, a thing that must be taught; and it should be taught in Christian schools."

Dr. Machen also pleads for indoctrination of such as would become members of the Church and for a credible confession on their part. He says: "The excellent institution of the catechetical class should be generally revived. Those churches, like the Lutheran bodies in America, which have maintained that institution, have profited enormously by its employment; and their example deserves to be generally followed."

In line with his argument that faith must be based on knowledge, Dr. Machen makes some very pertinent remarks in reference to the modern tendency of ignoring facts and attempting "to think with an empty mind." "In our insistence upon mastery of facts in education we are sometimes charged with the desire of forcing our opinions ready-made upon our students. We professors get up behind our professorial desks, it is said, and proceed to lecture. The helpless students are expected not only to listen,

but to take notes; then they are expected to memorize what we have said, with all our firstly's and secondly's and thirdly's; and finally they are expected to give it all back to us in the examination. Such a system — so the charge runs — stifles all originality and all life. Instead, the modern pedagogical expert comes with a message of hope; instead of memorizing facts, he says, true education consists in learning to think; drudgery is a thing of the past, and self-expression is to take its place. In such a charge there may be an element of truth; possibly there was a time in education when memory was overestimated and thinking was deprived of its rights. But if the education of the past was one-sided in its emphasis upon acquaintance with facts, surely the pendulum has now swung to an opposite extreme which is more disastrous still. It is a travesty upon our pedagogic method when we are represented as regarding a mere storing up of lectures in the mind of the student as an end in itself. In point of fact we regard it as a means to an end, but a very necessary means; we regard it not as a substitute for independent thinking, but as a necessary prerequisite for it. The student who accepts what we say without criticism and without thinking of his own is no doubt very unsatisfactory; but equally unsatisfactory is the student who undertakes to criticize what he knows nothing whatever about. Thinking cannot be carried on without the materials of thought; and the materials of thought are facts, or else assertions that are presented as facts. A mass of details stored up in the mind does not in itself make a thinker; but, on the other hand, thinking is absolutely impossible without that mass of details. And it is just this latter impossible operation of thinking without the materials of thought which is being advocated by modern pedagogy and is being put into practise only too well by modern students. In the presence of this tendency, we believe that facts and hard work ought again to be allowed to come to their rights; it is impossible to think with an empty mind. If the growth of ignorance is lamentable in secular education, it is ten-fold worse in the sphere of the Christian religion and in the sphere of the Bible. Bible classes to-day often avoid a study of the actual contents of the Bible as they would avoid pestilence or disease; to many persons in the Church the notion of getting the simple historical contents of the Bible straight in the mind is an entirely new idea."

There are some things in which we cannot agree with Dr. Machen, as, for instance, when he speaks of "resistless" grace. The Bible tells us that Christ died for all men and that God in the Gospel earnestly offers His grace in Christ to all, but that some resist this grace by their unbelief. To the unbelieving Jews, Stephen said: "Ye stiff-necked and uncircumcised in heart and ears, ye do always *resist* the Holy Ghost; as your fathers did, so do ye." Acts 7, 51. To resist the Holy Ghost means to resist the grace of God which the Holy Ghost desires to give. What else could it mean?

We are always glad to hear and are pleased to report when some one, especially a leader in the Church, over against Modernism and Liberalism and its concomitant evils, makes a courageous plea for a thorough study of the Bible. This Dr. Machen does. We recommend the careful perusal of his book to our pastors.

FRTZ.

A Scientific Man and the Bible. By *Howard A. Kelly, M. D., LL. D.*
158 pages, 8×5½. \$1.25. (Sunday-School Times Company.)

