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What Is Faith?

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In a recent issue of a well-known magazine an article described the faith of Bishop Brown, the Episcopal Modernist, as mental content regardless of its basis. It proclaims the acceptance of such views as a complete separation of religion and dogmatism, giving the freethinker the same standing in the Church as the orthodox Christian. Furthermore, it denies the ability of the Church to define the term "faith."

Such views are in harmony with Modernism. However, religion and dogmas cannot be separated any more than heat and light. Correct dogmas are necessary to create correct faith. If one has an erroneous dogma, false faith and a life displeasing to God will follow as a natural consequence. For example, a Catholic has an erroneous dogma about saints; therefore he has an unwarranted faith in the power of the saints and commits wrong acts in worshipping the saints. To have faith in the mercy of God because of the merits of Jesus and to lead a God-pleasing life, it is necessary to believe in the Christian dogma of Christ's divinity.

Mental content is not a guarantee of a God-pleasing faith. Many people are egoistic enough to live in perfect content regardless of God's Word. Their mental, physical, or material advantages create in them a superiority complex resulting in mental content. They may experience this satisfaction in spite of the fact that they live in error and have ideas of decency which are not even in conformity with social ethics.

Moreover, it is a ridiculous statement to accuse the Christian Church of inability to define the term "faith." Christianity has a definite declaration as to the elements which constitute faith. Our Lutheran Catechism defines it in the following manner: "To believe in God is to know and to accept as true what the Scriptures say of God and with firm confidence to trust and rely in God."

To have faith, it is necessary, in the first place, to know God's

BOOK REVIEW.

Law and Gospel. By *G. C. Koch*. 297 pages. \$2.00. (The Lutheran Publishing Co., Ltd., 238 Rundle St., Adelaide, S. A.) Order from Concordia Publishing House, St. Louis, Mo.

Both from the viewpoint of dogmatic correctness and devotional usefulness these nine studies of the characteristics of the two parallel doctrines of Scripture by a professor of Concordia Seminary, Adelaide, S. A., will prove a delight to Lutheran hearts. Any one who masters the distinction between the Law, with its man-wrought righteousness and conditioned promises, and the Gospel, with its God-wrought righteousness and gratuitous promises, has the key to the entire Scriptures. And any one who understands when and where and how to apply either doctrine to man before, at, and after his conversion is an expert pastor, missionary, and theologian. A repeated reading and study of this book will bring rich results.

DAU.

How I Tell the Bible Stories to My Sunday-School. By *M. Reu, D. D.* 427 pages. \$1.25. (Wartburg Publishing House, Chicago.) Order from Concordia Publishing House, St. Louis, Mo.

This is a revised edition of the offering by a Professor of Theology at Wartburg Seminary which was introduced to our readers at its first publication. The revisions that have been applied amount to a rewriting of certain sections. The helpful quality of the book to instructors in Sunday-schools is the same as that of the first edition.

DAU.

Psychology and the Church. By five authors, working with *O. Hardman* as editor. 203 pages.

Conversion: Christian and Non-Christian. By *Alfred Clair Underwood*. 283 pages. (Both publications of the Macmillan Co., New York.)

The present age is psychology-obsessed. Men believe that along with other inventions and discoveries they have found out what the soul is,

