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 BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo., has issued:—

1. *SERMONS ON THE EPISTLES OF THE ECCLESIASTICAL YEAR.* By *Henry Sieck.* IX and 385 pages, 6×9. Bound in green buckram; gold stamping on back and sides. Price, \$1.50, postpaid.

Epistle postils are few in *any* language; even in the *German* language there are not too many. We know of many brethren who have been longing for a new series of sermons on the Epistles. And we all know that of sound Lutheran literature of *any* description in the *English* language there is a scarcity. So also of English sermonic literature which can conscientiously be recommended as a model to the young pastor and the pastor to whom English preaching is a new and unaccustomed thing. Using foreign helps is always fraught with danger, because *semper aliquid haeret.* And even if the pastor is on his guard against imbibing any of the false doctrine of his model, yet there is that danger of spoiling one's taste unawares, of losing the old Lutheran soberness in the presentation of the simple Bible truths. — Here are 65 sermons of moderate length on the Epistle lessons for all Sundays and festival days of the church-year. The author and his mode of preaching are not unknown amongst us, he having published several volumes of sermons and having contributed sermons for our *Magazine* for years. He preaches the way of salvation through repentance and faith in Christ and His Gospel. As sermons on *Epistles*, which were addressed to Christian congregations, these sermons mostly deal with such subjects as: the glory and blessedness of the children of God; additional instruction in the truths of the Christian doctrine; warning against sin and against falling from grace; the dangers and trials besetting a Christian; of tribulation and consolation, etc. But all instruction, warning, exhortation, and consolation is born of, and borne by, the central truth of the Christian religion, *viz.*, salvation by faith in Christ Jesus. — The language used is clear and simple, as it always should be in public discourses before mixed audiences and, above all, in our English sermons for our people, who, in regard to language, are more or less in the period of transition.

E. P.

2. *THE PASTOR IN THE SICK-ROOM.* A Handbook of Lessons and Prayers for the Visitation of the Sick. Compiled by *C. A.* IV and 58 pages; semi-flexible and gilt edge. 85 cts.

Dr. Paley is least known by his *Clergyman's Companion in Visiting the Sick.* Yet this treatise of one of England's foremost apologists ran through nine editions, and when Rev. Wayland, in 1887, undertook the publication of a new edition of Paley's works, the demand for the *Clergyman's Companion*, which "had become exceedingly scarce," was so great that it was published in one of the first volumes of the new five-volume edition. — Any writer who undertakes a work of this kind is certain of the interested attention of the

clergy; and any writer who succeeds in offering the proper material for pastoral ministrations to the sick may rely on having secured the gratitude of the best Christian pastors. For there is no doubt that pastors, as a rule, face their most arduous tasks at a sick-bed; and a friendly mentor on such an occasion, being a friend in need, proves a friend indeed. The booklet before us meets most of the needs arising in pastoral visits to the sick. It is sound in doctrine, reverent in its diction, and equally free from that sickly sentimentalism and cold perfunctoriness which not infrequently disgrace the pastor's call on his sick parishioner.—We expect this helpful compilation of Bible-texts and prayers to run through many editions. God speed it on its mission of earnest entreaty and blessed comfort!

3. *W. WEGENER, PRAKTISCHE BEHANDLUNG DER BIBLISCHEN GESCHICHTE.* Altes Testament. VI and 211 pages; 80 cts.

This is the worthy companion volume of the one for the New Testament which we noted vol. XIV, p. 249.

4. *H. B. FEHNER, SUMMARY OF UNITED STATES HISTORY AND CIVIL GOVERNMENT.* 99 pages; 30 cts.

In 766 brief statements, often not more than a line in length, the gist of what a parochial-school teacher should teach the child in United States History is here given.—The Second Part presents in similar fashion, first, the leading facts of our civil government, next, questions for review of this topic.

5. *STATISTISCHES JAHRBUCH* der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten für das Jahr 1911. 222 pages; 50 cts.

The complete statistics by parishes and districts, with reports from the various boards, of the Missouri Synod are here given.

6. *DIE JUGENDSACHE.* Contains suggestions helpful to the pastor in his ministrations to the young. It is issued by a committee appointed for this purpose by our Western District.

7. *WHY LUTHERAN CHURCH SCHOOLS?* A popular answer to this question.

8. *NINETEEN TRACTS OF REV. DALLMANN,* often noted in these pages, have become the property of the above firm, and are offered for sale at low prices for single orders or orders in lots.

9. *DIE UNCHRISTLICHE "CHRISTLICHE WISSENSCHAFT."* This is a German rendering by Rev. Czamanske of Rev. Dallmann's tract. 5 cts.; dozen, 40 cts.; 100 copies, \$2.50 and postage.

