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Of Faith.

(Continued.)

Translated from Dr. E. Preuss's *Die Lehre von der Rechtfertigung*, Part III.

THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

But where is it written that Abraham believed Christ? Does not Scripture rather designate the promise of the Seed as the contents of his faith? True, but this Seed was Christ. This is the testimony of the same apostle who sets Abraham's faith before us as an example. Gal. 3, 6. But if Abraham became righteous through faith in the Seed, and if this Seed was Christ, then he became righteous through faith in Christ. Pray do not tell us that we illumine the mind of Abraham with the torch of Paul; that the patriarch understood the seed to be a child and nothing more. Nothing more? May it tickle the contemporaries to crowd their father Abraham under their footstool — he was greater than they. "Your father Abraham rejoiced to see My day," says Christ, "and he saw it and was glad." John 8, 56. It makes no difference whether one takes the "day of Christ" to be the day of His incarnation or the day of His appearing in the Plain of Mamre — it is certain that Abraham saw Christ, either with the eyes of his body in the door of his tent or by faith, when God promised him Seed, or both. See Him he did; this Christ testifies expressly, and so also the Jews understand Him: "Thou art not yet fifty years old and hast seen Abraham?" John 8, 57. How in the name of common sense can there have been a personal acquaintance between you? Very easily, answers Christ; for "I say unto you, Before Abraham was, I am." John 8, 58. Will you still say that we illumine the eyes of Abraham with the lamp of Paul? Methinks they do not need it. One should not picture the patriarchs to one's eyes as poor simpletons — with eyes turned to the ground, moved by earthly promises, without knowledge of Christ, and without hope of the life to come. Did they not have the Gospel of the "Seed of the woman" who was to bruise the head of the serpent? Gen. 3, 15. And they faithfully pondered it in their

BOOK REVIEW.

Search the Scriptures! IV. *A Survey of the Writers and the Books of the Bible.* 40 pages. V. *The Chief Doctrines of the Bible.* 43 pages. VI. *Survey of Old Testament History* (Biographical). 36 pages. 15 cts. each. By Paul E. Kretzmann, Ph. D., D. D. (Concordia Publishing House, St. Louis, Mo.)

Three additional booklets in the *Search the Scriptures* series are off the press. Originally intended for the use of Bible classes in our Sunday-schools, these booklets can with great profit be used also by all the Christian men and women of our congregations. Especially would we like to see No. V, *The Chief Doctrines of the Bible*, in the hands of many of our church-members and diligently studied by them. On the basis of the most important Scripture-passages it offers a course in Christian doctrine as we confess it in the Apostles' Creed, all of which is introduced by a few lessons on the Bible itself. We are of the opinion that indoctrination needs to be stressed in an increased measure if our people in these days of apostasy are to remain faithful to the truth and by means of the Word of God are to be kept in God's grace.

FRTZ.

The Fundamental Differences Between the Lutheran and the Reformed Churches. Edited with notes and comments by John Theodore Mueller. 20 pages, 4¼×6½. 10 cts. (Concordia Publishing House, St. Louis, Mo.)

In this tract Professor Mueller shows, on the basis of the Visitation Articles of 1592, how the Reformed churches differ from the Lutheran Church in the doctrines of the Holy Supper, the Person of Christ, Holy Baptism, and the Predestination and Eternal Providence of God. The errors of the Reformed churches were from the very beginning the result of a wrong attitude of those churches toward Scripture. It is this same wrong attitude, followed out with greater consistency and with equally greater perniciousness, which finds its extreme exponents in the Modernists of our day.

FRTZ.

The Cures of Christian Science in the Light of Holy Scriptures.
Tract No. 107. By *O. C. A. Boecler*. 16 pages. 5 cts.; dozen, 48 cts.
(Concordia Publishing House, St. Louis, Mo.)

"An ounce of prevention is worth a pound of cure." "To be forewarned is to be forearmed." We should not wait until some of our Christian people have become infatuated with, and ensnared by, such delusions as Christian Science before we expose these delusions as damnable heresies, but we should in time warn our people against them and impart the necessary instruction. Christian Science is a damnable system of religion, denying the true God, the reality of sin, and the need of a Savior. This is emphasized in Professor Boecler's tract. FRITZ.

