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Good Works.

Translated from Dr. E. Preuss's *Die Rechtfertigung*, Part IX.

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Faith is a light, and good works are its rays. The Lord said to His disciples: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5, 16; cp. 1 Pet. 2, 12. Good works are testimonies for, and fruits of,¹⁾ faith. Christ says: "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7, 17. 18; cp. with v. 21. And Paul calls love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, "the fruit of the Spirit." Gal. 5, 22. See also Titus 3, 14; Col. 1, 10. The fruits stand in a twofold relation to the tree: first, the tree bears them, that is, it puts forth buds and nourishes them with its sap; secondly, seeing the fruits, one can tell the species of the tree. So faith, through the Holy Spirit, brings forth good works and, *vice versa*, is known by them. Matt. 7, 20 we read: "By their fruits ye shall know them." And when the Apostle James wishes to describe "the wisdom that is from above," he says: "It is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Jas. 3, 17. Such honor is due good works. But they have nothing to do with our atonement. The tree does not draw nourishment from the soil by means of the fruits, but through the roots. So we at all times apprehend Christ, our Lord, by faith alone and receive from Him forgiveness of sins, life, and salvation. Therefore Luther is right when he says: "Inwardly we become godly through faith; outwardly we show our faith through works of love. For Scripture speaks of man in a twofold way, first, of the inner, secondly, of the outer man. For Scripture must needs make this distinction

1) 1 Tim. 5, 8. 10: *ἐν ἔργοις καλοῖς μαρτυρουμένη*. Titus 2, 7—10.

BOOK REVIEW.

Paul: Life and Letters. By *William Dallmann*. 354 pages. \$4.50.
(Concordia Publishing House, St. Louis, Mo.)

Dr. Dallmann's writings have been so favorably received that many will, without any special recommendation, purchase a new book which was written by him. It is for this reason that we in this issue simply make a brief announcement that *Paul*, Dr. Dallmann's latest book, is on the market. On account of its size we have not been able to give it a careful reading at this time, but shall do so later. The book has ten chapters and one hundred seventy-five illustrations, among which are some beautiful full-page and colored illustrations. Knowing Dr. Dallmann to be a man of a scholarly mind, given to historical research, and an interesting writer, we look forward with pleasure to reading his new book and trust that in the mean time many will purchase it. The binding and the general make-up are a credit to our Concordia Publishing House. J. H. C. F.

Men and Missions. Edited by *L. Fucrbinger*. Vol. VI: *Consuming Love*. An Account of the Life and Work of Adoniram Judson, Missionary to Burma. By *O. A. Geiseman*. 170 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. 60 cts.
(Concordia Publishing House, St. Louis, Mo.)

The *Men and Missions* series is well known to the readers of the THEOLOGICAL MONTHLY. The latest contribution, *Consuming Love*, is also intended to inspire us with greater missionary zeal by telling the story of a man who was filled with such zeal and whose labors gave evidence of a burning love for Christ and for the people for whom He died. In addition to the intrinsic value the small size and the low price of the book ought to put it into the hands of many members of our churches.

J. H. C. F.

The Lutheran Teacher's Handbook. Helps in Solving Extracurricular Problems. By *W. O. Kraeft*. 355 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. \$2.50. (Concordia Publishing House, St. Louis, Mo.)

We know that teachers will thank Professor Kraeft for this book, for it will help them solve not a few of their many problems. The table of contents lists the following general heads: Getting the Pupils, Making Known the Work of the School, Service of the School, Social Functions of the Lutheran School, Enlarging the Interests of the School, Bringing the School Career to a Close. The subheads treat such subjects as: Publicity Work, Records, Samples of Children's Services, Entertainments, Picnic, Parent-Teacher Organizations, School Orchestra or Band, The Lutheran Graduation. The author, in his foreword, says that the purpose of this book is: "1. to give the reader a clearer and more comprehensive view of some problems that confront the teacher outside of his classroom; 2. to establish a basis for judging the worth of the social activities of the school; 3. to make easier a selection of those functions that may be of greatest benefit to a school; 4. to offer helps that may lighten the burden of the much-occupied teacher." Dr. Kretzmann has written a preface, in which he says: "There is hardly a situation which may be imagined in connection with the outward work of our schools which has not been taken up in its relation to the real purpose of our schools and discussed from the standpoint of Biblical pedagogy. Not only every section of the book, but practically every page will contain some item of direct interest to all those who are concerned about the proper establishment and maintenance of our Christian day-schools. Since the Lord Himself says that, whether we eat or drink or whatsoever we do, we should do all to the glory of God, therefore the material offered in this book will surely appeal to every one who loves the work of our Lutheran Zion, also in the matter of the outward form in which our schools appear to the public at large. May the Lord bless the study of this book to the greater glory of His name!" Professor Kraeft has done painstaking work, and we trust that the teaching profession will show its appreciation by buying and using this latest contribution to the teacher's library.

