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The Virgin Birth of Christ.

Essay read before a conference by REV. G. ALBERT SCHULZE
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II.

The *sedes doctrinae* of the Virgin Birth are not in conflict with any statement contained in the writings of the other two evangelists and the apostles. Fosdick and others of his type make much of the silence that we encounter in the rest of the New Testament with respect to this subject. Fosdick, in his sermon on *The New Knowledge and the Christian Faith*, says: "The two men who contributed most to the Church's thought of the divine meaning of Christ were Paul and John, who never even distantly allude to the Virgin Birth." Even if Fosdick were justified in making the assertion that John and Paul make no reference to the Virgin Birth, what would their silence prove? *E silentio non valet consequentia*. Does the fact that Paul and his colleagues do not say *expressis verbis*, "Christ was born of the Virgin Mary," give us the right to impute to them the intention of saying, "Christ was not born of the Virgin Mary"?

No significance whatsoever attaches to the silence of Mark. He begins his gospel with the public ministry of Christ and so has no occasion to enlarge upon the Lord's birth. But neither does he mention the youth of Jesus. Are we prepared to say that he would have us believe that Jesus had no youth? It is interesting to note that higher critics profess to find Mark ranged upon the side of the witnesses for the Virgin Birth. Orr, in *The Virgin Birth*, p. 106, says: "One curious circumstance in connection with this gospel may be noted in passing. It was the singular contention of the Tübingen critics — of Baur, Hilgenfeld, and others of the school, also of a scholar like Bleek — that Mark *did* know of the Virgin Birth. . . . It will be remembered that in Matthew's gospel the people of Nazareth are represented as saying, 'Is not this the carpenter's son?' (13, 33.) In Mark this saying appears in the

BOOK REVIEW.

Evangelism. A Handbook for Workers. By *Prof. Edward Pfeiffer, D.D.* 93 pages, 4½×6. 50 cts. (The Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

In the foreword, written by the editor of the Commission on Evangelization of the Joint Synod of Ohio, the Rev. W.A. Poovey, he says: "Love for souls is a passion that burns like a hidden fire in the hearts of those who become partakers of the blood-bought salvation in Christ. It is not necessary to tell them to labor for the saving of others. They already know this. The Spirit of God, who wrought their conversion, testifies within them that they are chosen vessels of the Lord, through whom the glad tidings of salvation are to be imparted to a dying world. . . . However, the earnest lover of souls is at times confronted with the question, How shall I effectively undertake this work? Many mistakes are made by well-meaning workers of the Church, not because of any lack of interest in the spiritual welfare of others, but because the wrong method of approach is adopted. Soul-saving as well as anything else must be conducted according to certain rules if it is to be done in a successful manner. To study methods and ways to prosecute this God-given work more intensively, the Joint Synod of Ohio has appointed a Commission on Evangelization, by whose approval and recommendation this manual is edited." The little book by Dr. Pfeiffer was written as a text on evangelism to be used at the Columbus Theological Seminary; it may, however, also profitably be used to instruct church-members in the work of saving souls. The opportunities for bringing the Gospel to the unchurched are many, and the Church ought not to be negligent in its duty toward such. But the Church ought also to seek to hold its own members, many of whom are slipping away more or less unnoticed.

FRITZ.

Handbook of All Denominations. Compiled by *M. Phelan.* 215 pages. \$1.25. (Cokesbury Press, Nashville, Tenn.) Order from Concordia Publishing House, St. Louis, Mo.