A Knock at Your Door. By *W. E. Schramm*. 87 pages; 75 cts. — **The Church Through the Ages. A Pageant.** By *Prof. W. F. Schmidt*. 35 pages; 35 cts. — **A Friend at Your Door.** By *W. E. Schramm*. 14 pages; 6 cts. — **Modernism, a Pagan Movement in the Christian Church.** By *Prof. P. H. Buehring*. 49 pages; 50 cts. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

These four publications of the Columbus Book Concern are designed to help the pastor in bringing home to his people the great truths of salvation. *A Friend at Your Door* is an earnest appeal to accept Jesus, who comes to the sinner through the Word. It is a fine tract for general distribution. The thoughts briefly suggested in the pamphlet are enlarged and applied in the author's book *A Knock at Your Door*, which is a helpful study in sin and grace. *The Church Through the Ages* is a pageant which may be given either in a church or in a hall. It shows the Church in the purity of its founding, in its corruption, and finally in its restoration through Martin Luther. *Modernism* contains five lectures delivered by the author in July, 1927, to the Pastors' Group of the Lutheran Chautauqua at Lakeside, O. It is an excellent examination and refutation of the falsehoods of Modernism, or neo-paganism. MUELLER.

The Beginners' Hebrew Grammar. By *Rev. Harold L. Creager, B. D.*, with the collaboration of *Rev. Herbert C. Alleman, D. D.* \$3.00. (D. C. Heath & Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

This book, the production of a Gettysburg professor, who was assisted by his colleague, seems to the reviewer to be an excellent manual for beginners in Hebrew. Contrary to current notions, Hebrew is a very simple language, and if the fundamental processes are really mastered, the student has little difficulty in acquiring a fair reading knowledge of it. The book before us contains the necessary grammatical material and, in addition, exercises for translation (Hebrew and English) and vocabularies. A novel method is employed in teaching the irregular verb, which the authors say has proved helpful (a fictitious verb root is used, formed by substituting the particular weak letter for the corresponding letter in *qatal*). Altogether, the work betokens that it is the result of careful thought and long experience. The mechanical make-up is very good. Teachers of Hebrew may do well to compare this work with the manual they have been using; and ministers, I am sure, will be delighted if in their spare hours they review their Hebrew grammar with the aid of this book.

Luther and the Reformation. By *James MacKinnon, Ph. D., D. D.*
 Vol. II: *The Breach with Rome (1517—21)*. 354 pages, 5½×8½.
 Bound in cloth. \$6.40. (Longmans, Green & Co., Ltd. London,
 1928.) Order from Concordia Publishing House.

This is the second volume of a work by the Professor of Church History in the University of Edinburgh, Scotland. The first volume was reviewed in this magazine after its publication in 1925, and we are informed that the manuscript for the remaining two additional volumes is nearly complete. Vol. II deserves the high praise which we accorded to its predecessor. It is based upon the same conscientious study not only of the most recent research, but also of the writings of the Reformer himself; is as acute in its analysis of the causes which lay behind the Reformation as of the motives which actuated Luther at various stages in his career; and in spite of its scientific attitude again displays an enthusiasm for its subject. The volume carries Luther through the years 1517—21, the turning-point in his life and the foundation-years of the Reformation. Luther here appears indeed as "the prophet and the apostle of a new age." Luther "was undoubtedly the strong man and also the great man of the age. All the other actors on the stage of this world upheaval are mediocre figures compared with this Colossus, whose genius and potent personality are laboriously shaping a new world out of the old" (p. 233). Again we live through the intense excitement produced in Germany and in Rome through Luther's proclamation of the doctrine of justification by faith and his insistence upon the rights of the individual conscience over against the dictates of the hierarchy. The efforts of the Pope to suppress this "prophet of a new age" are described with a wealth of detail: browbeating and brutal threats, flattery, dialectic debate, more sinister threats, — the red glare of the stake illuminates, as it were, every chapter of MacKinnon's book, — finally, promises of a bishopric, of a cardinalate, anything to silence this voice! Through it all the consistent, unshakable purpose of the Reformer to proclaim without subtraction or compromise the newly discovered essence of Gospel Christianity, Justification by Faith, and to maintain at all costs the right of conscience.