how it functions, and how it can be controlled. The commercial instinct of Americans has immediately sensed the value in cold cash of psychology, and we have now special psychologies of industrialists of all classes, from the factory worker to the banker, psychologies of salesmen who are trained in the art of suggestion, likewise psychologies of advertisers, writers of movie scenarios, and so on. Lest the children of God be outstripped by the practical wisdom of the children of this world, psychologies are being supplied also for pastors, evangelists, Sunday-school teachers, educators, etc. The end is not yet. We must bear in mind that the great bulk of these products is theory, theory, and again theory, just as in other departments of natural science. If the student of modern psychology is not told this on the threshold of his course, he is cheated. Modern psychology has no absolute and final knowledge and control of the human mind and never will have. However, even a theory can be useful, if worked sanely. For instance, what old Dieffenbach, about two hundred years ago, did by his chart of the four temperaments in his *Diarium Pastorale* is as sane and sound as the best that modern psychology has produced. The composite volume here offered takes the rational ground that "psychology has its limitations," which is very reassuring. But there is still too much made of psychological effort and skill. W. R. Matthews, Professor of the Philosophy of Religion and Dean of King's College, London, writes on "The Psychological Standpoint and Its Limitations"; L. W. Greensted, Chaplain of University College, Oxford, on "The Progress and Present Position of the Study of Psychology"; H. M. Relton, D. D., Professor of Dogmatic Theology at King's College, London, on "The Psychology of Prayer and Religious Experience"; O. Hardman, M. A., D. D., Chaplain of Dulwich College, on "The Psychology of Moral Development"; and J. A. Hadfield, M. A., M. B., Ch. B., Lecturer in Psychology at King's College, together with L. F. Browne, M. D., B. S., Physician to the Tavistock Clinic for Functional Nerve Cases, London, on "The Psychology of Spiritual Healing."

The reason why Dr. Underwood's book has been grouped with the preceding volume is because the principles of psychology are here applied to a phenomenon of religious life. The author, formerly professor in Serampore College, Bengal, is now Professor of the History of Religion in Rawdon College, Leeds. He studies, first, the historical side of the "spiritual change," called conversion, as it is observable in the teachings of the great world religions: Christianity, Hinduism, Buddhism, Islam, etc. Naturally, the term "spiritual," thus broadly applied, can relate only to the spirit in man; for the Holy Spirit, the sole efficient cause in conversion to Christianity, converts no one to be a Mohammedan. In the second division of his book the author discusses the psychology proper of the act of conversion. The whole treatise belongs in a class with the investigations of men like James and Starbuck, who view conversion as not a distinctively Christian phenomenon. The unexplained element in these psychological efforts is why men otherwise equal in every essential should be converted to different and contradictory goals. Are there minds that are naturally Buddhistic or Mohammedan, etc., or is conversion a concept variable in accordance with the latitude of a person's habitat? What, for instance, would produce a Buddhistic conversion in Chicago?

DAU.

The House of God. By *Ernest H. Short*. 342 pages, 9¼×6. Illustrated. \$7.50. (The Macmillan Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

The plain title *The House of God* does not suggest to the reader the learning, scholarship, and excellency of this most interesting "History of Religious Architecture and Symbolism." Its author has become well known by his work *A History of Sculpture*, which in many respects is a most masterly treatment of that subject. The present volume surpasses whatever the author has attempted before. In eighteen chapters he surveys the whole history of the development of religious architecture from the time of the first efforts along these lines to the master-pieces of religious architecture that are now being erected. The publishers have also striven to make the volume a masterpiece of modern book-making, and the many excellent illustrations that trace the development of architectural art alone are worth the price of the book. Those interested in religious architecture will not regret the investment. While it is hardly intended as a book for laymen and amateurs, also these may, nevertheless, gain much by its perusal. The emphasis upon the symbolism in religious architecture adds special value to the book.

MUELLER.

Studies in the Forgiveness of Sins. By *Jesse R. Kellems, D. D., LL. D., S. T. D.* 224 pages, 5×7½. \$2.00. (Doran Co., New York.)

The Forgiveness of Sins. By *Rev. Principal George Adam Smith, D. D., LL. D.* 266 pages, 5×7½. \$1.50. (Doran Co., New York.)

The first book contains a series of lectures delivered before the faculty and students of the College of the Bible, Drake University, by Dr. Kellems, a noted evangelist affiliated with the Disciples of Christ. The great subject of forgiveness of sins, which to-day rightly merits attention, is treated in a clear and popular manner and from a fairly conservative standpoint. The lectures contain much valuable apologetic material against Modernism, but are far from being Scriptural. Often the writer is hopelessly obscure, and this is caused chiefly by his disregard of the Scriptural doctrine of objective justification and the efficacy of the means of grace. He rejects infant baptism, regards the Lord's Supper as a memorial only, and the Gospel principally as a historical record, the purpose of which is to reveal the person of Christ. Certainly, detailed information on the precious doctrine of the forgiveness of sin is sorely needed at this time, but Dr. Kellems's book fails in presenting it to the reader in its Scriptural truth.