This book brings the *Populaere Symbolik* (Guenther-Fuerbringer), the last edition of which, in 1913, was right up to date, up to date. It cannot take the place of the *Populaere Symbolik*, which because of its exhaustive and authoritative presentation of the doctrines of the Lutheran Church and the teachings of the sects, is indispensable to every Lutheran minister and should be in the hands of every other Christian minister. Phelan's *Handbook*, however, supplies a real need. It chronicles some of the recent developments in the older denominations, lists a number of new organizations, and embodies the latest statistical material from advance proofs of the newest *Year-Book of the Churches*. "The Evangelical Protestants have recently united with the Congregationalists" (the majority of them), "the two bodies of the Evangelical Church were reunited in 1921—22," the Northern Baptists granted in 1926, by a majority vote, "the privilege to each local church 'to determine for itself whether it shall receive into its membership immersed applicants without rebaptism.'" The Pentecostal Church of the Nazarene (Guenther, p. 59) is now known as the Church

of the Nazarene, the Holiness Churches (Guenther, p. 84) have increased and multiplied; there is the Church of God, General Assembly; the Assemblies of God, General Council; Holiness Church; Pentecostal Holiness Church; Pilgrim Holiness Church, etc. We are introduced to the Angelus Temple, the American Rescue Workers, the Messianic World Message, the Scandinavian Evangelical Churches, to the Theosophical Messiah, Krishnamurti "in tennis flannels and wrist-watch." Here are Landmark Baptists and Black Jews (colored folk who claim to be the descendants of the lost tribes). The Christian Catholic Church in Zion "is no longer listed in statistical or other reports as a religious denomination." (The *Year-Book*, indeed, no longer lists it, but its religious propaganda is being carried on as strenuously as ever, as witness its *Leaves of Healing* and its radio station.) — Total membership of all Methodist bodies in the United States, 8,920,190; Baptist, 8,397,914; Presbyterian, 2,561,986; Lutheran, 2,546,127. — "The supreme authority of the Pope, it is claimed, extends over the temporal as well as the spiritual affairs of the world." "The principle of civil and religious liberty and the separation of Church and State are condemned in the Syllabus of Errors of Pope Pius IX." — "The Lutherans believe 'in the real presence of Christ's body and blood in, with, and under the bread and wine during the sacramental fruition,' a doctrine usually called by English writers consubstantiation; but the term is rejected by the Lutherans. 'Body and blood are not mixed with, nor locally included in, but sacramentally and mysteriously united with the elements.'" "In other Protestant systems the sole office of the Word is to point the way of life. In Lutheranism it communicates that whereof it treats." "During recent years the Lutheran bodies have shown a larger percentage of growth than any of the other large Protestant bodies in the United States. This is due, in part, to immigration; but the Lutherans are very aggressive, and their church activities are manifold and constantly expanding." E.

The Unity of Faith and Knowledge. Problems of Philosophy and Christian Theism. By *John A. W. Haas*, President of Muhlenberg College. 250 pages, 5×7½. \$2.00. (The Macmillan Company, New York.) Order from Concordia Publishing House, St. Louis, Mo.

This volume contains a number of lectures which President Haas prepared for the students of Muhlenberg College as an antidote against the destructive influence of modern materialistic and agnostic science. The author purposes to show that "it is possible to accept the best results of modern learning without becoming agnostic and to guide the student in his search for a balanced position, one in which he does not have to espouse ignorance to remain religious nor reject religion and become skeptical to maintain scientific truth and freedom." The real scientific facts are not at variance with theistic belief. The problems of nature, of mind, and of value (the test of truth, the goal of the good, the demand for the deity, etc.) find their solution in the "final religion, Christianity, whose center is the divine-human personality of Jesus Christ." "A sound philosophy and a right faith are abundantly able to live together in peace and harmony." (p. 238.) We are in deep sympathy with the author's purpose of demonstrating the truth that it is a fallacy to assume that the study of

philosophy and science must of necessity lead to the rejection of the Christian religion. Only, like every other apologist, he is treading dangerous ground. The antinomy between "the wisdom of man" and "the wisdom of God" can never be removed. The "best results of modern learning" are in most cases not incontestable facts, but mere theories advanced by agnostic scientists for the purpose of eviscerating the Gospel of its mystery and destroying the positive religious truths of the Bible. The gap between faith and infidelity can never be bridged, and the student must be made to see that if scientists leave the realm of known and demonstrable facts, they are no longer giving the world "the best results of modern learning." Of special value are the "summaries," in which the author briefly, but clearly points out how the discussion of each "problem" invariably leads the truth-seeker to Him who is "the Way, the Truth, and the Life."