Passing by a few minor matters, there are two points in which the author has shown a want of appreciation for Luther's position. He finds fault with Luther's *Babylonian Captivity of the Church* because, while exhibiting "the independence and daring of an extraordinary, original mind," yet, having proved his accusations against the medieval Church, Luther "invariably hesitates to draw the inevitable practical conclusion. One begins to doubt whether Luther, whilst undoubtedly an original thinker, has also the gift of initiating and organizing the reform movement which he has called into being" (p. 261). MacKinnon acknowledges in the next sentence that Luther's method was to leave to God the remedy "by means of the Word acting on public opinion," but appreciates too little the grandeur of this attitude, although elsewhere he shows true insight into the methods of Martin Luther, as when he says: "His conservative instinct persistently shows itself in the disposition to be content with the enunciation of principles, without insisting on their general application in practise in the form of a radical and imperative revolution of existing institutions" (p. 333).

The other point on which we must find fault with our author is his treatment of Luther's discussion of the Lord's Supper (in the *Babylonian Captivity*). He attributes to Luther the doctrine of "consubstantiation, *i. e.*, the real or bodily presence of Christ in the elements in virtue of their consecration." And he continues: "It does not occur to him that the literal sense is not necessarily the true sense and that the symbolic sense is alone in accordance with the historic meaning. . . . In this matter he has still one foot in the Middle Ages." The familiar Zwinglian conception of the Sacrament, not so surprising in a Reformed historian, — although attributing the doctrine of consubstantiation to Luther and the Lutheran Church is really not excusable in a writer who otherwise shows such accurate information and such fine sympathy for his subject.

The book is excellently printed, — (we have found a single typographical error, "first paper will" for "first paper wall," p. 232), — and the price has been made possible only through a grant made by the Carnegie University's Trust. G.

The Book of Life. (Various bindings and various prices.) (John Rudin & Company, Chicago, Ill.)

This is the fourth edition of a set of books offering the text of the Authorized Version for ordinary readers. When certain criticisms were made with regard to the second and third editions, it was suggested that the introductory material, which was objectionable, might be neutralized or rendered innocuous by certain changes in the text. Although this was a rather difficult task, the reviewer feels that the undertaking was successful. In other words, the set, in its introductory material, is not Lutheran or confessional in character, but the historical information is, on the whole, reliable. — But the chief value of this set lies in the excellent arrangement of the text of the Bible, which will immediately appeal to modern readers. All the books are embellished with excellent illustrations from the best masters of the world, many of them in colors, together with photographs of scenes in Bible lands and many maps. There is no doubt that the use of this set in the home will bring about a greater love for the Word of God and a better appreciation of its historical background. Possibly readers will not agree with certain features of Vol. VIII, but here at least the index and the various lists will prove of great value. K.

Understanding the Apostles' Creed. By *Donald McFayden, P. D.*, Professor of History in Washington University, St. Louis. 300 pages. \$2.60. (The Macmillan Company, New York.)

Dr. D. McFayden is an ordained Episcopalian clergyman, who at present teaches Church History at Washington University, St. Louis. His book was suggested to him by the Modernistic trend to discard the Apostles' Creed. Professor McFayden wishes it to be preserved. He "yearns for its retention; for its recitation brings us into contact with the faith of Christianity's Golden Age" (p. 300). But that faith Dr. McFayden himself no longer holds. He is a Modernist. Although he is professor of Church History, only the first chapter of his book has historic value; the rest is speculation, a dream picture of how Christianity developed and was crystallized into its apostolic and postapostolic form. Its source is ancient

