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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. — *Luther*.

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24.*

If the trumpet give an uncertain sound, who shall prepare himself to the battle?
1 Cor. 14, 8.

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ARCHIV

für die pastorale Versorgung der deutsch=englischen Gemeinden sich an im Lande Geborne zu halten. Auch der Breklum=Kropper Vorstand erkennt an, daß angesichts der veränderten Lage drüben ein Abbau des deutschen Seminars vielleicht nicht länger zu vermeiden sei. Zudem liegen der Versammlung Anträge vor, die darauf abzielen, daß künftig alle Pastoren im Lande ausgebildet werden sollen. Die Kirche dankt Gott für alle Segnungen, die er ihr durch den Dienst Kropps und Breklums hat zuteil werden lassen. Sie erkennt dankbar an, was sie den Gründern, Joh. Paulsen und Chr. Jensen, schuldet, dazu denen, die gleich jenen so viel gearbeitet und geopfert haben im Dienst der Kirche. Die Erziehungsbehörde wird ermächtigt, eine freundschaftliche Lösung der Verbindung mit Kropp=Breklum einzuleiten. Das Seminar wird daher im Lauf des Jahres 1931 geschlossen. Den Studierenden steht der Weg in ein amerikanisches oder canadisches Seminar für den Abschluß ihres Studiums offen.“

F. F.

Katholischer Bischof in Berlin. In einer Mitteilung in der „Luth. Kirchenzeitung“ lesen wir: „Nach fast vierhundert Jahren hat nun die deutsche Reichshauptstadt Berlin wieder einen katholischen Bischof. Wie die Tagespresse berichtet, wurde Monsignore Christian Schreiber am 31. August als Bischof der wiederhergestellten katholischen Diözese Berlin feierlich auf den Thron erhoben. Das Amt war seit dem Jahre 1544 nicht mehr besetzt gewesen. Der letzte Bischof war Matthias von Jagow, der zur Zeit der Reformation aus der katholischen Kirche ausschied und zum Luthertum übertrat. Die Diözese wurde unter dem im letzten Jahr zustande gekommenen preußischen Konkordat, für das sich der nunmehrige päpstliche Staatssekretär und damalige päpstliche Nuntius in Deutschland Pacelli so stark eingesetzt hat, erneut ins Leben gerufen. Es ist dies eine Erneuerung der alten Diözese Brandenburg, die im Jahre 948 unter dem damaligen Kaiser Otto gegründet wurde.“

F. L. M.

Eucharistischer Kongreß in Irland. Der „Christl. Apologete“ teilt mit: „Irland trifft Vorbereitungen auf den Eucharistischen Kongreß, der 1932 im Juni in Dublin abgehalten werden soll und zu dem man allein aus Amerika 100,000 Teilnehmer erwartet, braucht aber amerikanisches Geld, um ihn durchzuführen zu können. Dies ist von William McCarthy, dem Exekutivsekretär der Catholic Travel League, der soeben aus Irland zurückgekehrt ist, wo er das Feld geprüft hat, mitgeteilt worden. McCarthy sagt, verschiedene Chicagoer Kapitalisten interessieren sich für Irland, besonders für Dublin, wo sie einige moderne Hotels bauen wollen.“

F. L. M.

Book Review. — Literatur.

Christ and His Men. By *Olfert Ricard*. Translated from the Danish by *Harold C. Jensen*. Published by the Central Committee of Young People's Leagues in the Danish Evangelical Lutheran Church in America. 1930. 329 pages, 8×5½. Price, \$1.50.