The second book, *The Forgiveness of Sins*, is a collection of discourses preached by the author, famous on account of his unrivaled work on the geography of the Holy Land, in Queens Cross Free Church, Aberdeen, Scotland. Only the first sermon deals with the subject after which the volume is named. Some of the other titles are: "The Word of God," "Temptation," "Our Lord's Example in Prayer," "The Good Samaritan," etc. In his sermon on the forgiveness of sins the author utterly fails to answer the leading question, "In what does forgiveness of sins consist?" While he rightly claims that it is assured to us "through the perfect sacrifice offered once for all in the life and death of Jesus Christ, the Son of God," he gives no clear account of the relation of Christ's sacrifice to the justi-

fication of a sinner, but passes on to the treatment of the new ethical relations of the forgiven sinner. Such a treatment of this most important question certainly disappoints the person who is crying out for the grand assurance of divine pardon. The author is wrong in stating that "according to the Bible the ethical meaning of forgiveness is—God's belief in us, God's hope for us, God's will to work with us," etc. Modern preaching in many churches, even at its best, is so hopelessly "overhead" and "overheart" because it is so fundamentally "over-Scripture," ignoring the basic teachings lying at the foundation of the precious doctrines that were written for our instruction and comfort. Philosophy in religion terminates in the complete destruction of the latter.

MUELLER.

Jesus of Nazareth. By *George A. Barton, Ph. D., LL. D.* 396 pages, 8×5½ \$2.25. (Macmillan Co., New York.)

This biography professes to be a true "Life of Christ." It is not. True, the facts which the evangelists mention are all given in their respective order; the places which our Savior visited are all mentioned; the people with whom He associated appear before us in the narrative; yet the spirit of the evangelists is not there. Dr. Barton does not view Christ as John did—with the eye of sincere faith. In Gethsemane, Barton's Christ only longed "to help all men to live the satisfying life with God that He had lived." (p. 360.) Barton's centurion cries out: "Truly, this man was a son of God." (p. 387.) After the resurrection Barton's disciples "believed Him to be indeed the heavenly Messiah, who had been described in one of their religious books (*The Book of Enoch*, chaps. 46 and 48), as having existed with God in heaven from before the foundation of the world. They naturally associated Him, therefore, with God." (p. 393.) To Barton "the nature of His resurrection is not so certain." (p. 390.) As to Christ's place in history, "He had an insight, a power, a genius, a nature—call it what you will—that distinguishes Him from all others." (p. 395.) Also Dr. Barton, in his biography of Jesus of Nazareth, has "taken away" our Lord.

MUELLER.

Christ, the Truth. By *William Temple, M. A., D. Litt.* 341 pages, 5×7½. \$2.50. (The Macmillan Co., New York.)

The central theme of this book is the incarnation of Christ, and its purpose, the vindication of that sublime truth. It is a companion volume to *Mens Creatrix*, which the author published in 1917 and in which he endeavored to prove that only the Incarnation supplies "the one great need of philosophy." The present book is designed as a theological apologetic in opposition to a "philosophy which leaves no room for a specific Incarnation." However, the author himself fails to present the revealed truth in its purity. Of the Holy Trinity he speaks in terms of modalistic monarchianism. (p. 336.) His view of the Eucharist does not go beyond a subtle Calvinism. (p. 289.) His representation of the doctrine of atonement is, to say the least, inadequate. (p. 302 ff.) In short, the sublime truths concerning Christ and His redemptive work are not demonstrable before the forum of reason. Any rationalistic explanation only obscures and eliminates the Gospel-truths and leaves reason in greater perplexity than before.

MUELLER.

An Outline of the History of Christian Literature. By *George L. Hurst*. 547 pages, 8½×5½. \$4.00. (The Macmillan Co., New York.)

