

THEOLOGICAL MONTHLY.

VOL. IX.

JANUARY, 1929.

No. 1.

Foreword.

In making a survey of conditions as the new year is beckoning to us to gird our loins for another twelve months' service, if such be the will of our heavenly Father, we are again struck by the vast change that has taken place with respect to prominent issues before the Church if we compare our times with those of our fathers forty or fifty years ago. In those days there was a good deal of doctrinal discussion, Methodists arguing with Baptists on their distinctive teachings, Calvinists opposing Arminians, and Lutherans of one synod debating with those of another synod on the positions of their respective bodies. The starting-point invariably was the Bible, and the debate usually concerned itself with the question whether the tenets of a certain denomination were Scriptural or not. Inasmuch as both parties to the debate appealed to the Scriptures as their authority, the interpretation of the Bible became a very important matter, and often there was to be witnessed a thorough investigation of special texts which one or the other of the contestants had quoted in support of his belief. In the last analysis, what kept Protestants apart was a difference in principles of interpretation with respect to the sacred Book, the authority of which all acknowledged, a difference which resulted in disparity of doctrine on an ever-increasing scale, the stream widening as it proceeded on its course. To take an example, the Lutherans and the Reformed agreed in regarding the Bible as true in every word and as a guide to be followed in all religious matters, but they differed as to the interpretation of certain important passages, the Lutherans holding that the words of Scripture must be taken as they read, the exegete using such light as the Bible itself affords (*Scriptura Scripturam interpretatur*), while the Reformed held that reason must be permitted a vote when we determine the sense of a Scripture-passage, an attitude which, of course, resulted in their having two guides to whom they entrusted themselves in establishing the content of divine revelation, namely, the

BOOK REVIEW.

Lutheran Annual, 1929. 15 cts.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1929. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

These are two well-known annual publications, giving the days of the months of the year, the list of pastors and teachers of the Synodical Conference, the synodical officials, the *personnel* of various boards, the educational institutions, the church-papers, etc.; also some reading-matter.

J. H. C. F.

Synodalbericht des Nord-Illinois-Distrikts der Missouri-synode. 1928. 18 cts., plus postage. Order from Concordia Publishing House, St. Louis, Mo.

Two important subjects are treated in the doctrinal papers printed in this report. Rev. M. Nickel submitted a paper in the German language on the question, "What must be done by our congregations and by Synod that in these peculiar times we may train Christians who are well grounded

in Christian knowledge?" We have here an important treatise on Christian education. The English paper, written by Rev. Aug. Burgdorf, treated the subject "Brotherly Admonition," setting forth 1) that it is expressly commanded by God, 2) that it is to be administered in the proper manner and spirit, 3) that it is of vital importance.

The Future of Our Christian Day-School. An essay delivered before the convention of the Central District of the Missouri Synod. 1928. 5 cts.; postage extra. Order from Rev. W. F. Docter, 539 E. Wheeling St., Lancaster, O.

We ought to be thankful to every brother who emphasizes the Christian day-school, and if it is done in an able manner, as is the case in the essay under consideration, our feeling of gratitude and satisfaction should be all the more deep and abiding. The following four propositions are submitted and discussed here: "1. Recent history shows that the Christian day-school is not likely to be destroyed by its enemies outside of our Church. 2. The necessity of the Christian day-school is established by what the Scriptures teach concerning the duties of Christian parents toward their children. 3. The necessity of the Christian day-school rests also upon the obligation of Christian congregations and pastors to the youth of the Church. 4. As long as the above principles are properly taught and acted upon, the future of our Christian day-school is secure." The treatment is fresh and gripping, and valuable material as to the attitude of various men and church-bodies toward the parochial school is given. The sentence in section 4 reading: "Such a thing" (namely, the sending of children to secular schools when the congregation has provided a Christian day-school) "is not to be tolerated" might be misunderstood. The thought had better be expressed thus: "Such a situation must be investigated, and everything possible must be done to remedy it."

Catalog of Concordia Publishing House, 1928-29. No. 56. 937 pages, plus 20, 8, and 102 pages.