The author of this book, who died some time ago, was pastor of a large Lutheran congregation in Copenhagen, Denmark. The foreword by Dr. John R. Mott says that he gradually came to be regarded as the

most outstanding Danish preacher of his time. For twelve years he was at the head of the Young Men's Christian Association in his city, and this book, having its origin in lectures delivered before young people, was written to bring Christ closer to the youth of our day. Though it treats of Christ's life here on earth, it is not intended to be a life of Christ, but rather what one might call an interpretation, the author stressing what appeared most significant to him. He says in the introduction that he has studied Jesus and His disciples "from the standpoint of what modern religious psychology can teach us"; he endeavored "to read between the lines, guessing at motives and thoughts, tracing spiritual development both in Christ and in His closest friends by comparing their words and thoughts with our own experiences." This suffices to show that Pastor Ricard ventured on dangerous ground, to say the least, pursuing a path which skirts the bog of rationalism and which, unless great caution is exercised, leads the wanderer directly into the morass of irreverence and Arianism. While the book is a brilliant production, fascinating through the freshness of its thought and the poetry of its language, it is not free from serious doctrinal faults. Several of these, it is true, have been pointed out in footnotes by the Central Committee, which is responsible for the publication of the work in English, but not all objectionable passages have been marked. The author here and there, perhaps to show that he had an eye and ear for the problems of young people, indulged in unwarranted criticism of conservative Christianity and the Lutheran Church—a course which certainly did not help the cause of the truth. As his connection with the Y. M. C. A. indicates, he was more liberal than the New Testament permits, and this attitude is more than once reflected in the book. The great cardinal teachings of the deity of Christ and the vicarious atonement are taught in the book, although not with that joyful proclamation of Scripture truth which characterizes Lutheran theology. The translator has succeeded in giving us a work that is written in fluent English and preserves the color and picturesqueness of the original.

W. ARNDT.

The People's Bible Encyclopedia. Biographical, Geographical, Historical, and Doctrinal. Edited by *Charles Randall Barnes, A. M., D. D.*, with a Supplement by *Melvin Grove Kyle, A. M., D. D.* The People's Publication Society, Chicago. 1924. (NOTE.—This work is sold exclusively on subscription through canvassers and cannot be purchased from book dealers.)

Here is a Bible encyclopedia over which every conservative theologian and Bible-student may well rejoice, especially in view of the fact that recent years have produced little, outside of the *Bible Dictionary* by Davis, that was written from the standpoint of the believer in the truth of Scriptures. This *Bible Encyclopedia*, on the whole, is so written, compiled, and edited. The present reviewer took time to examine a great many of the articles very carefully and was pleased to find that even in the majority of the doctrinal articles the main points are correctly given. Naturally enough, one may expect some statements in this division to be somewhat weak, as when we read under the caption "Kingdom of Christ":

"The prayer 'Thy kingdom come' is not only for the increasing effect of the Gospel, but for the complete realization of the power of Christ in the world," which has at least a strong millenarian tinge. The article on "Kenosis" seems to favor the notion, on Phil. 2, 6, of the "laying aside of something that Christ possessed as a divine person in His preexistent state," a view which clearly does not agree with the context in that passage. The article on "Faith" is likewise weak and inadequate, since it does not bring out clearly the essence of justifying faith — resting one's trust in the atonement wrought by Christ. — On the other hand, the historical and geographical articles are uniformly good, more so than the introductory articles to some books of the Bible, *e. g.*, to the Song of Solomon. As for certain statements concerning the chronology of the Old Testament, of the time of Jesus, and of the life of Paul, they may easily be corrected, and probably will be in a future edition of the book. Thus Abraham did not leave Charran only at the death of his father; for that would have made him 145 years old, whereas the Bible says that he was only 75 when he reached the Land of Promise. In the article "Jesus Christ" the birth of Christ cannot be placed at 4 B. C.; for that would place the slaughter of the innocents after the death of Herod, which is obviously impossible. Also the conversion of Paul cannot be placed as late as 37 A. D.; for we now know the date of Paul's sojourn in Corinth and of the so-called Council of Jerusalem, on the basis of which simple subtraction will place his conversion four or five years earlier. — But, after all, these discrepancies are of a minor nature, like others that could be listed, and they do not for a moment detract from the general excellence of the book. In fact, it may be said that Dr. Kyle, in the supplement, has often brought the Lutheran viewpoint in a special paragraph, so that this *Bible Encyclopedia* may well be used also by Sunday-school teachers and Bible-class leaders. Concerning the points criticised above, there is enough material in our own literature (Drewes, *Introduction to the Books of the Bible*; Schaller, *Book of Books*, etc.) to give the correct understanding. — A special feature of the book of about 1,300 pages, 6×9, is an appendix containing a Glossary, a Pronouncing Dictionary, a Tabular View of the Prophets, the Parables, the Public Life of Jesus, and a good Biblical Atlas with Index.