J. H. C. F.

Introduction to the Books of the Bible. By *Christopher F. Drewes*. 236 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. 90 cts. (Concordia Publishing House, St. Louis, Mo.)

This is a book for pastors, teachers, and laymen. Pastors will be glad to use it for ready reference in lieu of more detailed and informative isagogical material; teachers of parish schools and Bible classes will find in the book such information as ought to be given to older children and young people when studying the Bible; laymen will, by a careful reading of the book, get many facts which they otherwise would not know, but which will help them better to understand and appreciate the Scriptures.

Three introductory chapters speak of the Bible as such, telling also how we got our Bible and how to read it. Each book of the Bible is given special consideration. The chapter on the Book of Daniel, for instance, speaks of the prophet, the character of his work, and the Messianic prophecies of the book. The chapter on the Epistle to the Colossians speaks of

the city of Colossae, the church at Colossae, the occasion of the epistle, and where and when it was written. A summary of contents is added to the discussion of each Biblical book. A scheme according to which the Bible can be read in the course of three years is given. Various tables, maps, and pictures increase the value of the book.—We do not like to have the *writer* of a Biblical book spoken of as its author. On page 11 it is correctly stated that *God is the Author* of the Bible.—We should much like to see this new book written by Pastor Drewes have a large sale. The price is right.

J. H. C. F.

The Christian Home. By *John H. C. Fritz*. New edition. 6 cts.; dozen, 60 cts. (Concordia Publishing House, St. Louis, Mo.)

Dean Fritz is known for his straightforward, vigorous style, and in the tract under review he measures up to his reputation. The various questions pertaining to the relations between husband and wife as well as between parents and children, and the duties of all, are here discussed on the basis of the Holy Scriptures.

A.

Sacred Solos. 1. *Fear Not, for I Am with Thee*. Words and music by *Anna Hoppe*. 50 cts. 2. *Be Thou My Stay*. English words by *Walter Scott*. German words by *F. Rupprecht*. 50 cts.

Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations. 12. *Savior, Breathe an Evening Blessing*. Anthem for mixed choir. By *J. H. F. Hoelzer*. 20 cts.; dozen, \$1.60.

The Seminary Edition of Choruses and Quartets, Classical and Modern, for Male Voices. Edited by *Walter Wismar*. 1. *The Suffering of Jesus Christ* (Gumpelzhaimer). 2. *When Hence I Must Betake Me* (Bach). 3. *Silent Night, Holy Night* (Becker). 4. *O What Happiness, O What Blessedness!* (Becker). 5. *In Dulci Jubilo* (Schumann). 6. *Psalm 121* (Wismar). 10 cts. each; dozen, 96 cts. All have German and English texts.

Thy Kingdom Come! A Children's Vesper Service for Mission Sunday. Prepared by *W. G. Polack*. 15 pages. 5 cts.; dozen, 50 cts.; 100, \$3.50.

Dein Reich komme! Missionsliturgie fuer einen Kindergottesdienst. Prepared by *O. R. Hueschen* in line with above children's service. 14 pages. 5 cts.; dozen, 50 cts.; 100, \$3.50.

The Nightingale of Wittenberg. Reformation Children's Services. By *J. E. Potzger*. 13 pages. 5 cts.; dozen, 50 cts.; 100, \$3.50.

(Concordia Publishing House, St. Louis, Mo.)

The musical compositions recommend themselves. The two children's services for Mission Sunday, one by Professor Polack, the other by Rev. Hueschen, are intended to make our children understand that we Christians are in this world to enlarge the kingdom of our Savior by the preaching of the Gospel. The programs are well gotten up and ought to be used.—The Lutheran Church is known as "the singing Church." The program by Mr. Potzger features this fact in a children's service to be held

on the Day of Reformation. The program differs from the usual Reformation Day program and thus gives us that variety which helps to keep up interest in something that we know, but which we ought to learn better.