This printed volume, more than one inch thick, is issued, first of all, for the purpose of cataloging the books, booklets, pamphlets, tracts, periodicals, sacred music, etc., published and offered for sale by our Concordia Publishing House. The increased size of the volume is an indication of the increased volume of business which our printing-plant is doing. The catalog also lists a large number of religious matter printed on other presses which can be recommended, some with more and some with less approval, to our ministers, teachers, and laymen. A School Reference Catalog, a Sunday-school Reference Catalog, and a Book List Prepared by the Juvenile Literature Board are printed separately for the purpose of recommending good reading-matter to our children and young people.

J. H. C. F.

Concordia Annual. A Christian annual for the year of our Lord 1929.

Published by the Concordia Mutual Benefit League, Lutheran Building, 105-109 N. Dearborn St., Chicago, Ill. Edited and compiled by G. A. and E. A. Fleischer. 50 cts. Order from Concordia Publishing House, St. Louis, Mo.

This *Annual* evidently has made a place for itself, otherwise it would not be putting in its eleventh appearance. A perusal shows that it offers a wealth of wholesome, interesting reading-material.

Des Dresdner Pfarrers Dr. Karl August Busch neuester Angriff gegen das Christentum. Zum Zeugnis und zur Warnung fuer einfaltige Christen ins Licht der Wahrheit gerueckt von *W. Huebener*. Verlag des Schriftenvereins (E. Klaerner), Zwickau, Sachsen. M. 30.

Dr. Busch has written a book on the Gospel according to St. Luke in which he flatly denies the great truths of Christianity and brands the narratives of miraculous happenings found in the gospels as legends. Rev. Huebener, Sr., although almost an octogenarian, takes up the pen against this wolf in the Christian camp and combats him with arguments taken from the Scriptures.

Arminianism in Holland. Reprinted from the *Princeton Theological Review*, Vol. XXVI, No. 1, January, 1928. By *Juergen Ludwig Neve*, Professor of History of Doctrine and Symbolics, Hamma Divinity school of Wittenberg College, Springfield, O. 19 pages.

In this investigation Professor Neve presents to his readers, in an excellent historical survey, the rise and development of the Arminian movement in Holland. He shows that, while the immediate cause of the conflict was Calvin's two-edged supralapsarianism, it was, in the last analysis, the coming of the "new ethics" of Deism, sponsored by Montaigne, Charron, Spinoza, Hobbes, and others, that stimulated the "Arminian" attitude to predestination and synergism in England. "The English empiricists took up the problem in their development of an analytical psychology" (p. 108). For the student of Comparative Symbolics this fact is of supreme importance, especially as he studies the spread of Arminianism, chiefly through Methodism, in the English sectarian churches. Deism prepared the soil for the seed of Arminianism, and, alas, too, for the frightful plague of Modernism.

MUELLER.

The Outlined Bible. For the Preacher, Bible Student, Sunday-school Teacher, and Lay Reader. By *Olaf Morgan Norlie*, Dean of Hartwick College; formerly Professor of Psychology and Biology, Luther College. With introduction by *William Ingraham Haven*, General Secretary of the American Bible Society. 356 pages, 6½×9½. Cloth with gilt lettering. \$3.00. (Lutheran Literary Board, Burlington, Iowa.) Order from Concordia Publishing House, St. Louis, Mo.

The Outlined Bible is a most worthy contribution to the literature on the Bible, which, we are sure, will be received by the many Bible students of our country with sincere appreciation. Written by a noted Lutheran author, who already has given to his wide circle of readers a large number of valuable books, it does exactly what its title declares: it outlines to the reader the whole Bible. Each book of the Holy Scriptures is made the subject of close and careful study. First there is a discussion of the author of the book; then follow discussions on the *Occasion*, the *Aim*, the *Theme*, and the *Contents*; after this comes a general outline, with the number of verses accurately stated. Historical material is next offered on points that need clearing up or that invite investigation. Finally there is a detailed classification of the chapters and verses of each of the Biblical books. The reviewer knows of no other book of its kind which

serves the purpose of introducing the general student of the Word into the Bible quite as well as the present volume. The author has made every effort to be accurate, comprehensive, and complete, without, however, accumulating too much detail. He has taken pains to represent the material in a clear manner, so as not to make the study of the various subjects burdensome to the student. The format is well suited to the purpose. The binding is excellent and the print bold and clear. Both author and publisher deserve the thanks of the Christian reading public for having furnished a volume which in form and content is a decided contribution to the book market. We recommend the fine volume not only to our pastors and teachers, but also to our laymen for diligent use. MUELLER.