P. E. KRETZMANN.

Zeitschrift für systematische Theologie. Herausgegeben in Verbindung mit Paul Althaus, Erlangen, Emanuel Hirsch, Göttingen, und Georg Wehrung, Halle a. S., von Karl Stange, Göttingen. Druck und Verlag von C. Bertelsmann in Gütersloh. 7. Jahrgang. 834 Seiten 6½×9½. Preis des Jahrgangs: M. 20.

Erstes Vierteljahrsheft. 192 Seiten. Inhalt: Sommerlath: Humanität und Christentum. Wendland: Zur Grundlegung der christlichen Sozialethik. Stange: Luthers Theorie vom gesellschaftlichen Leben. Hermann: Luthers These „Gerecht und Sünder zugleich“. Rebe: Was ist aus unserer alten Symbolik geworden?

Zweites Vierteljahrsheft. 198 Seiten. Inhalt: Althaus: Die Frage des Evangeliums an das moderne Judentum. Kiemer: Der Sinn der evangelischen Predigt. Stange: Jesu Verhältnis zu den andern Religionsstiftern. Wehrung: über Größe und Problematik des deutschen Idealismus. Nygren: Egoismus und

Religion. Niedermeier: Das allgemeine Priestertum der Gläubigen und das geistliche Amt. Althaus: Zur Frage der „endgeschichtlichen Eschatologie“. Stange: Die Lebenskräfte des Protestantismus. — Der Lutherische Weltkonvent in Kopenhagen.

Drittes Vierteljahrsheft. 206 Seiten. Inhalt: Stange: Über die Todesstrafe. Schott: Luthers Lehre vom *servum arbitrium* in ihrer theologischen Bedeutung. Unger: Der Unsterblichkeitsgedanke im 18. Jahrhundert und bei unsern Klassikern. Steubing: Das Grundproblem der Eschatologie. Fiebig: Der Sinn der Bergpredigt. Glaser: Griechische Ethik auf römischem Boden und Christentum. Runestam: Kirche, Wort und Tradition. Kessler: Die Eschatologie des Apostels Paulus und die religiösbildliche Erkenntnis. — Der Lutherische Konvent in Kopenhagen.

Viertes Vierteljahrsheft. 230 Seiten. Inhalt: Hirsch: Zur paulinischen Christologie. Hempel: Vom irdenden Glauben. Wehrung: Religion und Moral. Peterson: Die Einholung des Kyrios. Hoppe: Der Sinn der Geselligkeit. Althaus: Zum Verständnis der Rechtfertigung. Hermann: Die Prüfungsstunde des Sendungsgehorsams Jesu. Deißner: Das Sendungsbewußtsein der Urchristenheit. Sommerlath: Die „Philosophie des Lebens“ und das Christentum.

V. F ü r b r i n g e r.

A System of Christian Evidence. By *Leander S. Keyser, A. M., D. D.*, Professor of Systematic Theology in Hamma Divinity School, Wittenberg College. Fifth edition, revised. 304 pages, 5½×8. Price, \$2.25.

It is significant and encouraging that this fine book of comprehensive information in the field of Christian apologetics was entirely exhausted in its fourth edition, so that the publishers, the Lutheran Literary Board, requested the author to prepare a fifth edition. The author has been teaching the subject for many years, besides delivering many lectures and furnishing scores of articles on salient points connected with his defense of the Bible truth. The book is divided into five parts: General Notes and Principles; The Bible a Special Divine Revelation; Christian Theism and Opposing Theories; The Doubter and His Difficulties; The Failure of Infidelity, and each part is treated in a sufficiently detailed manner for all general information in the field, so that the number of chapters amounts to twenty-one. A "Selected Bibliography" and a "Recent Book List" complete the book and greatly enhance its value for the student who wishes to make a more detailed study of any or all sections of the book.