Babylonia; Judaism, crude, barbaric, uncritical, is the next step. Then comes contact with Alexandria and Platonism; then Jesus, the Son of Man. He advanced Messianic claims; "but the precise sense in which He regarded Himself as the Messiah it is impossible to define with certainty" (p. 95). He dies; He is raised from the dead. How? The author does not venture to say. "The explanation of these experiences involves a complication of historical, psychological, and ontological questions which very fortunately we may here lay aside" (p. 98). At least the apostles believe that God raised Him from the dead. But they are Jews, hopelessly wrapped up in Jewish categories. Enters Paul the Gentile. He frees Christianity from its Jewish shackles. Alexandria once more enters into it with its philosophic speculation; also Egyptian Isis worship, Persian Mithraism, Babylonian star worship, various Asiatic cults of Mother Earth, and Judaism. The author does not say this so clearly, but he suggests it. Christianity becomes clarified. Follows the Old Roman Symbol, the forerunner of the Apostles' Creed; in the course of time additions are made, and thus we have *Symbolum Apostolicum*. How did the ancient Church understand it? The author endeavors to show this in a long chapter entitled "Exegesis." This is one of the better chapters of the book; for here he moves on historic ground, although sometimes an amazing exegesis creeps in. "The communion of saints may equally well be translated *participation in holy things*" (p. 207). However, it is clear that to-day the Apostles' Creed cannot be taken in its historic sense. "Theology, no less than natural science, must bow to newly ascertained facts and reshape its ideas to allow for them" (p. 206). Also, "it is apt to be infected by faulty logic" (*ibid.*). "Theology must of necessity adjust her teachings to changed conceptions in other fields of thought" (p. 297). Why, then, retain the erring Creed? Oh, because it links us with the past! Such is the drift of thought in this hopelessly disappointing book. For the conservative pastor, who believes that the truths expressed in the Apostles' Creed are eternal verities, which survive the ever-changing tendencies of human thought, the book can teach only one lesson, namely, that of the utter bankruptcy of Modernism. It takes, but does not give; it removes the kernel and still holds to the form, because it has nothing better to offer.

MUELLER.

Difficult Bible Questions Answered. Scriptural Knowledge for the Layman. \$1.50. (The World Syndicate Co., New York.)

This volume, treating one thousand topics, "represents the combined labors of careful scholars of all denominations, conducted along the lines followed by the ablest orthodox expositors of the present day" (Foreword). The layman who has mastered the Synodical Catechism will do well to pursue his further Biblical studies with the help of Zorn's *Handbook for Home Study, Questions on Christian Topics*, and similar handbooks. But any one who wishes to be informed on the present status of modern theology, of the conservative type, will find the present volume useful. He will also find in it much useful information on Bible questions. He will hardly bother with the questions whether "Adam was a red man," "what was the name of Potiphar's wife," and the like. But he will be glad to find clear testimony to important Bible truths. John 10, 30 is quoted as

one of "the most definite and powerful assertions of the deity of Christ." Further: "Are any by nature 'children of God'? Regenerated men only are God's children." Adam and Eve actually ate fruit; the saying is not a parable. The Biblical term "hell" is used, not in a symbolical, but in a literal sense. There is no remission of sin without the shedding of blood. "What is justification? It is of grace by the imputation of Christ's righteousness, earned by the shedding of His blood and sealed by His resurrection. This righteousness we may only take as our own by faith, not by our works or by faith and works, but purely by grace, through faith." We get a fine exposition of Rom. 5, 7, the Scriptural judgment on "indulgences," a sane treatment of "church-suppers" and other practical questions. Many portions of the volume, however, are vitiated through the influence of modern theology. The Bible is "the great divine-human document." "It is not a scientific text-book" (the phrase taken with the modern implication). Jesus was not on earth and in heaven at the same time. The statement: "His divinity must have been restricted by its fleshly environment" is against Scripture. "Still other translators make the passage [Act. 13, 48] read: 'As many as disposed themselves to eternal life believed.'" What would you make of this: "Sanctification is that act of the Holy Spirit in which He calls us through the Gospel, enlightens us by His gifts, sanctifies and preserves us in the true faith, and moves us to holy works. . . . The means of sanctification are internal, the indwelling Holy Spirit, faith and the cooperation of the regenerated will with grace, and external—"? Children are saved, not through faith, but because of their innocence. What is the Second Blessing? "It is not necessary to bother with explanations and definitions." However, "brethren who are undoubtedly sincere believe that it is Scriptural. Who are we that we should say it is not?" "What does the Bible teach of the second coming of Christ?" Two answers are given. The first gives the Scriptural teaching. And the second, without indicating the conflict with the first, unfolds the thesis that "Christ's coming will bring with it the millennial reign." "Is there any sanction for capital punishment in the New Testament? The whole spirit of the New Testament would seem to be decidedly against it." There are burning questions which are not touched upon. There is nothing said about lodges. Question 269, second part, treats on Matt. 5, 24. Question 277 is an exact duplicate. The space might have been utilized for the discussion of Freemasonry. "Redemption" is made a synonym of conversion, etc., etc. In a word, this book will appeal to the Fundamentalists. A Lutheran wants something better. E.