Administering God's Gifts. By *George Louis Rinckliff*. 99 pages, $5\frac{1}{8} \times 7\frac{1}{2}$. 50 cts. (The United Lutheran Publication House, Philadelphia, Pa.)

When Christian stewardship is applied only to the giving of money, the very success of obtaining the desired result is frustrated by the failure to comprehend the larger meaning of Christian stewardship, that is, the stewardship of the manifold grace of God applied to *all* phases of the Christian life. This the author of *Administering God's Gifts* seeks to teach. Summing up, he says: "To be a good steward of the manifold grace of God is to come to Him, to know Him, to abide in Him, who is the Redeemer of men, the Way, the Truth, and the Life, and, believing on Him, to have life in His name and to use that life to His glory."

J. H. C. F.

Church Finance. By the *Rev. William H. Leach*. 224 pages, $5\frac{1}{2} \times 8$. \$2.25. (Cokesbury Press, Nashville, Tenn.)

This is a new book on Christian stewardship. The opening chapters contain interesting historical material. The main part of the book is devoted to the application of the subject discussed. The pastor's duty is spoken of in the following words: "Just how can the minister make use of the law of stewardship to aid in the finances of the Church? I would not for a minute believe that the total aim of stewardship is to help the details of church administration. But it is true that, as the pastor develops the Christian attitude toward wealth in his congregation, he will find that his Church increases in financial resources. The first thing he can do and should do is to plan an educational campaign to let people know just what Christian stewardship is." In reference to endowments the author says: "There is a very significant comment by St. Chrysostom on the moral reaction of the Church from the bequests and endowments. It may form a precedent for thought to-day regarding the growing wealth of the Church. Chrysostom was convinced that this growing wealth had damped the ardor of free giving. The institution was becoming one of wealth and was gradually being removed from popular support. . . . To my mind the greatest argument against a plan of endowment for churches is that in the mind of society the Church, as a local institution, becomes an instrument of established wealth. If the progress of the social mind in the next several generations continues with the rapidity of the two generations just passed, society is not going to look kindly upon our present methods of wealth acquisition. The Church which is supported

by endowments established by this wealth is going to be in an unenviable intellectual position. A second, but a lesser, argument against endowments for the local church is the one that the church usually suffers spiritually when it is able to shift the financial burden upon some one of wealth. Nothing puts red blood in a church as much as an equitable and democratic division of the financial and spiritual responsibilities. The minister of the endowed church may feel that he is more free to proclaim the truth. But he usually finds in the end that he has no one to proclaim it to." A table showing the "per capita giving for all purposes" gives the Episcopalians first place, with an average contribution of \$38.51; the United Presbyterians, second place, with \$38.04; the United Lutheran Church, tenth place, with \$24.25; the Lutheran Synodical Conference, fifteenth place, with only \$19.09.

J. H. C. F.

Glory in the Grave. A Series of Scripture Studies on the Resurrections in the New Testament. By *Pastor J. J. Knap*, Groningen, The Netherlands. Translated into English by *Rev. K. Bergsma*, Denver, Colo. 231 pages. \$1.50. (Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.) Order from Concordia Publishing House, St. Louis, Mo.

The "resurrections in the New Testament" which this book of sermonic meditations treats are those of Christ, Lazarus, the widow's son, the daughter of Jairus, and Tabitha-Dorcas. There are three meditations on "Christ in Glory," six on Lazarus, two on the widow's son, and one each on the daughter of Jairus and Tabitha. In plain, but dignified language Pastor Knap endeavors to show the light of comfort that shines from the risen Lord into the graves of our beloved ones. The meditations are marked by deep piety, clear testimony of the Christian hope beyond the grave, and profound appreciation of the significance of this Christian hope for the Christian life. They are worthy of careful study, though the author's views cannot be accepted at all times.