P. E. KRETZMANN.

Great Themes of the Christian Faith. Arranged by *Charles W. Ferguson*. 204 pages. Richard R. Smith, Inc., New York.

A prominent Presbyterian pastor said that "ninety per cent. of the preachers in the American pulpit no longer preach the fact of sin." The Rev. Robert G. Lee of Memphis, Tenn., who is one of the contributors to this new book of sermons, belongs, we are glad to say, to the small ten per cent. who still believe the fact of sin, the fact of a Savior, the fact of a sacrifice, and the fact of salvation. These four great facts form the outline of his sermon on 1 Pet. 3, 18. It has been a long time since we have read a sermon by a non-Lutheran preacher that so clearly presents

the facts of sin and salvation and who, in doing so, quotes many pertinent Scripture-passages. In these days of apostasy it does one's heart good to read such a sermon. It is too bad that the sermon is marred by one short paragraph, in which the preacher says: "None are saved by Baptism nor by partaking of the Lord's Supper. Both of these ordinances are symbolical and memorial. They do not save or help save a soul. A thousand times could one be baptized, but unless his faith rests in Christ, who 'bore our sins in His own body on the tree,' he could not be saved. Though one partakes ten thousand times of the Lord's Supper, unless he trusts in the substitutionary death and meritorious righteousness of Jesus Christ, he cannot be saved. The ordinances are not vehicles of grace." We might, to use the same logic, say that, if a man a "thousand times" or "ten thousand times" reads his Bible or goes to church and hears the Word of God, but does not believe, he cannot be saved; but that would not go to say that the Word of God is not a means of grace. — Not all the other sermons in this new book can be called good preaching, either from the viewpoint of theology or that of homiletics. For a Lutheran preacher they cannot serve as models.

J. H. C. FRITZ.

Follow Jesus. By *William Dallmann, D. D.* Second Edition. Northwestern Publishing House, Milwaukee, Wis. 300 pages, 5×7½. Price, \$1.50. Order from Concordia Publishing House, St. Louis, Mo.

The key-note of this book of addresses or meditations is given in the first sermonet: "The Greatest Invitation in the World." All other meditations of the book are subsidiary to the exposition offered under the text Matt. 11, 28. The book is written in the well-known style of the author, with many epigrammatic sayings and illuminating illustrations taken from history and literature. There are thirty-six applications of the motto of the book, covering every circumstance and the outstanding virtues of the Christian's life. The applications are natural and to the point, thus stimulating the careful reading of the book.

P. E. KRETZMANN.

American Lutheran Hymnal. Music Edition. Compiled and edited by an Intersynodical Committee. Lutheran Book Concern, Columbus, O. 585 pages, 6½×9¼. Cloth with gilt lettering. Price, \$1.75.

This is the new hymnal which will, no doubt, be adopted by the united synods forming the American Lutheran Conference. It originated in the Ev. Luth. Synod of Iowa and Other States; in response to an urgent invitation extended by that synodical body to all Lutheran synodical groups in America, representatives of eight synods met in Chicago in 1921 and organized the Lutheran Intersynodical Hymnal Committee, which compiled and edited this book under the leadership of Rev. E. Poppen.

The new hymnal, published now after nine years of painstaking effort, contains many excellent features that will readily recommend it to American Lutherans. The mechanical make-up of the tune edition, which is before us, is good, the print is clear and attractive, and the contents are rich and varied. Altogether the book contains 650 hymns, most of which are found in the English hymnals in use in American