A Pilgrimage to Palestine. By *Harry Emerson Fosdick, D. D.* 332 pages. \$2.50. (The Macmillan Company, New York.)

Dr. Fosdick's book on the *Land of the Book* has enjoyed an astounding reception by the reading public, and that for good reasons. The mechanical equipment of the book is as nearly perfect as modern bookmaking can make it; it is a work of art. As far as its contents are concerned, the author has endeavored thoroughly to acquaint the reader with the country to which he made his pilgrimage. It contains a fine map, a survey of dates, which, however, are not always correct,—Dr. Fosdick is an evolutionist,—an index of subjects and of proper names, an index of

Scriptural references, etc. Every line confirms the author's statement, that the book "was written *con amore*, for the sheer love of the land about which it tells." In the organizing of the material, too, this volume differs from others written on the same subject; not the geography, but the history of the land furnishes the "strand on which the narrative is threaded." The description is everywhere graphic and charming and the language choice and beautiful. A "selected bibliography for the traveler" proves how eager the writer was to obtain exact and extensive information. The result is that he has furnished a book which occupies a unique place among the volumes that present to the reader the Holy Land. Unfortunately, however, Dr. Fosdick is a Modernist, and his liberalistic prejudices to a large degree destroy the usefulness of his book. The intrinsic untruth of his theology results in statements that are downright false and mar the pleasure of the conservative scholar who reads them. In the opinion of Dr. Fosdick, David "had a strangely jumbled ethical judgment" (p. 116). The Mosaic dispensation, "glorious as it was, it was a primitive beginning. Belief in a mountain god, whose back can be seen of human eyes, a god of war who sends his chosen tribesmen on ruthless raids to slaughter even children without mercy, is a long way behind us—or at least it ought to be" (p. 72). Christ, to Fosdick, was merely a human "teacher who talked with a woman about God" (p. 72). It is with deep regret that we read these and similar untrue statements in this otherwise excellent book. A person who does not know Christ cannot do justice to the land where He preached and where He lived and died; a false theology must of necessity produce a warped history. The pilgrim who studies Palestine must traverse its valleys and tread its hills with a believing heart and a vision directed by the Holy Ghost if he wishes to write a true account.

MUELLER.

Social Problems. The Christian Solution. By *E. E. Fischer, D. D.* 187 pages, 5¼ × 7½. \$1.25. (The United Lutheran Publication House, Philadelphia, Pa.) Order from Concordia Publishing House.

The author of this book has evidently given his subject much study. His presentation is clear, concise, fascinating. In ten chapters he discusses: Definition and Nature of Social Problems; Christian Methods of Approach; Christian Social Principles; Family Life; Citizenship; Work; Leisure; War; Racial Relations; Education. Dr. Fischer touches upon many of the evils in our social fabric and shows the Church's attitude over against these. He says: "Except a man be born again, he cannot see the kingdom of God." John 3, 3. This is the indispensable foundation upon which all Christian morality, whether individual or social, must be built. Not by making the material conditions better, but by making man better, does Christianity hope to improve the present social order. The attempt, therefore, to disassociate the task of social regeneration from the task of individual regeneration is neither Christian nor practical and must always prove futile. The evil in human nature is too real and persistent to be overcome in this way. Christian solutions must proceed on the basis of a new life centering in Jesus Christ. To ignore this fact is to be indifferent to the chief contribution which Christianity can make to the solution of social problems" (p. 24). "The cause of all human ills is man's estrangement from God, and only as this estrangement is healed, can a social order