MUELLER.

Christianity, Past and Present. By *Charles Guignebert*, Professor of the History of Christianity in the University of Paris. 507 pages. \$4.50. (The Macmillan Company, New York.)

We have here a Christianity without Christ. The Jesus who played a part in the history of the earliest Christianity was "a profoundly pious man of the people," and the chapter dealing with His work has the heading: "Jesus' Failure." Christianity was not founded by Christ. "Primitive Christianity was essentially an Oriental religion. . . . Judaism provided the foundation and all the materials of the superstructure were obtained from the Hellenistic world." Later "Christianity partially absorbed Neoplatonism and Manicheism." In short, Christianity is the product of evolution. Nevertheless, a study of this book will prove profitable. It serves the good purpose of exhibiting the shallowness of liberal theology, of the religio-historical school and its fellows. The author possesses a vast amount of erudition, but is unable to grasp the teachings of Jesus. And he bases his assertions on mere assertions, besides assuming the right of making his own selection from the Sacred Writings of what is to be considered authoritative or not. "Jesus never called Himself 'Son of God.' . . . Never did He openly apply the title 'Messiah' to Himself." The passages

in question are ruled out as not authentic. Christ never used the expression "My Church." For Matt. 16, 18 is not authentic. Nor does the author agree with that school which set up Paul as "the real founder of Christianity. The real founders were the men who established the church of Antioch, and we scarcely know the names of any of them." So, then, those portions of the documents which describe Jesus as a profoundly pious man must be accepted, while the other portions are unreliable. Paul was born in Tarsus — on the strength of the documents; he went to Damascus — the documents say so. But he had not sat "at the feet of Gamaliel"; this portion (Acts 23, 3) of the document is unreliable. "For it is hard to understand how a pupil of the Rabbis of Palestine should have come to disown and repudiate his masters as Paul did later." Let us disabuse our minds of the idea that the Higher Critics reach their conclusions by means of painstaking research! Our objection that Paul's attitude towards Gamaliel was brought about by his conversion on the way to Damascus is swept aside by the assertion that the story of his conversion is not historical. Just one more instance. The author devotes much space to the Oriental mythologies and mysteries, to the *taurobolium* and the like, and argues, in effect, that because there is a resemblance (a faint, a very faint resemblance) between some of these rites and certain Christian teachings, St. Paul (it seems he is now being reinstated as the founder of Christianity) derived his theology from these heathen sources. — The Papacy is treated extensively, the corruption in the medieval Church, and the machinations and aims of pontificalism correctly presented. As correctly as possible, in view of the fact that the root of the evil is not touched: the denial of justification by faith. So also our author has not yet found what brought about the Reformation: the doctrine of justification by faith. He betrays his lack of insight by statements like this: "The Reformers worked out for themselves the religion demanded by their habits, sentiments, and culture — nothing more." Accordingly, the Reformation stood in great need of a reformation. "The Protestants never went so far as to emancipate themselves entirely from the traditions which they ought logically to have rejected." — These liberal theologians are living, religiously, on a low plane. Christianity is, in the evolutionistic scheme of things, doomed to make room for something better. They do not believe that the truths of Christianity will survive, lead men to eternal life. They are convinced that Christianity is about to die. Dr. Guignebert utters these sentiments at the bedside (in the concluding sentences of his book): "Logically, as well as historically, it does not seem as if it [Catholicism] will find any other fate than that which remains for us all when we have used up our strength and filled out the number of our days — to break up and die, to return to Nature the elements lent by her that she may use them again according to her good pleasure. . . . It is thus, moreover, that all religions end, religions which, like living organisms, are born of a need, nourished upon death, die day by day of life, and finally lapse again into the eternal crucible." And he is perfectly content to perform the drudgery of ministering to a cause which is of the earth, earthy, with nothing in it of eternal worth.