J. H. C. F.

Breslau oder Missouri? Wo findet man die rechte lutherische Bekenntniskirche? Eine Entgegnung auf einen Angriff. By A. Huebener. 85 cts. (Verlag des Schriftenvereins [E. Klaerner], Zwickau, Sachsen.) Order from Concordia Publishing House, St. Louis, Mo.

Breslau, as most readers of the THEOLOGICAL MONTHLY are aware, is the name used to designate a certain Lutheran body in Germany. Hitherto this body has been known for its conservative attitude. It seems that now it is drifting into Liberalism. Some time ago a member of this body, Dr. Slotty, published a treatise attacking the Missouri Synod in general and our brethren in Germany, known as the *Ev.-Luth. Freikirche in Sachsen und andern Staaten*, in particular. In a series of articles, which appeared in the *Ev.-Luth. Freikirche*, organ of our brethren in Germany, Pastor A. Huebener, of Kolberg, replied to the charges of Dr. Slotty. Pastor Huebener did his work in masterly fashion. He enhanced the value of his articles by thoroughly discussing the points wherein Breslau and Missouri are not agreed. Hence his articles are more than a mere refutation; they are at the same time a presentation of Missouri's position on the controverted doctrines. The articles are now published in book form. Since the subjects discussed are largely the same as those which are debated in the Lutheran Church of America, we hope the book will find many American readers.

A.

Kohlrausch's Vademecum Homileticum. Predigt-dispositionen fuer alt- und neutestamentliche Texte. Vierte Auflage. Voellig neu bearbeitet von Prof. Curt Haenel. M. 6.80; bound, M. 8.50. (A. Deichertsche Verlagsbuchhandlung [Dr. W. Scholl], Leipzig.)

A useful book! A great number of texts have been selected from the Old and the New Testament, and suitable sermon topics are suggested for them, the chief divisions being added. For the prominent texts a number of themes are submitted. The topics have been taken from the vast homiletic literature of the more recent past, and the name of the author is always added. American authors are not represented, as far as I can see. Here is a sample: Text: Rev. 3, 20. *Ein Ruf zur Busse.* a. *Der Herr steht vor der Tuer und klopft an.* b. *Wollt ihr ihm nicht aufthun?* c. *Selig sind, die ihm aufthun; bei denen kehrt er ein und haelt mit ihnen das Abendmahl.* (Uhlhorn.)

A.

Grundriss der Geschichte des apostolischen Zeitalters. Von Theodor Zahn. Paper covers, M. 3.30; bound, M. 4.70. (A. Deichertsche Verlagsbuchhandlung [Dr. Werner Scholl], Leipzig.)

This is the last one of the valuable outlines which Dr. Zahn, the famous nonagenarian of Erlangen, has published of late with respect to the New Testament field. While the book contains only 73 pages, it offers a wealth of information on the Christian Church in the apostolic era. After an introduction, presenting the isagogical material pertaining to the Book of Acts, Dr. Zahn treats, in the first section, the development of the

Church from the resurrection of Jesus to the death of Stephen; in the second, the development from the death of Stephen to the persecution of Herod Agrippa I. The third section dwells on the history of Paul up to his imprisonment in Jerusalem, and the fourth deals with the history of the Church from the first imprisonment of Paul to the death of the last apostle. Zahn's doctrinal views cannot in every respect be endorsed by us, but there is no doubt that all New Testament scholars are indebted to him for his vast and acute researches. A.

Learning to Pray of the Man of Prayer. By *Chas. W. Pflueger*. 124 pages. 50 cts. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

Effectual Fervent Prayer. By *Gordon B. Watt, M. A.* 144 pages. \$1.25. (Biola Book Room, Bible Institute of Los Angeles, Los Angeles, Cal.)