appear which will be pleasing to God" (p. 38). In reference to education Dr. Fischer says: "An education which develops the intellect, without providing at the same time for the control of the sensibility and the will, is a distinct menace. Unless accompanied by a spirit of good will, the possession of power is always dangerous; and knowledge is power of a very definite kind. With the increased control which knowledge is making possible over the wealth and forces of the natural world, to neglect the training of character is to expose civilization to the tyranny of a ruthless selfishness. Instead of being used to further the common good, knowledge will then become a divisive force, standing in the way of the realization of practically every Christian ideal. This is the danger of an irreligious educational system. It fails to develop character" (p. 171). "Religion in education, therefore, means more than merely the addition to the curriculum of another branch of study. It means the permeation of the whole life with a new spirit; the cultivation of true ideals and the impartation of an adequate moral dynamic" (p. 173). "With the gradual disappearance of the home as a factor in education, practically the whole of the child's systematic training, with the exception of what it may receive in the Church, is coming under the control of the school. Educators are realizing this and are endeavoring to meet the responsibility. The curriculum of public school education is being enlarged so as to make it a reproduction in miniature of all that has value or importance for life. The three R's no longer constitute the major portion of the curriculum. A place has been found for manual and business training, for domestic science, for training in politics and citizenship, and even in those social relationships for which the home at one time made itself solely responsible. In fact, every form of activity and relationship is provided for with the exception of one, the religious" (p. 175). Concerning the parochial school as a solution of the educational problem, we read: "Where it has been possible to maintain it, it has solved the problem in a fairly satisfactory way. Its two great advantages are that it makes possible the unification of the educational process, and that it gives the Church control of the child during the most formative period of its life" (p. 176). But while the Doctor presents the parochial school as the ideal solution of the educational problem, he advocates week-day religious instruction supplementing the instructions received in the public school, because "there is little prospect that the parochial school will come back into the Protestant Church as a whole. The public school has secured too strong a hold on the sympathy and good will of the American people. Whatever general system may be devised will have to be supplementary to the public school system and not alternative to it" (p. 176). Over against this statement we are glad to say that our own system of parochial schools has proved to be a success and that our churches are at the present time showing even an increased interest in our parochial school system.

We could quote much from Dr. Fischer's book which has our hearty approval, but we prefer to have our readers purchase the book and give it a careful study, especially at this time when social problems are forcing themselves upon our attention as never before in the history of our country.

A few criticisms we desire to offer. Desertion is not, in addition to fornication, a *second* cause for divorce, but it is in its very nature and

effect the severing of the marriage bond (p. 59). When Paul says: "There is no power but of God; for the powers that be are ordained of God," Rom. 13, 1, we take that as sufficient evidence that the state, even as are the family and the Church, is a divine institution, and therefore it ought not be said: "The state is said to be a divine institution. This does not mean necessarily that it was instituted immediately by God, as were the family and the Church. The origin of the state is lost in antiquity" (p. 75). We cannot admit that the Old Testament "does not set forth a high conception of work, nor does inspire to a lofty morality" (p. 100). On page 122 Dr. Fischer says: "The Christian has a duty of love which should make him willing to surrender his privilege out of regard for others. But this duty devolves upon him only when the 'weak' conscience of his brothers is due to immaturity or moral impotence. He then foregoes what is his right lest he give offense and become a stumbling-block. When, however, the weakness of the brother is due to a deliberate and obstinate refusal to admit the truth, the Christian may be compelled to give offense, as Christ gave offense to the Pharisees by His conduct on the Sabbath-day, and Paul gave offense to certain Jewish Christians by refusing to circumcise Titus. Gal. 2, 3, 4." While the *giving* of offense has been rightly defined in the first instance, the second case is not a case of giving offense, but rather of *taking* offense. In that connection dancing and the theater are spoken of, but their *sinful* nature is not stressed.