MUELLER.

An Outline of Christian Doctrine. By *Werner Elert*, Professor in Erlangen. Translated by *Charles M. Jacobs*, Professor in the Lutheran Theological Seminary at Philadelphia. 112 pages. \$1.00. (The United Lutheran Publication House, Philadelphia, Pa.)

"This volume introduces to American readers a new author and a new system of theology. . . . He [the author] has recently entered the faculty at Erlangen, famous for three quarters of a century as the stronghold of a theology that has aimed to be both conservative and scientific. . . . The value of the book lies in its new approach to the problems of theology." (C. M. Jacobs.) It is a typical product of the modern Lutheran scientific theology. 1) The language is highly scientific, ponderous in the extreme, and frequently baffles comprehension. What would you make of these paragraphs: "§ 29. The Reality and Spontaneity of the Spirit. Viewed from the human standpoint, spirit (*pneuma*) is impersonal; nevertheless it is, at the same time, superpersonal. The spiritual atmosphere breathed by those of whom the Gospel laid hold unites individuals in the communion (2 Cor. 13, 13) and unity of the Spirit (Eph. 4, 3). This unity is not the sum of spiritual possessions belonging to the individuals. It is rather a dynamic unity, which, from one central point, pours out a stream of energies. Acts 1, 8; Rom. 15, 19; 2 Tim. 1, 7. . . . § 30. Divine Personality. The inner unity of the Spirit and its reality as something outside ourselves and distinct from the men in whom it resides, makes it possible for us to call it 'the Spirit,' without misunderstanding the term." To allay the suspicion that the translation (which is an admirable piece of work) is to blame, we shall give the last sentence in the original: "*Die innere Einheit, Transsubjektivitaet und Spontaneitaet des pneuma laesst es uns gegenueber als einheitliches Subjekt erscheinen, so dass wir nunmehr, nachdem wir seine Unterschiedenheit von den menschlichen Geistestraegern begriffen haben, ohne Missverstaendnis das deutsche Wort 'der Geist' gebrauchen koennen.*" If a theologian cannot present the Bible truths in simple or, at least, clear language, he should devote his energies to astronomy or metaphysics. — 2) Modern theology applies the scientific treatment to the Bible (and that accounts, in part, for the ponderosity of the language). Our author's chief aim is, not simply to present the Bible truths, but to demonstrate their truth from necessary premises and to develop them along