This is an attempt to sketch the history of Christian literature from the making of the New Testament down to the close of the nineteenth century. The names of the greater writers are recorded, their place in the history of the Christian movement is indicated, their more important writings are named, dated, and characterized, and many brief extracts cited to enable the reader to taste their quality for himself. While the author's views of men, books, and events are frequently in striking contrast to those of the reviewer, there is nevertheless so much in this book that is both interesting and instructive that it deserves a place in the library of the working pastor.

MUELLER.

The Jewish Background of the Christian Liturgy. By *W. O. E. Oesterley, D. D.* 243 pages, 5½×9. (Oxford University Press.)

The study of the Christian liturgy is at present receiving more attention in our country than formerly, for its value is recognized also by churches that are not "ritualistic." The object of the present volume is to show that the Jewish liturgy has left many marks of its influence, both in thought and word, on the early forms of Christian worship and therefore also on Christian liturgy itself. The author has studied the subject with much zeal and patience and offers material for comparative study of primitive Christian Liturgies which is usually hard to find. To all who are interested in the subject this book will be a great help.

MUELLER.

Knowledge of God in Johannine Thought. By *Mary Redington Ely*. 151 pages, 7½×5. \$1.50. (The Macmillan Co., New York.)

This monograph attempts a philosophical analysis of the Johannine concept of "knowledge" as used in the fourth gospel. The discussion centers in the twofold question: "What is the content of this knowledge and what its process?" Upon investigation the conclusion is reached that John uses the term not as it is employed in historic, Hellenistic, or Palestinian Judaism, or in the Mysteries, or in Gnosticism, or in the apocryphal writings of his time. In this the author is right; but she is wrong in defining the Johannine concept of "knowledge" as a "fusion of Hellenic philosophical notions and Old Testament ethical evaluations." John was not a philosopher in the historic sense of the term; nor did he borrow his concepts from Hellenism. His purpose in composing his inspired writings was "that ye might believe that Jesus is the Christ, the Son of God." John 20, 31. Hence, in his writings, knowledge and faith are identical; to know God and Christ means to believe in Him. There is no passage in the fourth gospel that compels us to depart from this simple, but practical definition of "knowledge" as used in John's writings.

MUELLER.

The Church of the Spirit. By *Francis Greenwood Peabody*. 208 pages, 5×7½. \$2.00. (The Macmillan Co., New York.)

This book makes a powerful plea for what commonly goes by the name of liberal Christianity. Professor Peabody believes that Scripture is not the sole authority, rule, and standard of the Christian faith, and that trust in the divine Christ, the Redeemer of the world, is not essential to the Christian religion. "These interminable debates, these Christological

subtleties, these revisions or reversions of creeds, inevitable as they may be in the history of thought, do not in fact represent the real nature of the Christian religion. They are its temporal forms, its changing vesture, its varying interpretation. They represent the persistent attempt to translate a Palestinian gospel into a Greek formula." (p. 198.) He deprecates "the Church of authority" and pleads for the Church of the spirit, which is "the unencumbered bearer of the spiritual tradition which the teaching of Jesus inspired" (whatever that may mean). What Professor Peabody advocates is Unitarianism, or the rationalistic religion of the carnal heart.

MUELLER.

Honest Liberty in the Church. A Record of the Church Congress in the United States on Its Fiftieth Anniversary, 1924. With an introduction by the General Chairman, *Charles Lewis Slattery*. 408 pages, 5×7½. \$2.25. (The Macmillan Co., New York.)

In this volume, which is a record of the Church Congress in the United States on its fiftieth anniversary (1924), ten of the most important unsettled problems which the Church in America is facing are discussed. Some of the questions are: "What do the Gospels Teach Us?" "Creeds"; "Divorce and Remarriage"; "The Standard of the Modern Home"; "Eugenics"; "The Value of Auricular Confession"; "Shall We Discontinue Making Creeds a Requisite of Church-membership?" "The Christian Approach to the Solution of Industrial Problems." In every case more than one side is presented. In each instance also an able representative acted as the spokesman of the positions taken. Moreover, those present were encouraged to speak out in the meeting, and hence the volume contains what they had to say from the floor in the way of interrogations, approbations of, and exceptions to, what the regular speakers had said. The reader will therefore find in this book a complete symposium on ten of the most widely discussed problems of our time, and the information he receives will no doubt assist him in better understanding the attitude and viewpoint of the modern Church.