10. *DR. WALTHER CENTENNIAL SERMON.* Delivered at the Ev. Luth. St. Paul's Church, New Orleans, La., October 29, 1911, by *Rev. N. J. Bakke.* 6 cts., postpaid.

This able address, based on Hebr. 13, 7, sets forth that the celebration of the Walther Centennial will redound to the glory of

God and be a lasting benefit to ourselves, when we 1. gratefully remember the Word of God he taught us; 2. zealously strive to follow his faith and copy his example.

The Twenty-fifth anniversary of the founding of our Orphan Home at College Point, N. Y., has caused a neat booklet to be published describing the past and present status of this charitable institution. Rev. Wm. Koepchen of New York City can supply the booklet.

Northwestern Publishing House, Milwaukee, Wis., announces Nos. 11 and 12 of *HOENECKE'S DOGMATIK*, pp. 321—461.

Rev. D. Simon of Baltimore, Md., has published *A PASTOR'S APPEAL*, urging members of the church to attend the Lord's Supper.

WHAT LUTHERANS BELIEVE. One Hundred Questions Answered. By *George Philip Kabele, B. D.*

This tract presents the fundamentals of Lutheran teaching in the form of questions, to which the answer is often given in the form of a Bible text.

Den Norske Synodes Forlag, Decorah, Iowa, announces the following publications:

1. *DE FIRE EVANGELIER*; synoptisk fremstilling med forklaringer. Af *Joh. Ylvisaker*, professor theologiae. 1905. 2 vols. in one. 388 and 369 pages; \$4.00.

This Norwegian Harmony of the Gospels is the fruit of many years of study, while the author was successively pastor, professor of theology, visitor in Dr. Luthardt's lectures at the University of Leipzig, and again professor of theology in the Norwegian Synod, by order of whose *Kirkeraad* the book is now published. It is a labor of love ("mit kjaerste studium") which the author here lays before the Norwegian Lutheran Church. While acknowledging helpful suggestion and directions received during his visit at Leipzig, where he attended Luthardt's lectures on the Gospels on Lichtenstein's foundation, the author has felt it his duty to dissent from the doctrine he heard propounded at that time. Faithful use of the great Lutheran Harmony of Chemnitz-Leyser-Gerhard, of Bengel, Calov's *Biblia Illustrata*, Caspari, Geikie, Edersheim, Stoeckhardt, Zahn, Strack-Zoeckler, etc., characterizes this book. After a general introduction (pp. 1—33), the author takes up the events in our Lord's life in chronological order, and expounds section after section of the Gospels. The Norwegian text of each section is placed at the head of the commentary. As to the sequence of events in the life of Christ one would occasionally dissent from the order adopted by the author; but his exposition breathes the spirit of Lutheranism. It is beyond question the *opus palmare*, so far, that has come from the orthodox Norwegian Lutheran press of America.

2. *BOOK OF FAMILY PRAYER.* Bible Lessons with Meditations for each Day. Arranged after the Church-Year. By *N. J. Laache.* Translated from the Norwegian by *Peer O. Strømme.* 1902. 626 pages; \$1.65.

The "English Laache" has for a decade been a household book not only in Norwegian, but also in other Lutheran families who favor the use of English at family devotion. It deserves all the praise which has hitherto been bestowed on it. In the place of further comment we offer this sample meditation for the day when this notice was penned:—

239. THURSDAY AFTER WHITSUNDAY.

Again we pray, Lord Jesus, pour out Thy Spirit upon us! Amen.

Acts 2, 29—36. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne, he, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord saith unto my Lord, Sit Thou on my right hand until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ.—

That which the Son of God has done for us the Holy Ghost explains, and establishes it firmly in the hearts of the faithful. That Christ became a man, and suffered death, and rose again, and entered into His glory; that He made atonement for our sins, delivered us from the curse of the Law, and gained for us eternal life; that He reconciled us to God, appeased His anger, and annihilated death;—all this is indisputable; "it is finished." It was foretold by David and all the prophets, because it had been determined in the counsel of God; and now it is presented in the Gospel as an incontrovertible, accomplished fact. Now the prophecies are easy to understand; for they have been unwrapped out of their swaddling clothes. Now they are easy to believe; for their truth has been established by their fulfillment. Christ died, but is risen and lives; the Holy Ghost came, and the Church was founded; and in it we have the means of grace, the Word and sacraments, which Jesus has given us, with life and salvation for all them that believe.