the lines of logical thought. The greater part of the book consists of philosophical argumentations, which, indeed, wind up with the recurrence to Scripture; and it is only this belated recurrence to Scripture that somewhat justifies the title of the original, *Die Lehre des Luthertums im Abriss*. Part I, "The Conflict with God," is hardly anything but a metaphysical treatise; Part II and III, "Reconciliation, Freedom," deal more with Scripture, but are also vitiated by the scientific method. Take, for instance, the paragraph on Justification: "§ 33. (a) God's great act of reconciliation has compelled us to believe that the ultimate motive which has determined His whole relation to us was love. (Rom. 5, 8; cf. § 31.) But if our conviction of God's holiness (§ 18a) is not to be destroyed, we must be sure that He neither blindly surrenders to an emotion of love nor fails to meet His responsibilities as Judge. We are sure of the former fact because His love to us has caused Him to make the tremendous sacrifice of His own Son (Rom. 8, 32). But we can only be certain that He has been faithful to His office as Judge if we know that He has not ignored our guilt, but condemned it. The condemnation is contained in His demand that we have faith. For faith is the transformation of our souls from a state of hostility and rebellion to a state of willing submission (§ 31). So far as God is concerned, therefore, our conflict with Him is actually at an end. We stand before Him no longer as rebels, but as righteous men, *i. e.*, as men who are blameless in His sight: 'To him that believeth faith is counted for righteousness' (Rom. 4, 5)." It is surely a roundabout way to approach the justice and wrath of God by way of "His demand that we have faith." The condemnation of our guilt is contained in the Law. Under (b) our author presents the Scriptural doctrine in the Scriptural way: "We are saved by faith (Acts 16, 31), reconciled to God through His not reckoning our trespasses against us (2 Cor. 5, 19)." The reason why faith justifies, faith being the acceptance of the Gospel's offer of forgiveness, is, however, not mentioned. That is the Scriptural *rationale* of the matter. Giving a scientific *rationale*, as presented under (a), the author has vitiated the great doctrine of justification. — 3) "This volume introduces a new system of theology." The key-note of the new system is, if we are not mistaken, "the will to freedom." The phrase occurs on, perhaps, every third page. Part I is, to a great extent, a deduction from man's will to freedom, — and, as it happens, man's conflict with God is indeed the result of his will to freedom (which is not admitting that the author's treatment of the matter of sin is an improvement on the Scriptural treatment). The author does not attempt to deduce Parts II and III from the established fact of the will to freedom. On the contrary, he states in the Foreword to the German book: "*Die Versöhnung ist zum organisierenden Prinzip der ganzen Dogmatik gemacht worden.*" Nevertheless, "the will to freedom" is continually obtruding itself upon, and influencing, the treatment of Parts II and III. "The great act of reconciliation was performed to make us certain that our will to freedom shall be fulfilled" (p. 108). The great act of reconciliation was performed primarily to save us from sin and damnation! "We feel the sovereignty of God, no longer as a limitation upon our will to be free, but as a loving approval of that will (§ 27). Faith is confidence in this" (p. 63). "If we have allowed ourselves to be reconciled to God, it is in order that we escape

the great dilemma and be forced to deny neither our own life nor the life of God" (p. 81). "He lives; thirdly, in love to other creatures, . . . i. e., in the feeling that he is united with all other creatures in the longing to be free (Rom. 8, 22)" (p. 89). — 4) Dr. Elert is an exponent of the Christian-experience theology: the certainty of faith is based, not on Scripture, but on experience, and experience, not Scripture, is the source of theology. From the Bible we get "a clearer idea of what we had already felt within the limits of our own experience of fate" (p. 36). First ask experience, then go to the Bible! "These Biblical utterances about God add nothing absolutely new to the impressions gained from experience of fate" (p. 37). The question whether "the whole description of our experience of fate . . . has not been unconsciously influenced by the Bible," "would possess an interest only for methodology, and with that we are not here concerned" (p. 37). So far Dr. Elert has been speaking of matters that belong also in the sphere of natural theology. What about the saving grace of God? "So long as this second group of divine motives has no confirmation in our own experience, we can allow it only hypothetical validity" (p. 39). The mere testimony of Scripture does not, according to Dr. Elert, establish the absolute validity of the Gospel-promises. On page 53, "after several postponements," Dr. Elert is ready to tell us on what to base our faith: "The question is whether we are able to share the impression which the New Testament men had of the divine sovereignty of Christ, or, to use the New Testament term, whether we can 'believe on Him.'" "The question is, Does He also forgive?" "We answer in the affirmative, because we share the impression of the man who wrote the Epistle to the Hebrews and who, like us, did not see Christ face to face." And how did the first disciples come to believe in Him? "Looking upon Christ, they had the immediate impression that God is benevolent and kind, merciful and gracious." So, then, faith cometh by experience. And the definition of faith need not mention the Word. "Our faith is . . . a new attitude of our soul to God, called forth by reconciliation" (p. 65); and: "Faith is a definite attitude of the soul to the personality of Christ" (p. 62). Nor need any mention of the written Word be made in the definition of theology. "The task of theology is to clarify and do away with differences by deepening and interpreting our knowledge of the historical foundations of the Church" (p. 75); and: "The scientific language of the time must be employed to testify to our contemporaries, as impressively as may be, what the Gospel has made of our souls" (p. 12). The theologian and preacher must testify, first of all, what Scripture says! — 5) Is Scripture the inspired, inerrant Word of God, or is it merely the record, fallible at times, of revelation? "The New Testament, which all of us have in our hands, is unimpeachable evidence that a large, but very definite circle of men saw the life of Jesus as here described and placed upon it the estimate here recorded" (p. 48). "By means of the Bible, God acquaints us with the fate of the men of the Bible, with their collisions with Him, and with their views, progressively ripened and tested in a long history, concerning the mysteries of His life, of our origin, and of our certainty of death" (p. 47). In the *Conspectus Locorum Theologicorum Antiquitus Acceptorum Usibus Traditionem Amantium Accommodatus*, which the author has kindly appended to his treatise, we find "De Scriptura Sacra, § 15. 20," but neither here