MUELLER.

A Theological Bibliography. Compiled by *Clarence Bouma, A. M., Th. D.* 31 pages, 5½×9. (Eerdmans Publishing Co., Grand Rapids, Mich.)

This *Bibliography* is intended for ministers and theological students and seeks to be of service to them in selecting books on the various phases of theological study and church-work. English as well as German and Dutch titles are included, although not one of the theological works published by the Synodical Conference is mentioned. Since the author is a member of the Christian Reformed Church and his *Bibliography* is designed primarily for students of his own denomination, works by Calvinistic authorities and especially by Dutch theologians naturally prevail. In some instances brief characterizations of the standpoint of the books are given; if this were done in all cases, the value of Dr. Bouma's *Bibliography* would be much greater. The author himself is a conservative Bible scholar, and his work includes a larger number of conservative works than we have found in other bibliographies. The writer, however, does not seem to be acquainted with the products of American Lutheran theologians. We suggest that these be added in a new edition of this *Bibliography*.

MUELLER.

The Supremacy of the Spiritual. By *Herbert Alden Youtz, Ph. D.*
183 pages, 5×7½. \$1.75. (The Macmillan Co., New York.)

In this volume the author, Dr. H. A. Youtz, of Oberlin, protests against the skeptical doctrine of the present time that religion is a purely psychological matter and that it consists essentially in *doing* things, or in social service, which ignores the invitation of the Gospel *to be* something; and this, he contends, is more significant in the eyes of God and man. Unfortunately, he himself fails to understand the true meaning of the Gospel. What he wishes to prove positively is that the Gospel consists of a "school of methods by which any man who so wills can repeat and verify in his own person the great affirmation that the inner experience of actual sonship establishes contact for us with the hidden springs of life." That the Gospel is the power of God unto salvation, a power that changes the heart and through faith actuates the regenerate to a new life and holy works, seems to be beyond the author's comprehension; and yet, after all, that is the fundamental fact of the New Testament and Christianity.

MUELLER.

The Jesuit Relations and Allied Documents. Selected and edited by
Edna Kenton. With an introduction by *Reuben Gold Thwaites.*
527 pages. \$5.00. (Albert and Charles Boni, New York.)

This is a volume of selections compiled from the seventy-three-volume edition of *The Jesuit Relations and Allied Documents*, edited by Reuben Gold Thwaites, which relates the travels and explorations of the Jesuit missionaries in North America between 1610 and 1791. The compiler has performed an important service by thus making available the most important of these "relations" hitherto accessible only to a few. Her book is a noteworthy addition to the bibliography on Christian missions, covering, for America, that period in which the Church of Rome was making strenuous efforts, through the Society of Jesus, to recoup the losses sustained by the defections of the Reformation.

The contents of this volume are divided into five main parts, which treat of the following subjects: I. The Beginnings of the Jesuit Missions in North America (1611—34). II. The Development of the Huron Missions (1635—42). III. The Huron Martyrs and the Iroquois Warfare (1642—59). IV. The Expansion Westward of New France and the Jesuit Missions (1659—1763). V. The Banishment of the Jesuits from the King's Domain (1763).

The publishers give the following vivid description of the book: "The Jesuit missionaries, coming to the trading outposts of America in the seventeenth century, were the pioneers of American civilization. Annually, throughout this century, their narratives, or relations, were written in Indian camps and forwarded to the Jesuit superiors in France. Acute observers and men of trained intellect, they tell of the heart of the American wilderness — of the savage camps, the superstitious frenzies within them, the long canoe journeys, fraught with a hundred perils. These relations form a complete and thrilling account of the Red Indian at a time when relatively uncontaminated by contact with Europeans. Few periods of history are so well illuminated as the French *régime* in North America. This we owe in large measure to the existence of the Jesuit relations.... For historian, geographer, and ethnologist, as well

as for any one interested in the stark beginnings of American history, these vivid word pictures are invaluable." The volume is illustrated with a number of interesting maps and pictures, such as New Amsterdam in 1670 and Quebec in 1722.