Here are two books on prayer, one written by a Lutheran, the other by a Reformed author. Both are earnest in urging more and more devout praying, and both treat the subject from a practical point of view. The best treatment of the subject we find in Pflueger's *Learning to Pray of the Man of Prayer*, especially on the first seventy-two pages, where Christ is presented to the reader as the great Example also with respect to prayer. The second part of the book bears the title "Power by the Holy Spirit" and is written by Pastor Otto Ebert. Both authors are prominent pastors of the Ohio Synod. The latter stresses not so much the nature of prayer as rather the power which comes to the believing, praying Christian from the Holy Ghost. It is unfortunate that the author, in presenting the subject, has made use largely of Reformed writers, such as G. Campbell Morgan, Frank W. Gunsaulus, J. Elder Cummings, and S. D. Gordon. This has, in places, tinged the author's statements with a touch of enthusiasm that is quite foreign to real Lutheran thought. Yet, on the whole, also this part of the book makes inspiring reading and treats a topic which deserves closer study.

The second book contains an analysis of the fervent and effectual prayer of a believing Christian, or, as the author puts it, a series of "meditations on the life of devotion." The writer is a Presbyterian of the Fundamentalist type, and on every page his Christian earnestness and sincerity are evidenced. So also are the differences between the Lutheran and the Calvinistic aspects of prayer, particularly in the overemphasis of prayer as a means of grace and in the subtle Pietism which pervades devotional life as viewed by Reformed writers. Yet the book calls attention to many things about prayer which all Christians must heed with greater earnestness than is commonly done. Such chapters as "The Cross and Intercession," "Hindrances to Prayer," "Prayer and the Word of God," "An Ideal Prayer Life," and others, alone justify the small investment which brings the book to the reader's library. We recommend it heartily to all who can read books of this class judiciously and critically. There must be more Christian prayer in our homes, hearts, schools, and churches than there is now if we would retain the blessings of the Lord. But our prayers must rest on solid foundations; they must be free from enthusiasm if they are to be truly fervent and effectual. The Scriptural doctrine concerning prayer must therefore receive our constant and devout attention.

MUELLER.

The Christian Sacraments. By *Oliver Chase Quick, M. A.*, Canon of Carlisle Cathedral. \$3.00. (Harper & Brothers.)

"This essay in the philosophy of Sacraments" is written, the author states, "from the point of view both of philosophy and of general experience." In view of the rule laid down by the editors of the Library of Constructive Theology, of which this is the last volume, it is surprising that they found collaborators. The rule provides: "Nor do we mean by 'experience' anything less than the whole experience of the human race, so far as it has shared in the Christian consciousness." Canon Quick will surely not claim that his experience and consciousness is that of the whole human race. What the book really presents is, not Biblical theology or even the "theology" of Christian consciousness, but the theology of Anglo-Catholicism as modified by modern rationalism. It is a most scholarly work; but being based on philosophy and experience, its chief value to us lies in its informing us on the views of present-day Anglo-Catholicism. What, really, are the Sacraments? Nobody can say for certain, for our author, very consistently, declares: "Just as the full truths of the Incarnation and the Atonement were not formulated once for all by the lips of the Incarnate Himself, but gradually emerged in the process of Christian experience and are still capable of further explication, so the doctrine and even the form and matter of the Sacraments . . . need not have been laid down in any precise terms by Jesus Himself, but may have been evolved, and still be in process of evolution, as the Church under His Spirit's guidance has learned and learns to fulfil His mission upon the earth." But what are the Sacraments at the present time? The author first offers "a most general definition": "A Sacrament is any spatio-temporal reality which by its occupation of space or time expresses to us God's will and purpose and enables us the better to cooperate with them. . . . Judged by this canon, the life of Jesus Christ is seen at once as the perfect Sacrament. Again, the Church as an organized society is sacramental." According to the ordinary use of the term: "A Sacrament is a ritual act, using a certain form and matter, which both represents some universal relation of human life to God through Christ and also, in thus representing all life, makes life worthy to be thus represented. Five of the seven Catholic Sacraments may readily be brought under this rubric": Baptism, Confirmation, Holy Orders, Penance, and Holy Communion. Canon Quick teaches good Reformed doctrine regarding Baptism. "A perfect washing from sin, a perfect resurrection to new life, a perfect membership in God's family through Christ, these are identical with the final salvation of the soul. Baptism, therefore, in symbolizing the ultimate end of salvation, symbolizes also by anticipation all those many purifications from sin and gifts of new life of which the progress towards final salvation is made up." "The faith in Christ, which the convert professed in being baptized, was an earnest of his will and desire to rise to the life of sonship; and God, through Christ, was, as it were, enabled to accept this earnest as a fulfilment, so as to treat the baptized person as already risen to sonship and thereby to elicit from him through His Fatherly care that actuality of sonship which in present fact was very imperfectly his." In the Lord's Supper (according to the present stage