Lutheran churches at this time. However, many German and Scandinavian hymns appear in new or revised translations, and Luther's battle-hymn is offered in two different versions. There are also entirely new lyrics, by Rev. W. Schuette, Miss Anna Hoppe, and others. This is a somewhat daring departure from established usage, but it is at least somewhat justified by the demand of special songs for particular occasions. Five exhaustive indexes, of subjects and seasons, meters, tunes, processionals and recessionals, and first lines of hymns, facilitate the finding of hymns and tunes. The contents of the liturgical portion of the hymnal offer complete and various forms for every possible service: The Common Service for Morning Worship, Matins, Vespers, the Holy Communion, the Creeds, the Litany, the Scripture-lessons, Introits, Collects, and Graduals, the Passion History, etc. Besides the common service the former Ohio Synod services are given complete. The Order of the Evening Service is offered with both the Gregorian and the Anglican music. A Short Form of the Order of Afternoon or Evening Service is also provided. Various facilities have been supplied for the adaptation of the Forms of Service to the various seasons of the church-year, for which both the pastor and the congregation must feel grateful. Thus every attempt has been made to supply the churches interested in the matter with a better and more serviceable book of devotion. Just how much the individual student of liturgics will agree with, or differ from, the judgment of the Hymnal Committee depends largely on his subjective opinion and his historical background. The reviewer is convinced that this new hymnal presents advantages over its many predecessors with regard to both form and contents. J. T. MUELLER.

25 Jahre segensreichen Wirkens der treulutherischen Kirche in Argentinien.

Ein kurzer Rückblick. Redakteur: P. C. F. Trünow. Druck: Casa Publicadora Concordia. 87 Seiten $4\frac{1}{2} \times 6\frac{1}{4}$. Preis: 30 Cts. Zu beziehen vom Concordia Publishing House, St. Louis, Mo.

Hier haben wir ein kleines Büchlein, geschmackvoll gebunden, mit Titel in Silberdruck, das zum Jubiläum unserer Arbeit in Argentinien von der dortigen Pastorkonferenz herausgegeben worden ist. Der Inhalt des Buches läßt sich am besten charakterisieren durch Angabe der Beiträge und ihrer Verfasser: Was ist die Missionsynode? (Prof. B. S. Ergang); Wie kam die Missionsynode dazu, auch in Argentinien kirchliche Arbeit zu beginnen? (Prof. A. T. Kramer); Unsere Gemeinden in Ost-Entre Rios (P. S. H. Beckmann); Unsere Gemeinden in West-Entre Rios (P. Adolf Dilleh); Unsere Gemeinden im Südgebiet (P. G. D. Kramer); Unsere Mission in Buenos Aires (Präsident G. Hübner); Vorposten unserer Mission (P. C. F. Trünow); Spanische Mission (P. C. F. Trünow); Schriftenmission (P. A. C. Kröger); Schularbeit in unsern Gemeinden — Jugendarbeit (Lehrer F. C. Groth); Unser Colegio zu Trezpo, Entre Rios (P. Luis Martin); Schlußwort (Präsident G. Hübner). Schließlich findet sich noch eine Liste von Pastoren und Pastorenfrauen, die während der letzten fünfundsiebenzig Jahre in Argentinien gestorben sind. Das Büchlein ist es wirklich wert, daß jeder, der sich für die lutherische Mission interessiert, es genau durchliest. Die beigegebenen Illustrationen führen noch tiefer in das Verständnis der Arbeit ein. Der Herr hat durch unsere Arbeit in der großen südamerikanischen Republik Großes getan, und es lohnt sich, seinen Spuren zu folgen. P. C. K r e z m a n n.

Kirchliches Jahrbuch für die evangelischen Landeskirchen Deutschlands 1930.

Ein Hilfsbuch zur Kirchenkunde der Gegenwart. In Verbindung mit Generalsuperintendent Prof. D. Dr. Martin Schian in Breslau, Direktor D. Martin Ulbrich in Magdeburg-Gracau, Missionsdirektor Dr. W. Freitag in Hamburg, Missionsdirektor D. von Harling in Leipzig, P. Konstantin Fried in Bremen, P. E. Bunte in Berlin, Pfarrer D. Dr. Schubert in Berlin, D. Mumm, M. d. R., und Dr. Jagow in Berlin, Oberkonsistorialrat D. R. W. Schreiber in Berlin herausgegeben von † D. J. Schneider in Berlin, Oberkonsistorialrat i. R., Honorarprofessor in der theologischen Fakultät der Universität Berlin. 57. Jahrgang. Druck und Verlag von C. Bertelsmann in Gütersloh. XV und 568 Seiten 6×8½, in Leinwand mit Rücken- und Deckeltitel gebunden. Preis: M. 20.