The reply which this fine collection of apologetic essays gives to the question it sets out to answer, "Can a scientific man believe the Bible?" is an emphatic "Yes." Dr. Howard A. Kelly, known and honored among learned men and societies throughout the world, here comes out with the frank statement that he, for one, believes that the whole Bible is the Word of God, that Jesus Christ is God, that He was born of the Virgin Mary, that He has redeemed man by His blood, that there is a bodily resurrection, and that Christ will come again. Of course, there are sentences in this book with which the reviewer does not agree, as, for instance: "It has always struck me that skepticism as to Christ's coming again to reign in person this second time was really tantamount to a denial of the reality of His first coming." (p. 152.) Such a conclusion is unwarranted. Certainly, Christ will come again in glory, as He first came in humiliation; but not to reign in person on earth, but to judge the quick and the dead. Millenarianism has no foundation in Scripture. MUELLER.

The Faith, the Falsity, the Failure, of Christian Science. By *Woodbridge Riley, Ph. D., Frederick W. Peabody, LL. B., and Charles E. Humiston, M. D., Sc. D.* 408 pages, 8×5. \$1.50. (Fleming H. Revell Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

As the title shows, this keen and convincing indictment of Christian Science is divided into three parts: the Faith, the Falsity, and the Failure of Christian Science. Step by step the learned authors demonstrate by incontrovertible proofs that Christian Science, conceived in fraud, is a fraudulent delusion and as such must fail, and has failed, in accomplishing that which it promises to those who appeal to it for healing of body and mind. The proofs are furnished by three scholars — a professor, a lawyer, and a physician, each eminent in his profession. The result is that we here have a book which is thoroughly reliable in its statements of scientific facts and therefore will be of good service to such pastors as must meet educated Christian Scientists on their own ground and, before meeting them with direct Bible arguments, must clear away the rubbish of preconceived notions in which the victims of Mrs. Eddy have become entangled. We recommend this book to all who are looking for a scholarly treatise on the errors of this pernicious cult. MUELLER.

Why I Do Not Believe in the Organic Evolutionary Hypothesis.
By *James Edward Congdon, D. D.* 31 pages. No. 31 of the Evangel Booklets. (The Bible Colportage Association of Chicago.)

In his foreword Dr. Congdon says: "The writer of the following pages recently accepted an invitation to discuss evolution with some of the liberal ministers of Kansas City before the Open Forum and other clubs of the city. Later WHB Radio Station conveyed to the author a request from its radio fans that this lecture be broadcast. Following the broadcasting of these remarks, a request was received from the Kansas City Public Library that a copy be prepared for the reference files of the Library. Some few other requests for copies resulted in the discourse being sub-

mitted to the general public in the present form. We trust that suggestions may be contained therein which will point the way to a wider reading of a substantial and growing literature which exposes the insecure ground upon which the popular, but erroneous theory of Organic Evolution rests." Although the treatise was directed especially against the Organic Evolutionary Hypothesis, Dr. Congdon is not willing to espouse the cause of Theistic Evolution, but calls it a makeshift and a compromise and contrary to the plain statements of Scripture. FRITZ.

A New Standard Bible Dictionary. 965 pages, 7×10½. (Funk and Wagnalls Company, New York.)

This volume is designated by the publishers as "a companion book to the Bible." The word "companion" might be admissible in the sense of Luther's famous dictum, "Wherever God builds a church, the devil builds a synagog." And while not speaking directly of the editors of this dictionary and its contributors, a writer in the *Presbyterian* has lately had some pointed remarks about the "synagog of Satan." Rev. 2, 9. The writer in question said regarding a certain new school of men: "They say they are Christians, but they cannot affirm faith in the Virgin Birth, the Incarnation, the Inspiration of the Bible, the Atonement, Justification, the Resurrection, the Ascension, and the Second Coming, 'in the form in which these doctrines are stated' in the Word of God and the Apostles' Creed and the catechisms of the Church. They must hold all these forms in abeyance or reject them altogether until science or the modern mind or eminent scholarship has recast them and given us new forms." The characterization aptly fits the school of thought responsible for the *New Standard Bible Dictionary*, and while sampling its contents, we have had thoughts akin to these of the *Presbyterian* contributor: "A mere professing that one is a Christian, no matter in what forms he states his profession, may bring him perilously near to a group of false apostles whom the great Head of the Church pronounced a synagog of Satan."