of the development of Christian consciousness, of course) "the consecrated bread and wine represent the offered body of Christ's manhood." Canon Quick will not admit that this is the Reformed teaching. That he rejects as Receptionism. He accepts Virtualism, "developed to a point at which it becomes indistinguishable from a doctrine of Real Presence." For "at every point of the Eucharistic action the whole Christ is present in that through which He acts; and that through which He acts is at every point His body as the instrument and expression of His will." Canon Quick also teaches good Catholic doctrine. It is greatly modified, indeed, in his teaching on the "sacrificial character" of the Eucharist. "We may eagerly welcome the main principle of the traditional doctrine of Catholicism, that in the Eucharist Christ's people are enabled to offer Christ Himself as their sacrifice. But we should be obliged to make certain reservations. Christian people may rightly offer Christ as an oblation apart from themselves, only in so far as they honestly intend that through their action the Christ, whom they offer, may draw them into His own self-offering." But this last phrase, with its implication, lands him squarely in the Catholic camp. The chief thing in the Sacrament is what man himself does. "Holy Communion represents and effects that universal life of self-offering to God and fellowship with God which is fully realized in Jesus Christ's own sacramental manhood. . . . The purpose of the Eucharist is to renew in us now by means of His life the spirit and power in which He died." And this renewal is produced on the basis of Semipelagianism. "The action of a Sacrament must be always such as to elicit from man what he has it in him to be." "Christ's life elicited from a manhood shared by all men its fullest possibilities. . . . The Christian missionary would seek to convert them, not by inviting them to accept a wholly new relationship towards God, but rather by eliciting in them a recognition both of a relationship toward God already existing and of certain obligations arising from that relationship." Justification is effected by the transformation of man: "The life of the truly perfect Man [Christ], being sacrificed once for all, is sufficient to cleanse and to perfect all those to whom it is really communicated. Christ died for us so that He might live in us. And His life in us manifests itself in the same activity of self-sacrifice which He in His own person perfectly fulfilled." Then the Sacrament of Order! "It need not be questioned that for fully valid orders the episcopal succession is a necessity. A reunion . . . may well be held to require the validation of existing ministries by the episcopal laying on of hands. . . . If the outward order of the Church is not to be regarded as a sacred thing, reunion must be a mockery." Finally, Canon Quick teaches good Modernistic doctrine. Is Jesus Christ true God? "Our task, then, is to show how Jesus Christ can be said to have the value of God in the full and proper sense of the words, to show how the person and life of Jesus Christ express the goodness which is God's very nature and determines His purpose for His created world." "The affirmation that Jesus Christ is the incarnate Son is based upon the acknowledgment that His life uniquely represents to us the divine purpose operative in the whole world of our experience." What is Atonement? "The notion of vicarious sacrifice is associated with an unworthy

chain of ideas." But "the willing surrender and expenditure of existing goods, which finds supreme expression in the cross of Christ, is the very means whereby that which exists as evil is overcome and made in the end contributory to goodness."—We find statements like these: The sayings of Mark 9, 47. 48 "do not threaten everlasting torments as a general retribution for self-indulgence"; "whatever we may think of a particular miracle"; "however mythical the story of Adam may be when considered as history"; "even on the lowest levels of evolution we may find hints and suggestions of the principle of redemption and atonement fulfilled in the cross"; it is inconceivable "that any Anglican bishop or priest who at all appreciates the main methods and results of scientific and historical inquiry could put himself under the authority of a Church [Roman Catholic] which still insists that the whole Bible must be taught as historically inerrant."—We endorse the remark that Luther and his followers regard the body in the Lord's Supper "as non-spatial, which has perhaps been too little appreciated" by the Receptionists. (Regarding the violent method of interpretation the author practises see the current volume of THEOLOGICAL MONTHLY, page 149. —In line 20 from the bottom read *unimaginative* for *imaginative*.)

E.

Tongues of Fire. A Bible Composed of Sacred Scriptures of the Pagan World. Compiled by *Grace H. Turnbull*. 416 pages. Cloth, gilt lettering. \$3.50. (The Macmillan Company, New York.) Order from Concordia Publishing House.