Dieses bekannte und ausführliche Jahrbuch für die evangelischen Landeskirchen Deutschlands erscheint nun zum letztenmal als die Arbeit D. J. Schneiders, der im Jahre 1894 zum erstenmal das von seinem Vater begründete Werk hat ausgehen und dann siebenunddreißig weitere Jahressbände hat folgen lassen. Das Jahrbuch wurde im Laufe der Zeit immer ausführlicher und größer, und Schneider wurde im Jahre 1918 zum Hilfsarbeiter für kirchliche Statistik im evangelischen Oberkirchenrat berufen und einige Jahre danach Professor in der theologischen Fakultät der Universität Berlin mit dem Lehrauftrag für Kirchenkunde. Vor einigen Monaten, am 12. August 1930, wurde er unerwartet aus diesem Leben abgerufen im Alter von dreiundsiebzig Jahren (er war am 7. Juli 1857 geboren). Man kann wohl sagen, daß er die kirchliche Statistik im weitesten Sinne des Wortes als besonderes Fach begründet und erfolgreich dargestellt hat. Er wußte genau, daß man mit statistischen Zahlen verhängnisvolle Spielerei treiben und ein falsches Bild entwerfen kann. Darum war er auch an seinem Teile auf Genauigkeit bedacht, und als wir einmal Veranlassung hatten, mit ihm uns auseinanderzusetzen über eine besondere Tätigkeit der Missouriynode, die er nicht richtig dargestellt hatte, nahm er diese Zurechtstellung an. Er hat auch die Bedeutung der zuverlässig darstellenden Statistik nicht überschätzt und hat mehrere Male in früheren Jahren und auch in dem vorliegenden Bande sich gegen den Vorwurf ausdrücklich verwahrt, als sei eine gute Statistik an sich schon ein Zeichen wahren inneren Lebens der Kirche. Die Statistik war ihm nie der Ruhm der Kirche, sondern stets Warnung und Ansporn für ihre Arbeit. Und darum haben wir auch sein Jahrbuch schon seit Jahren hochgeschätzt, obwohl er theologisch durchaus staatskirchlich gerichtet war. Auch für den vorliegenden Band hat er noch die eigentliche kirchliche Statistik bearbeitet, aber für besondere Gebiete, wie schon früher, befähigte Mitarbeiter herangezogen, so über Innere Mission im deutschländischen Sinne des Wortes, über die deutsche evangelische Heidenmission, über Juden und Judenmission, über kirchliche Vereine, über das evangelische Auslandsdeutschtum in andern Ländern Europas, in Asien, Afrika, Südamerika und Australien und über die ökumenische Bewegung der Gegenwart; über die kirchliche Zeitlage hat er selbst die einzelnen Kapitel geschrieben. Bei den theologischen Ausführungen und Urteilen wird man öfters verschiedener Meinung sein, besonders auch in dem Kapitel über die ökumenische Bewegung der Gegenwart; aber der Hauptwert des Buches liegt eben in der Statistik und in der gebotenen Übersicht.

L. Fürbringer.

Miracles under Fire. By *Ludwig von Gerdtell*, Ph. D. 160 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. The Bethany Press, St. Louis, Mo. Price, \$1.50. Order from Concordia Publishing House, St. Louis, Mo.