nor there anything *De Inspiratione*. But naturally we find this: "Evidently and admittedly some of these [documents gathered together in the Bible] possess high historical value"; "we must reckon, at the outset, with the possibility of literary fictions"; however, "we can scarcely imagine a greater historical certainty" (p. 34), "even though we may have to reckon with the possibility of a false interpretation of the history on the part of those who relate it" (p. 36); and: "The interest which Paul, the Jew, shows in the question concerning the election of the Jewish people (Rom. 9—11) is replaced, in the man of to-day, by the question concerning the election or reprobation of his own people" (p. 65). — Some details: Substitution, § 25, is presented as a real substitution, but we miss the explicit statement that Christ bore our sins. The paragraph on Faith (§ 31) makes no mention of the forgiveness of sins. The paragraph on Grace (§ 32) makes no explicit mention of the forgiveness of sins. It does describe God's offer of peace and states that "the whole world is the object of reconciliation"; there is also the explicit declaration on page 67 that "the Shepherd, giving His life for us (John 10, 11) has atoned for our transgressions"; but why should the author be so chary of the use of the term "forgiveness of sin"? It is not mentioned in connection with the Lord's Supper and only obscurely in connection with Baptism. On Faith: "Faith, as the expression of our will to be at peace with God, must show itself, first of all, in willing submission (Rom. 1, 5)" (p. 63). Why does faith justify? "If we are to partake of the reconciliation that is offered us, then the will to be at peace must take the place of enmity both in us and in God" (or: in us as it did in God). "Therefore faith, as the expression of our will to be at peace with God, must show itself, first of all, in willing submission." Turn again to the paragraph on justification (see above). Why does faith justify? Not because faith appropriates the proffered pardon, but because we, by faith, cease to be rebels; because by and in faith we take the right attitude; because of a transformation of our souls; because of something in us. On the Lord's Supper: "His saying that He is giving His body and blood when He gives bread and wine can only mean that He is promising the gift of His human life" (p. 71). On the Church: Our author distinguishes between the communion of saints and the Church. "The communion of saints possesses a temporal life and like everything that lives in time, it is subject to the succession of the generations and to differentiation. It is only as we think of it in this way that we call it the Church" (p. 70). The membership of both is not the same (p. 73, according to the original); yet the "Church" is not the visible church, for "it cannot be defeated," and "is the union of all those who, in newness of life, reach out for liberty" (p. 105). Still it is not the communion of saints. What is it? — "Christ raises the demands of the Moral Law to unheard of heights" (p. 50). "So long as the rules made by the councils are not proved to be erroneous, care must be taken that those who exercise the Church's elementary functions do not contradict or oppose these rules" (p. 76). "It is through the intensive experience of the conflict with God that life is spurred to its highest achievements" (p. 32). "It is from the passions and desires that come of a natural inheritance, now redeemed from enmity to God and from guilt, that the Christian derives the elemental forces with which to overcome opposing