The Apostolic Message. A Historical Inquiry. By *Benjamin W. Bacon*, D. D., Litt. D. \$3.50. (The Century Company, New York.)

It was with high hopes that we began the perusal of this book; for the author, professor in Yale and famous as a writer in the New Testament field, on the opening pages promises an objective discussion of the heart of the Christian religion, the significance of the death of Christ. He emphasizes the principle that the exegete must faithfully reproduce the thought of the document he is interpreting and not make it simply voice his own opinions. Speaking of the pronouncement of modern writers on the atonement, Professor Bacon very correctly says: "The difficulty, it would seem, lies not so much in obtaining the sense of Scripture as in obtaining from Scripture a sense acceptable to modern minds" (p. 11). How true! The Bible is clear; the trouble is that modern critics refuse to accept its plain words and endeavor to foist their own views on it. Our author upbraids those Modernists who make the Bible teach their own opinions, and he adds these significant words: "True, there are interpreters who succeed in making the Gospel narrative teach the very doctrine most acceptable to our own thought; but success itself of this kind casts suspicion on the result. The very modernity of much 'liberal' interpretation proves its own undoing. The Biblical writers certainly did not think in modern terms. Interpretation should be severely historical; adaptation and application belong in a different field and should be employed afterward and avowedly" (p. 11). Professor Bacon tries to follow his canon of interpretation and more than once protests that he differentiates between the views of the New Testament and his own views. We thank him for according Scriptures this fair treatment, but we feel sorry for him when he avers that after having established the sense of the sacred page, he will not promise to be bound by it, but will investigate whether it is acceptable in this day and age. Two questions the reader of this review will wish to have answered, namely, whether or not Professor Bacon correctly sets forth New Testament teaching on the death of Christ and what his personal attitude is toward the apostolic message. As to the first point, the author, in spite of attempts at impartiality, does not succeed in breaking the modernistic fetters which hold him enchained. These are some of his conclusions: "Jesus Himself did not teach the Isaian doctrine of the Servant as applying specifically to Him. That was a discovery *after* Calvary" (p. 331). "Jesus did not teach a 'substitutionary' atonement" (p. 341). "The cup of the Lord's Supper represents the crowning act of devotion of a Jewish patriot for the national ideal." Dr. Bacon admits that the use of *anti* in Mark 10, 45 might argue for the doctrine of substitutionary atonement, since *anti* has precisely this sense of substitution, "instead of" (p. 345). But he holds that such a doctrine would not fit in with Jewish belief and hence must be considered out of the question. In other words, the author is not willing to accept the words of Jesus reported by Mark just as they read. Paul's peculiar contribution is said to have been this, that he universalized the work of Christ, making it embrace not merely the Jewish race, but the whole world. Professor Bacon is willing to say that Paul's doctrine is unequivocally "objective," teaching that the death of Christ was of influence with God; but he vehemently rejects the view that Paul looked upon the death

of Christ as a substitutionary sacrifice. With a sentence or two he dismisses the solid grammatical, linguistic argument showing that Paul did hold this very doctrine. Paul's view, according to Professor Bacon, was that Jesus, through His death, gained the favor of God for the human race, but not that He took our place and died in our stead. That this modern critic is in error can be seen from passages like Gal. 3, 13 and 2 Cor. 5, 14, 15. — When we come to the second question, which pertains to Dr. Bacon's personal belief, the language gets to be vague and nebulous. The New Testament doctrines, so he contends, must be adapted to our own way of thinking; in other words, they must be modernized. He expresses himself willing to look upon the vicarious suffering of Christ as "a manifestation of the love of God" and to think of Jesus' intercession in heaven in our behalf "with a moral trust in the immortality of life." The doctrine of the Spirit working in us he wishes to maintain. Altogether, it is a religion which makes the work of Christ superfluous and has no consolation to offer to the heart oppressed by a realization of the justice of God which will not be trifled with. But how could Professor Bacon arrive at a different result since he rejects the plenary inspiration of the Scriptures, claims the right to select from, and adapt, New Testament teaching as the modern mind demands, and views the doctrine of a substitutionary atonement with horror?