W. G. P.

Imagination and Religion. By *S. Parkes Cadman, D. D.* 208 pages, 7½×5. \$1.50. (The Macmillan Co., New York.)

Dr. Cadman is president of the Federal Council of Churches of Christ in America and as such wields a wide influence. Also as a radio speaker and lecturer in general he is well known. Apart from this he is noted as the author of a number of popular books on religion, mostly sermons and lectures which he delivered. A voracious reader and scholar, plying a most nimble and, at the same time, forceful pen, his books have earned him an enviable reputation. The conservative Bible students will not agree with the author's theology, which is neither "Fundamentalistic" nor grossly "Fosdicktic," but that of a consummate theological acrobat, who is *in malam partem* a Jew to the Jew, a Gentile to the Gentile, and an orthodox to the orthodox. Cadman has many imitators, and it is worth while to study the pattern.

MUELLER.

Character Building in a Democracy. By *Walter Scott Athearn.* 160 pages, 7½×5. \$1.75. (The Macmillan Company, New York.)

For a number of years Professor Athearn, Dean of the School of Religious Education and Social Service at Boston University, has occupied himself with the problem of the interrelation of the secular and religious education of the children of our country. In his opinion these two agencies for "character building in a democracy" ought not to be separated, but work hand in hand. His works are readable; for he knows his subject well, and he treats it scientifically and accurately. The present volume proves that neither the public school nor the Sunday-school is building characters. His indictment of the present-day Sunday-school is unanswerable. However, he does not see why both the Sunday-school and the public school do not build characters; and he is wrong in assuming that characters will be built through a "dual system of schools," namely, the public school supplemented by a religious school in which all denominational differences are eliminated. His one great mistake is that he rules out of religious education the Word of God, without which no character building is possible. Professor Athearn's books are worth reading, and they ought to be studied especially by our pedagogs in order that they may acquaint themselves with the drift of present-day educational aims.

MUELLER.

Practical Public Speaking. By *Bertrand Lyon.* 436 pages, 5½×8. \$2.50. (Lothrop, Lee & Shepard Co., Boston.) Order from Concordia Publishing House, St. Louis, Mo.)

This new book on public speaking, although not written especially for pastors and church-workers, we heartily recommend to every one of our pastors and teachers, as well as to our laymen who have occasion to speak in public. The book treats the Man, the Message, and the Delivery. It is excellently written, contains valuable suggestions, and deserves to be carefully studied. We are particularly interested in getting it into the hands of our preachers because of its valuable lessons on delivery. Many a good

sermon is spoiled by poor delivery. Instead of reciting their sermons, as many preachers do, they ought to learn that the "conversational form is the only basis of effective delivery," and that the right kind of delivery "may be called the natural form of utterance used in conversing with an individual, magnified to meet the demands of a larger audience." Lyon's book will help those who use it and follow its suggestions to acquire this method, the only right method to be used by the public speaker. The use of this method will, however, require not only a thorough preparation, but even a more thorough preparation, and a preparation of a somewhat different kind, than is often employed by such as recite their sermons. What must enter into such preparation is spoken of in that portion of the book which treats of the Message.—Many of our pastors are called upon to speak over the radio. Lyon's book gives instructions for so doing. The author says, for instance: "The tendency is to follow the line of least resistance and *read* the speech. This invariably kills the effectiveness of the delivery. . . . It doesn't sound *real*, and it fails to carry conviction."—Those who will purchase this book will not be disappointed. FERTZ.

A Creed for College Men. By *Hugh Anderson Moran, M. A.* 149 pages, 7½×5. \$1.25. (The Macmillan Co., New York.)

In this book the college pastor at Cornell University, Ithaca, N. Y., Mr. Hugh A. Moran, proposes a creed for college men which is in full accord with modern rationalistic thought. The creed provides for a Christ without deity; for salvation without atonement; for wonders without miracles; for redemption without the shedding of blood; for a cross without vicarious satisfaction. In other words, it is a purely liberal creed which is here offered, of the kind that is advertised every Sunday in Modernistic churches. Other "student creeds" than this are indeed needed at our colleges and universities if the spiritual cravings of our young men and women are to be satisfied. MUELLER.