powers" (p. 88). — Portions of the book have the Lutheran ring: "To this grace we owe our salvation (Eph. 2, 5). Our attitude towards God's offer of peace is purely receptive, even in its first beginnings, and thus the fact that we are Christians rests entirely on an act of God's grace (1 Cor. 15, 10)." "If any one who hears the message, 'Be ye reconciled,' is not reconciled because he refuses to believe it, it is his own fault that the conflict between him and God goes on. . . . If we, on the contrary, have become believers, that does not alter the fact that God's election is a pure act of grace" (§ 32). "The attempt to establish external unity where unity of the faith (Eph. 4, 5) does not exist must produce indifference to error and thus defeat the hope of true unity" (p. 76). "For this reason we cannot content ourselves, even within the Lutheran part of Christendom, with the establishment of external unity" (p. 11). "Any attempt to make Christ Ruler of the kingdoms of the world (cf. John 6, 15) is a secularization of the Church" (p. 72). — In the Preface, Dr. Elert speaks of the Eisenach Lutheran World Convention as having begun the establishment of a great unity of all Lutheran churches and of the special task of the American sister churches in the great movements for the unification of Lutheranism. The work of unification calls for a straightforward discussion of the differences. E.

With Christ through Lent. By *Rev. J. M. G. Darms, D. D.* 201 pages, 5½ × 8. \$1.00 (Central Publishing House, Cleveland, O.)

This volume contains special meditations for every day during Lent, to be read either privately or in the family circle. Each devotion is composed of a Lenten reading (selection from the Bible), a discussion of an important topic connected with Lent, a meditative Thought, a prayer, and a hymn verse. Among the subjects discussed are the following: "The Challenge of Lent," "Christ in the Home," "The Friends of Christ," "The Art of Prayer," "A Christless Church," "The thorn-crowned Christ," etc. The author is an earnest believer in the crucified Christ and teaches salvation through faith in Him; but his Reformed faith shows itself time and again, as do also his Arminian views. The prayers, which reveal great spiritual insight, manifest the deep piety of the author, who closes his preface with the words: "May the Christ go with us not only through Lent, but *through life!* We need the eternal Christ more than ever; for 'there is none other name under heaven given among men whereby we must be saved' than the name of Jesus Christ and *Him crucified.*"

MUELLER.

Making Good in the Ministry. A sketch of John Mark. By *Prof. A. T. Robertson*, Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. 171 pages. \$1.50. (George H. Doran Company, New York.) Order from Concordia Publishing House, St. Louis, Mo.

For thirty-nine years Professor Robertson has been a "teacher of young preachers" in the Baptist Theological Seminary at Louisville, Ky. In "bookland" he is known as the author of about forty books, among which his *Grammar of the Greek New Testament in the Light of Historical Research* is the most prominent. The present volume first appeared in 1918 and has enjoyed a remarkable sale. It treats the life of John Mark

in the light of Scripture, tradition, and modern New Testament research. It is well and interestingly written, though the title *Making Good in the Ministry* is really too narrow for the evangelist's life. The tendency to deal with Mark's life from this angle sometimes compels the author to make prominent some facts while others are somewhat slighted. On the question of the composition of Mark the writer does not express himself with finality, but usually quotes the views of scholars, leaving the reader to form his own opinion. Such questions are: "Did Mark use the Logia of Jesus (Q)?" "How did the original gospel of Mark close?" etc. Withal, it is a most readable and instructive volume which Dr. Robertson has given to the public and a fine appreciation of Mark and his work. MUELLER.

Pulpit Prayers and Paragraphs. By *William L. Stidger, D. D.*, author of *Symphonic Sermons*, etc. 208 pages. \$1.75. (George H. Doran Company, New York.)

These *Pulpit Prayers and Paragraphs* were published because in the opinion of the author "our churches do not link up with life." For this reason he has provided his fellow-preachers with prayers that "leaped hot from the heart of the preacher." To direct the attention of his congregations to the beautiful in nature, he has added "Beatitudes of the Beautiful." To enlighten the world, he, in addition, offers a new series of "Ten Commandments," "which flashed all over the United States and caught fire at once," as the author very modestly tells us. Lastly, the book contains "Pulpit Editorials," which are "a scheme to comment on civic affairs." It is a Christ-less, Gospel-less, salvation-less book which the author has given us, and his prayers, editorials, and ten commandments contain not a single word about sin and grace. Christ, the Savior, in the beauty of His healing grace, is never mentioned. We pity the congregations that must listen to such chaff of endless, meaningless, powerless words, which Dr. Stidger offers them Sunday after Sunday. We review the book only because it has had a tremendous sale and has been recommended to the public in the most flattering terms. MUELLER.