The Story of Jesus as Told by His Four Friends Matthew, Mark, Luke, and John. Compared and combined into one narration by *Helen Barrett Montgomery*. \$1.25. (The Judson Press, Philadelphia.) Order from Concordia Publishing House, St. Louis, Mo.

Mrs. Helen Barrett Montgomery is known as the author of *The Centenary Translation of the New Testament*, of which so competent a critic as Dr. A. T. Robertson says: "Some of her renderings are striking, and the translation runs along with smoothness and grace." (*Studies in the Text of the New Testament*, p. 148.) In the present volume the *Centenary Translation of the New Testament* is employed. The author wishes to present in one connected narrative the various accounts given by the evangelists. In the main, so the foreword says, a chronological order has been followed, but in several cases the scattered teachings of Jesus have been grouped under topical headings. The work, consisting entirely of the words of the four gospels, offered in a new translation, can be of real help to the student, inasmuch as it aids him in grasping the sequence of certain events and explains the significance of some passages hard to understand in the Authorized Version.

Infant Baptism Historically Considered. By *W. J. McGlothlin, D. D.*, LL. D. 175 pages, 4½×6¾. 60 cts. (Published by Sunday-school Board, Southern Baptist Convention, Nashville, Tenn.)

Dr. McGlothlin is professor of Church History in the seminary at Louisville, Ky. His treatise presents in all its strength (and in all its weakness) the Baptist argument against infant baptism and baptismal regeneration.

GRAEBNER.

How to Teach Religion. Principles and Methods. By *George Herbert Betts*. \$1.00. (The Abingdon Press.)

Dr. Betts is professor of religious education at Northwestern University, although he wrote this book while he was professor of psychology at Cornell College, in 1910, the copy before us being part of the seventeenth printing. It is to be deplored that this book has found such a wide circulation; for, while the sections on educational psychology in itself are worth reading, all the parts which deal in any manner with religious education are hopelessly out of keeping with the everlasting and absolute truth of the Bible. The chief defects of the book are: No teaching of sin and grace; Christ a mere pattern; denial of the inspiration of the Bible. The present reviewer has been compelled to place scores of interrogation points on the margin of his copy, especially in the chapters on "The Great Objective," "Life and Conduct," and "The Subject Matter." It would pay the average professor of religious education to study carefully the pedagogy of Scriptures; possibly such men would then advocate more Christ-centered teaching of the right kind.

K.

International Bible Commentary. Edited by *C. H. Irwin*. \$2.50. (The John C. Winston Company.)

This new one-volume commentary on the Bible is a very interesting production. The introduction is by Dr. Cadman, well known as a Modernist by his many articles in the field of social theology. And yet the commentary is conservative throughout. The editor has tried very hard to bring the best material which is available in the field at the present time. His introductory material throughout is quite satisfactory, both in the Old Testament and in the New. The historical data which have been assembled in the development are particularly valuable because the author has endeavored to show that all the archeological investigations and other research work have corroborated the Bible account. It is unfortunate, however, that the editor has made quite a number of concessions to negative criticism, at least by way of mentioning their theories as possible solutions. This spoils the so-called Second Isaiah and also the first chapter of Genesis. That the Reformed idea concerning the Sacraments would be in evidence was only to be expected. The book will prove a welcome addition to the library of a pastor who keeps the above points in mind and wishes to have an inexpensive commentary on the whole Bible for ready reference.

K.

How to Teach the New Testament. By *Frederick J. Rae, M. A.* \$2.00. (Doubleday, Doran & Co., New York.)

Concerning the plan of this book the author says in the preface: "Each chapter is divided into three sections. The first contains information on general points or points of difficulty which should be known to the teacher, whether he uses it in his lesson or not. It is at any rate a necessary background to his teaching. The second section contains notes on obscure terms, on geographical or historical references, and on expressions that need some elucidation. The third section contains the lesson, based on this general and detailed information." The book contains many valuable historical and linguistic items of information, shed-

ding light on the sacred narrative. The doctrinal point of view is decidedly that of the Reformed churches, and now and then one gets a whiff of Modernism. The author teaches the deity of Christ, but seems to be in the dark as to what the Bible teaches on the atonement.