The Wonder of Life. By *Joel Blau.* 229 pages, 7½×5. \$2.00. (The Macmillan Co., New York.)

Joel Blau is a Jew. His book is composed of meditations on life-values—sermonettes in paragraphs. All of them, in some way, reecho the thoughts which modern Jewry—God-forsaking and, alas! God-forsaken, too—cherishes with regard to the vital issues of life. Linguistically they are beautiful; philosophically they are profound; religiously they are valueless. The fundamental issue is overlooked—sin; the only way out of the misery of sin is not mentioned—return to God. The book is a strange collection of thoughts. So much of God is said in it, and yet He is not there. It seems like a temple in ruins; with the soul gone; with the great answer to life's problems unknown—Christ. MUELLER.

Church and Community Recreation. By *Albert B. Wegener.* 248 pages, 5×7½. \$2.25. (The Macmillan Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.)

Although the preaching of the Gospel is the one preeminent function of the Christian Church, to which not only the pastor, but also every worker within the Church must direct his attention, and although it is true that churches which have emphasized social rather than spiritual

values were soon made to feel the error of their ways most keenly, it is, nevertheless, true that a pastor interested in his congregation, and especially in his young people, should gratefully welcome such books as suggest to him ways of approach, by means of play and recreational movements, to those who are under his care. This volume is an excellent presentation of workable principles, plans, and methods of legitimate play for the use of church-workers. The author's point of view is sane, and his plans and methods, as far as the reviewer is able to judge, are practicable.

MUELLER.

How to Write a Thesis. By *Ward G. Reeder*, Assistant Professor of School Administration, Ohio State University. 136 pages, 4¼×6¾. 90 cts. (Public School Publishing Co., Bloomington, Ill.) Order from Concordia Publishing House, St. Louis, Mo.

The name of the book indicates its purpose. "A thesis," says the author, "is a report of a research on a given problem or topic; it should be a scientific document." The use of the book is not to be restricted to students of universities and seminaries, but, since "most of the suggestions, it is thought, will be found helpful in the preparation of other scientific papers as well as theses," pastors who are called upon to write papers for conferences and synods and to prepare them and other, similar material for print are in this book given valuable suggestions.

FRITZ.

The Worship of Nature. By *Sir James George Frazer*. Vol. 1. 672 pages, 8½×5½. \$4.00. (The Macmillan Co., New York.)

To the student of comparative and ethnic religions this book is invaluable. In his usual scholarly way Sir James Geo. Frazer treats, in a language not too technical, the "deep-seated early human tendency to personify and worship the Sky, the Earth, and the Sun as deities capable of influencing human life for good and evil." The whole book is an illustrative commentary on Rom. 2, 21—23 and sheds new light on many of the prophetic passages of the Old Testament. The author treats only the more elevated forms of idolatry, such as were involved in the worship of the celestial bodies and the earth; but what horrible degradation is revealed even here! We cordially recommend this excellent book to our pastors and teachers.

MUELLER.

Books Received.

From the General Offices of the Walther League (6438 Eggleston Ave., Chicago) has come a new edition of the **Walther League Hospice Directory**, prepared by the International Hospice Director, *Rev. E. Umbach*.—A German Sermon preached at Elroy and Marshfield and published by request, without the name of the author, has been received. The text of the sermon is Rev. 3, 14—22, and the printer is the Northwestern Publishing House of Milwaukee, Wis.—The noonday Lenten addresses that were delivered at the Strand Theater, Hastings, Nebr., and repeated over Broadcasting Station KFKX have been published in a neat pamphlet. These sound and pointed talks deserve to be disseminated. Rev. F. W. Schulze spoke on "The Bible," Rev. L. C. C. Grueber on "The Law of God," Rev. H. F. Ramelow on "Word and Sacraments," Rev. H. Ficken on "Faith," and Rev. O. Heilman on "The Death of Jesus Christ."

DAU.