The Challenge of Youth. By *Alfred E. Stearns*. \$1.25. (W. A. Wilde Co., Boston, Chicago.) Order from Concordia Publishing House, St. Louis, Mo.

Here we have a stirring appeal to parents and educators to attend to the moral and spiritual needs of our youth. The book has some sections which are of great value. I would mention especially the chapter on "The Home in Civilization." From a literary point of view the production is excellent. Theologically it is weak. The writer now and then misapplies Bible-passages, for instance, when he quotes the words of Jesus: "He who loses his life shall save it," with respect to the action of a young man who heroically gave himself up to rescue work in a case of fire and there was injured fatally; or when he takes the words of Joel: "Your young men shall see visions" to refer to the visions young people have of excellence and greatness. The statement of the author, "Youth at heart is sound," is, to say the least, misleading. That the youth of our country needs Christ and His redemption is not pointed out.

A Guide to the Study of the English Bible. By *Hersey Everett Spence* and *James Cannon III.* 187 pages, 5×7½. Third edition. \$1.25. (Cokesbury Press, Nashville, Tenn.) Order from Concordia Publishing House, St. Louis, Mo.

This book offers a series of 84 studies, in outline form, of the Old and New Testament and the Apocrypha, with maps and review questions. The outlines appear to be very practical. Our pastors will find them valuable for their Bible-class work. The reviewer, of course, does not sanction all the statements in the book. A Lutheran reader will at once notice the fact that the Messianic portions of the Old Testament are not sufficiently stressed; there is, for example, no rubric for Messianic psalms in the authors' outlines on the poetical books of the Bible. W. G. P.

Satan; His Personality, Power, and Overthrow. By *Edward M. Bounds.* 157 pages. \$1.25. (Fleming H. Revell Company, New York.) Order from Concordia Publishing House, St. Louis, Mo.

It is encouraging to a believing Christian that such books as the present volume are still published and sold. In our time of almost universally prevailing infidelity it takes courage to teach orally or in writing the Scripture doctrine concerning the devil and his evil work. In most church circles of to-day the existence of a personal devil is flatly denied and only "the principle of evil" acknowledged as a fact. No doubt, this book will receive contempt and ridicule; it is all the more necessary that believing Christians support those who accept the Bible facts and bear witness to them. The book is divided into three main divisions, treating in sixteen chapters as the title shows, the personality, the power, and the overthrow of the devil. The three means of defense against the devil are, as the author points out, constant watchfulness in true faith, diligent use of the Gospel of Christ, and earnest prayer. While the reviewer cannot subscribe to every statement made in the book, he gladly acknowledges that the writer has diligently searched the Scriptures for information and rests his teaching on that ground. For pastors wishing to treat the subject-matter in sermons this book is an excellent guide and aid. MUELLER.

The Heretic's Defense. By *Henry Preserved Smith.* (Charles Scribner's Sons, New York.) 130 pages. \$1.50.

The well-known Henry Preserved Smith in this volume gives a detailed account of his defection from the Presbyterian Church, particularly on the question of the verbal inspiration of Scripture. He clearly shows that he is not in accord with this fundamental dogma of orthodox Christianity. W. G. P.

A China Shepherdess. By *Margaret T. Applegarth.* 323 pages, 5½×8. \$1.75. (The Judson Press, Philadelphia.)

This is the story of a young lady who, after some struggle with herself, devoted her life to mission-work in China. Each chapter forms a story by itself and is amply illustrated. The purpose of the book is to foster missionary interest, and directions are given how the story may be told to children by teachers of Sunday-schools, etc. MUELLER.