Daily Meditations upon the Gospel-Lessons of the Church-Year. By *Rev. F. Hammarsten*. Translated from the Swedish by *Rev. O. E. Hoffsten, D. D.* 639 pages, including Index of Texts. Cloth. \$2.25. Order through Concordia Publishing House, St. Louis, Mo.

From the year 1908 until the time of his death, January 11, 1922, Pastor Hammarsten was the rector of St. James's Parish (*Jakobskyrkan*) in Stockholm. In spite of the many duties of his tremendously large parish in the capital city of Sweden he was a zealous shepherd of those entrusted to his care, with a passion for leading souls to Jesus. Of this his published sermons, known under the title *The Good Seed*, as also his *Daily Meditations*, bear testimony. The latter are based upon the Gospel-lessons for the various Sundays of the church-year and on texts which accentuate the lessons taught in the gospels. In simple language and popular presentation, without any effort to impress by rhetoric, the writer expounds the great doctrines of sin, faith, justification, and sanctification as the text gives him occasion. The reviewer has not read all "meditations," but those which he did peruse he found full of doctrine, comfort, and instruction in righteousness, and he is convinced that the Augustana Book Concern has performed a real service to the American Lutheran Church by publishing these noble sermons in so beautiful a translation.

MUELLER.

Religious Education Texts for Week-Day Schools. Third Book. Primary Course: *God's Good Gifts*. By *Mabel B. Fenner*. Edition for teacher, 85 cts.; for pupil, 60 cts.—Sixth Book. Junior Course: *God Working Through Mankind*. By *Eva M. Stilz*. Edition for teacher, 75 cts.; for pupil, 50 cts.

These books sent us for review are two of a series of books prepared for children, a separate book for each age, from six to eleven years. The week-day schools for which these books have been prepared are not such week-day schools as we have, in which children receive their entire Christian training, including the study of secular branches of knowledge, but "these lessons are arranged with a view to beginning in the fall, approximately at the time of the opening of the public schools, and to continue for one hour each week for thirty weeks." It is taken for granted that the teachers are women; for we read: "Each teacher will find it necessary to adapt the program to *her* children and the particular school in which *she* is teaching." (Italics our own.) "The course of lessons in the primary group of *Religious Education Texts for Week-day Schools* is based on the group *Graded Series of Lessons* adopted by the International Council of Religious Education." Of the junior group the foreword says: "These children are approaching adolescence, the time of the real beginning of altruistic as well as religious emotions. Hence the basic idea for the development of the lessons—the work we may do for God. The great prophets and apostles form the heroic group about which these lessons are built. The

suggested supplementary stories are either the lives of our own missionary pioneers or tales from our mission-fields, gleaned by interested workers."

The first lesson of the third book treats of "God, the Maker of all things." The lesson is not told in words of the Bible, and no mention is made of the fact that God created the world in *six days*. Whether this has been intentionally omitted, we do not know. It is stated: "God looked upon the beautiful world which He had made and said, 'It is good.'" Why not tell what the Bible records: God said, "It was *very good*"? The second lesson of the book tells us that Adam was *unhappy* after God had created him and that therefore God created Eve to be his wife. The Bible record, however, does not put it that way, but says: "The Lord God said, It is not good that the man should be alone; I will make him an help meet for him." Not every lesson contains a Bible-story: Lesson 4 tells the story of "How the Well was Dug"; Lesson 5, "The Gingerbread Boy"; Lesson 7, "The Big Trunk." Such stories might be added to illustrate the Bible-story, but should not take its place. The Christmas-story is introduced with the words: "'My children have grown very selfish and wicked,' God said, 'but I will help them. I will send them one more gift, the very best gift from heaven. I will send them My only Son, Jesus. He will teach them *how to be good* [italics our own] and how to be happy.'" The idea of the *Savior* is not sufficiently stressed in the entire story. The method suggested in the primary course of teaching the Christian religion to small children is not the method which we can approve.—The sixth book, written for children eleven years of age, demands that the lesson be read from the Bible itself and in an appendix indicates hymns and stories to be used in connection therewith. In this book also the first three parts of Luther's Catechism are printed in full.