This new apologetic of miracles proceeds on the conviction that whoever admits the miracles of the New Testament "must concede the reality of the revelation and ultimately the truth of the whole Bible" (p. 46). "If the miracles are legends, then the Gospel both in its own apostolic age and in any other would be the greatest fraud in human history and would abide so, even if every one in every age had devoutly believed it" (p. 15). "Either both Jesus and His miracles are historical reality, or both are legendary" (p. 9). In a later volume Dr. Gerdtell intends to treat miracles from the standpoint of philosophy; in *Miracles under Fire* he treats the evidence according to the principles of historical science. In order to make every possible concession to the critical attitude, he finds his arguments primarily on the four epistles the genuineness of which is accepted even by the most extreme critics; First and Second Corinthians, Galatians, and Romans. He proves that the witness of these documents "is unanimously and overwhelmingly in favor of miracles" (p. 37). About one half of the book is devoted to the evidence for the historical character of Christ's resurrection. The older arguments for this position are presented with great force, and in addition to these Dr. Gerdtell introduces proofs from modern psychology as striking as they are original. Hume's famous argument against miracles is skilfully turned against the skeptic himself (p. 118). The death of Judas is viewed as clear evidence that the miracles of Christ were genuine (pp. 128—148).

Dr. Gerdtell, trained in German universities, was formerly a Lutheran and is now a member of the Disciples. THEO. GRAEBNER.

Beyond. What the Poets Say about Immortality. Edited by *Sherman Ripley*. 171 pages, 5×7 . Price, \$2.50.

This book does not live up to its title nor to its foreword. It is not an anthology of Immortality, but of Death; nor does it offer true "comfort to the bereaved." When the reviewer took up the book, he expected to find within its covers some of the classics on Heaven and Immortality, only to be disappointed. The collection brings principally such poems as represent the thought of materialistic philosophy. It is not expressive, therefore, of the best that has been written in English or that can be found in the classical English translations. The majority of poems are simply vague gropings of the human mind that can only speculate regarding the hereafter. One looks in vain for such gems as "Jerusalem the Golden" or Longfellow's version of Simon Dach's *O wie selig seid ihr doch, ihr Frommen*. However, if a pastor desires poetical material to use by way of illustration in his sermons to show the utter hopelessness of natural man's theology in the face of death, he will find plenty of examples in this volume.

W. G. POLACK.

Die mandäische Religion und das Christentum. Von D. J o h a n n e s B e h m.
 A. Deichert'sche Verlagsbuchhandlung (D. Werner Scholl), Leipzig. 34 Sei-
 ten 5¼×9. Preis, geheftet: M. .50; gebunden: M. 1.

In der gegenwärtigen religionsgeschichtlichen Forschung spielt die alte, aber bis in die Gegenwart reichende mandäische Religion in Palästina und Babylonien und ihr Verhältnis zum Christentum eine ziemlich Rolle und wird viel verhandelt. In dem vorliegenden orientierenden Heft wird nun gezeigt, daß der Mandäismus nichts anderes ist als eine Gnosis, die schon von dem Johannes-evangelium bekämpft wird, und daß die Erlösungslehre der mandäischen Religion nicht die Erlösungslehre des Christentums ist. Freilich sollte die Zurückweisung des Irrtums noch viel entschiedener geschehen, als es hier der Fall ist.

D. F ü r b r i n g e r.

BOOKS RECEIVED.

From Richard R. Smith, Inc., New York: —

Greatest Thoughts on Immortality. Compiled by *Prof. J. Helder*. 183 pages, 5×7½. Price, \$2.00.

Poems for Special Days and Occasions. Compiled by *Thomas Curtis Clark*. 166 pages. Price, \$1.00.

Story Sermons for Junior Congregations. By *Mary Kirkpatrick Berg*. 161 pages. Price, \$1.50.

From Harper & Brothers, New York and London: —

Radiant Religion. By *A. Z. Conrad, Ph. D., D. D.* 162 pages, 5×7½. Price, \$1.50.

From Charles Scribner's Sons, New York: —

The Hero in Thy Soul. Being an Attempt to Face Life Gallantly. By *Arthur John Gossip*. 267 pages, 5½×8. Price, \$1.00.

From the Abingdon Press, New York, Cincinnati, Chicago: —

The Light Shines Through. Messages of Consolation by Ministers Eminent for Their Services of Solace. 204 pages, 5×7½. Price, \$1.50.

From the Cokesbury Press: —

Talking with God. Edited by *Alfred Franklin Smith*. 151 pages, 4×6. Price: Cloth, 50 cts.; moroccotol, \$1.00.

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