The Philosophy of Religion. The Principles of Christianity and Other Religions. By *Edward E. Richardson, M. D., Ph. D.*, Elton Professor of Mental and Moral Philosophy, George Washington University. 148 pages. \$1.50. (The Judson Press, Philadelphia.) Order from Concordia Publishing House.

These two volumes are valuable contributions in the field of apologetics. *Tongues of Fire* is a unique proof for the knowledge of God and His Law written in the hearts of men. It is a collection of statements in which the heathen mind has reached the highest peaks of thought on God and morality. The quotations are varied and extensive, extending from the Moral Precepts of the Egyptian Kagemma, Ptah-Hetep, Khati, Amen-em-Apt, and Ani through the Upanishads, the Vedic, Egyptian, Accadian and Babylonian Penitential Prayers and Psalms, the Avesta, the Tao Teh King of Lao-Tzu and the Canon of Confucius, the Buddhist writings dealing with the life of Buddha, the Edicts of his greatest follower, King Asoka, the Laws of Manu, the Bhagavad Gita, to the more recent Koran. There are also quotations from such Greek and Roman philosophers as Socrates, Plotinus, Seneca, Epictetus, and Marcus Aurelius. The author, who has attained an enviable position in the allied arts of sculpture and painting and who for more than twenty years has exhibited her products in the leading galleries of Paris and this country, has aptly chosen representative selections from all the sacred writings throughout the ages accessible to students and has thus produced an excellent text-book for the study of comparative religion. We heartily recommend this book to all who wish to have in brief and clear statements the very best which pagan

minds have said of God and morality. Here they may learn what the human soul is capable of thinking about God and religion without revealed truth. But here also they may learn how thoroughly sealed the Gospel of Christ is to natural man. The book contains the sublimest testimonies to the existence and majesty of the Supreme Being and to man's duty toward that divine Being and toward his fellow-men. Yet it contains no trace of the Gospel-message. The reason for this is fully explained in our Holy Bible. *Tongues of Fire* is a book which will be studied with great pleasure by all students of the Bible as a testimony supporting the witness of that inspired Word of God.

The Philosophy of Religion wishes to serve three purposes. First, it endeavors to prove the finality, in an absolute sense, of the Christian religion. Secondly, it shows some of the unsound philosophical positions of other religious cults and their powerlessness and hopelessness as applied to human life. Thirdly, it seeks to put the mystery of the Trinity on a philosophical and logical basis. In the last attempt, of course, the author fails, since human reason is incapable of demonstrating this sublime mystery; the philosophical analysis of the mystery will lead either to tritheism or monarchianism. In spite of this failure, however, the book, in its distinctive chapters, is so excellent a defense of Christianity and so powerful a refutation of the vagaries of antibiblical cults that the reviewer has studied it with delight and cordially recommends it to the students of apologetics. It consists of the following chapters: "The Finality of Christianity and Points in Which All Non-Christian Religions Fail; Philosophy of the Trinity; Philosophical Principles of Different Religions; Philosophy of the Bible; How Philosophers have Thought of God; Freedom and Authority in Religion." In the last chapter, attention should have been called with greater clearness to the fact that the only objective authority of religious truth is the Bible and that submission and adherence to its truths is freedom indeed, as Christ explains in John 8, 31. 32. MUELLER.

The Belief of Seven Hundred Ministers. By *George Herbert Betts*.
74 pages, 5¼×8. \$1.00. (The Abingdon Press, New York.)

The author holds the chair of religious education in Northwestern University. He has in this little book analyzed the results of an inquiry into the religious belief of five hundred ministers and two hundred theological students of the Chicago area. The beliefs of these ministers and students have been classified in percentage tabulations. The object announced in the subtitle of the book, "And Their Meaning for Religious Education," is summarized in the sentence: "No denomination except perhaps the Lutherans has any right to demand that fixed creeds shall be taught the young. For the clergy of any denomination themselves do not subscribe to a common creed beyond belief in the existence of a God," (p. 43.) As a cross-section of the beliefs held by the religious leaders of a typical center of population in the northern part of the United States the book has some value. The sympathies of its author are entirely opposed to doctrinal standards and confessionalism.

G.