We shall refrain from entering upon a more extensive discussion of this new series, preferring to leave that to the editors of our *School Journal*. What interests us particularly is the fact that this new series of books has been gotten out to supply a real need: more religious instruction than can be given to children by means of the Sunday-school. But is the need really fully supplied by adding *one hour a week* after public-school hours? Why not Christian schools, in which religious instruction is given daily and in which the entire training of the child is done in a religious and Christian atmosphere? Our parochial school is the solution of the problem which others, in various ways, more or less unsatisfactory, are trying to solve. Nevertheless the attempt made to do so is to be commended.

J. H. C. F.

Christ and the New Woman. Her Opportunities as a Worker Outside the Home; in the Home; Her Dangers; Education for the New Day; Christ and the Woman. By *Clovis G. Chappell*. 117 pages. \$1.25. (Cokesbury Press, Nashville, Tenn.) Order from Concordia Publishing House, St. Louis, Mo.

Dr. Chappell is pastor of the First Methodist Church, Memphis, Tenn., where Sunday after Sunday he attracts large gatherings in his large church. He is the author of several books of addresses and sermons which have found a ready market and are still popular. The addresses contained in the present volume were originally delivered before the faculty

and students of Wesleyan College, Macon, Ga., and treat in a general way the opportunities, dangers, and duties of the modern woman. Dr. Chappell does not go into detail to depict the vagaries of present-day erratic women, but he is sufficiently clear in pointing out of what girls and women in general must beware. The book makes delightful and instructive reading; it is full of common-sense advice, presented in clear, forceful language. Much of the author's theology is awry, and he missed many golden opportunities to point out precious lessons suggested in the topics which he treats in the Word of God. In endeavoring to remain popular, the author often becomes superficial and leaves the deeper questions unanswered. Nevertheless, in spite of these faults, there is so much in the book that is wholesome and inspiring that it will be read with profit by the women and girls of our restless, languorous, and, alas! often thoroughly mis-directed age.

MUELLER.

The Prince of Peace. A Christmas Pageant. By *Eilert C. Nielsen*. 36 pages. 25 cts. (The United Lutheran Publication House, Philadelphia, Pa.)

There may be no serious objection to dramatizing such Scripture events as, for instance, the life of Joseph, in which only persons appear who are men "subject to like passions as we are," but our Christian feeling revolts against the dramatizing of events in which the holy Son of God, the Savior of sinners, must appear. The dignity of a Christmas celebration is not enhanced when it is acted before the congregation in the form of a pageant, with more or less paraphernalia. To do so does not conform to the idea of a Christmas service and the dignity of worship in the Lord's sanctuary. The people look upon such a production as entertainment and not as worship. We say this in spite of the fact that the pageant presented by *The Prince of Peace* is chaste throughout, the text being composed entirely of Scripture selections and the hymns, with one exception, being taken from the church hymnal. The occasion presenting itself, we shall say that the Christmas-entertainment idea is finding its way also into some of our churches. Let us keep it out. The mystery of the Word made flesh, in which God has given us a new revelation of His glory, deserves a more dignified and edifying treatment.

J. H. C. F.

A Waking World. Christianity among the Non-white Races. By *Stanley High*. 233 pages, 5×7½. Paper cover, 60 cts.; cloth, \$1.00. (The Abingdon Press, New York.)

A survey of the present-day status of Christian missions in Africa, India, the Philippines, China, and Japan and a discussion of missionary policies. The book was authorized by the Methodist Board of Foreign Missions, which gave the author leave of absence for a visit to Africa, India, and the Far East, during which the material was gathered. The social message of Christianity is given prominence, while the great purpose of all missionary work, the conversion of the individual pagan to the true God, is scarcely hinted at, and even the historic evangelistic note of Methodism is wanting.

GRAEBNER.