So far from being "a companion book to the Bible," the *New Standard Bible Dictionary* is a colossal piece of propaganda for the naturalistic theology which is at daggers' ends with claims of the Old and New Testament. The Mosaic writings have unity which "is only apparent, due to editorial adjustment, not to single authorship." (p. 347.) The author of Genesis had but a "collection of traditions." (p. 407.) Daniel dates from the second century and is the work of a Jewish patriot. (pp. 4, 167.) The Book of Psalms is mainly postexilic (but see Prof. W. A. Maier in *Lehre und Wehre*, June, 1925). Isaiah is chopped up in the usual Higher Critical manner, with utter disregard of the unity of thought and style which underlie these prophecies. Due to the spade of the excavator, the articles on Abraham, Amraphel, and Moses no longer reveal the self-sufficiency of a generation ago when a mere gesture was regarded as sufficient to relegate these characters into the domain of fiction. The Hittites, once a hissing and a byword in the writings of the critics, are accepted as entirely historical. (p. 73.) Nevertheless, the Samson stories remain folk-lore (p. 806); Tamar is a myth, which probably clothes "the story of the two unsuccessful attempts of clans of the tribe of Judah to occupy the Canaanite town of Tamar" (p. 885); Sodom was destroyed by an earth-

quake, which caused "a sinking of the earth and an eruption of gases and petroleum, which ignited and burned the cities (p. 857); and the Creation story, in spite of Clay's learned treatises, remains a myth of Babylonian origin (p. 153); Israel's religion is a product of evolution, having risen from ancestor worship (p. 819) through a monolatry in the time of Moses (p. 384), Jehovah being originally "the god of Sinai and of the Midianite Kenites, who dwelt around that mountain" (p. 399). Turning to the New Testament articles, we find the usual hedging on miracles, which hesitates to declare the stories fiction and believes that, while the "precise accuracy of the description of the event" may be denied, the "meaning and value of the event" may still exist for the religious sentiment. (p. 582.) Jesus and His disciples "seem to have shared in the popular demonology." (pp. 177. 441.) Whether Jesus "went" into heaven or "went" into hell (the verbs are printed with quotation marks) is left an open question, and what Peter says about the Descent is interpreted to mean an entrance into the spirit world "as the Herald of forgiveness." (p. 700.) Baptism has no sacramentary meaning in the New Testament (p. 94), and the Lord's Supper is many things, but not a "means of grace" (p. 521). For pure destructiveness the introductory article on the Old Testament by McFadyen stands unique even in modern rationalistic exposition. It is a concentration of the arguments by which radical critics shatter the faith of their students. And such a work, written and edited from the standpoint of men who a generation ago would have been called infidels, the publisher announces as a book which "aims to be free from bias. The sole purpose has been reverently to present the truth fairly and impartially," — and calls it "an indispensable aid to a full understanding of the Scriptures." More aptly it might be called a very effective padlock to the comprehension of the Bible.

GRAEBNER.

Holy Places and Precious Promises. By *Rev. L. R. Scarborough, D. D.* 178 pages, 7½×5. \$1.60. (George H. Doran Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

Dr. Scarborough, President and Professor of Evangelism in the Southwestern Baptist Theological Seminary, offers in this book a number of charming descriptions of places prominent in sacred history, together with certain comforting and cheering lessons associated with them. The book contains many illustrations, most of them photographs taken during the writer's trip to the Holy Land.

MUELLER.

Adventures in Humanity. By *William L. Stidger.* 255 pages. (Geo. H. Doran Co., New York.)

The twenty-six essays in this book are republications of articles that have appeared in various secular and religious magazines. Their general theme may be said to be: What a happy lot is that of a Christian minister! They are full of anecdotes from the actual life of a busy pastor and are written in the hallelujah spirit, *alias* optimism, of the Methodist.

DAU.