On the whole, Dr. Fischer's book is sound, and such criticisms as we have offered are not intended to discount our favorable recommendation of the book. Inasmuch as the social problems of our day make their influence deeply felt in the lives of our church-members, and inasmuch as the Church has a distinct duty to teach the Christian principles which must be applied to such problems, our pastors cannot escape the responsibility they have of studying our social problems in the light of Scripures. Dr. Fischer's book furnishes much material and suggestive thought in the right direction.

FRTZ.

The Effective College. Edited by *Robert L. Kelly*, 111 Fifth Ave., New York City. \$2.00. (The Association of American Colleges.) Order from Concordia Publishing House, St. Louis, Mo.

Here we have a book which ought to be of outstanding interest in the field of higher education. Every man who contributed to this volume is an educator of note in the Association of American Colleges and therefore speaks with authority on his particular topic. We exclude, of course, the section devoted to Religious Education, since this has no value for us. But in the rest of the book, questions which have been agitating the minds for decades are treated in a manner which will make the solution of many problems considerably easier. The course of study is discussed, also the methods in general, the relation between the faculty and the students, the financial support of the institutions, and many other questions which time and again are brought to our attention. It may be that the reader will not agree with certain conclusions reached by the various writers, but the book is intensely stimulating nevertheless and will undoubtedly prove a welcome addition to the library of every one interested in higher education.

K.

The Catechism of Christian Worship. By *C. P. Swank*. 40 cts. (United Lutheran Publication House.) Order from Concordia Publishing House, St. Louis, Mo.

The idea which is expressed in this little book of eighty pages is very good. It is a simple form of instruction by which the members of the Church are made acquainted with the wonderful heritage of our Lutheran Church. Every person who makes a study of this little book will derive great benefit therefrom. A few small corrections are in order. On page 22 the statement is made that the Holy Eucharist is considered a sacrifice. This idea is not in keeping with Lutheran doctrine. On page 31 it is stated that the liturgy is binding upon the Church, which, of course, is not in keeping with our Lutheran Confessions. On page 35 the practise of having the congregation stand during the singing of the hymn is advocated, with the plea that the hymns take the place of the psalms used in the early Church. This cannot be maintained. On page 44 the author says that the church service is never complete without the Communion office. This also goes beyond Scripture. On page 55 the author makes a distinction between communicant members and confirmed members. This is in the direction of members at large, a distinction which cannot be held according to Scriptures. A few slight mistakes have also crept in under the heading of the paraments. The better usage has the red vestment for Trinity Sunday, and green is used after the octave of Epiphany, according to ancient Lutheran usage.

K.

Forgotten Friends. By *Gerhard Lenski*. 121 pages. \$1.00. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

In five lectures, each of which required about thirty minutes to deliver, the author presents to the reader five great heroes of the Old Testament: Adam, Moses, Solomon, Job, and David, drawing from their faith and failings such lessons as our Christian people need to-day. The idea of thus acquainting his hearers with the saints of the Bible is an excellent one and deserves the fullest praise. The representation is vivid and interesting, the language simple, but gripping, and the lessons which the author inculcates are carefully chosen. Often, however, the statements lack in definiteness, and the reader may draw from them inferences which the writer himself would no doubt deprecate. He, for instance, denounces the modern advocates of evolution and their false theories, but again accords them praise, without, however, limiting the things that are praiseworthy. The sin of Adam, just because it is so inexpressibly dreadful, should have been described more fully, both with regard to its essence and its terrible consequences. Sometimes, too, secular writers are quoted with approval when their statements hardly merit it. Again, the fact that the psalms were written by divine inspiration is not sufficiently stressed. These are only a few of the many faults which we have found while perusing this otherwise commendable effort. Let those who teach beware of unguarded statements. Our Christian testimony must always be clear and decisive.

MUELLER.