We know this to be truth; for we have the testimony of the Holy Ghost in our hearts. He confirms the Word in our experience; and He leads us into the fellowship of the Son of God, thus giving us knowledge of sin and grace, of death and life. But you are not saved by knowing these things and regarding them as true, if the Spirit do not establish their truth in your heart. Ask it of Him in earnest prayer; He will not cast off one who says: "Lord, I believe; help Thou mine unbelief!" Do not let Him go until you have the full assurance of the truth in your heart. This is not a matter to be regarded lightly; it is a question of eternal life or eternal death. We are dealing with the question of salvation from cruel death and the pit of hell, from the grievous corruption of your soul, and from the righteous wrath of God. Something more is needed than mere human learning and idle speculations. None save the Spirit of God can bring the truth and life into the heart, and there con-

firm the testimony of the Scripture, so that we believe with that faith which is stronger than death and hell, because it is divine in its nature, and is founded on the truth of God. Dear friend, life is here, and light, and salvation; they are to be found in the Word, in which is also the Spirit, who will bring them home to your soul. By His grace you may receive them, and arrive at certainty in regard to your salvation. If you do not as yet have this faith, then may God make you zealous to pursue it with all your heart!—Grant us this grace, merciful Lord Jesus! Proclaim the truth in such a way that we accept it, and that we reach the full assurance of faith, the certainty that Thou art God, and that we have life in Thee. Let us experience in our souls the power of Thy resurrection, that we may live in Thee, and confess Thy name alway. Amen.

Holy Spirit, all-divine, Dwell within this heart of mine; Cast down every idol-throne, Reign supreme, and reign alone.

See, to Thee I yield my heart; Shed Thy life through every part. A pure temple I would be, Wholly dedicate to Thee.

At the end of the book there are offered "some short morning and evening prayers, for the use of such as do not use their own words when having family prayer."

3. *OUR HOMES AND OUR CHILDREN.* Lectures by *O. Klykken.*

Translated from the Norwegian by *Peer Strømme.* 1909. 232 pages; 75 cts.

The domestic relations, in seasons of joy and sorrow, with the dangers besetting them and the Christian training of children, are the subjects of these lectures which were first delivered before the teachers and students of the school "Fredley" in Strinden, Norway. The geniality of sympathetic interest and a fervent zeal for the promotion of youthful piety are evident everywhere in these lectures.

Augustana Book Concern, Rock Island, Ill., announces the following publications:

1. *THE LUTHERAN SUNDAY-SCHOOL HANDBOOK*, by *Rev. J. R. E. Hunt, B. D.* With a Foreword by *Dr. Norelius*, and an introduction by *Dr. Gerberding* of the Chicago Seminary. 291 pages; \$1.00.

It is, in itself, a sign of growing intelligence and conscientiousness that efforts are multiplying in Lutheran circles to make the Sunday-school an efficient instrument of Lutheran educational and missionary endeavor. "Helps," special courses of lectures, regular weekly meetings, arranged for the benefit of Sunday-school teachers,—all this shows that Lutherans intend to apply to the Sunday-school the old rule that what is worth doing at all is worth doing well. We are still in the pioneer stage of these endeavors, and any effort along these lines deserves to be treated with a double portion of the critic's leniency, and credit ought to be given because the effort was made at all. On the other hand, it is because we are in a formative period with most of our Sunday-school enterprises that every attempt at systematizing this work of our church will be examined with critical eyes.—Rev. Hunt's book divides into three parts: 1. Fundamental principles of the Lutheran Sunday-school (15 chapters and 155 pages); 2. The Lutheran Sunday-school teacher (7 chapters and 70 pages); 3. The Lutheran Sunday-school pupil (4 chapters and 39 pages).—

The introductory chapter we consider irrelevant and misleading, though a similar effort, in part, was made years ago by Dr. Trumbull in his lectures at Yale. With a dash and *esprit* that is exhilarating, the author declares the synagogue schools of the Jews (p. 14), the catechetical school at Alexandria in the days of Origen (p. 15), John Gerson's school at Paris, and the instruction of the young by the Wycliffites, Hussites, and Waldensians (p. 16), the catechetical instruction adopted in Luther's days (p. 17), Spener's "Kinderlehre," and Robert Raikes's Sabbath-school at Gloucestershire (p. 19) — the generic antecedents of the modern Sunday-school. A noble pedigree, forsooth — and ahem! What, if all this is — not so? If a pedigree for this foreign thing in the Lutheran Church, the Sunday-school, is to be established by this method, we are ready to admit to the ancestry of the modern Sunday-school also the home-training which Cain and Abel received. That would carry us back to the remotest confines of history, and surely satisfy the most fanatic ancestor-worshiper. These genealogical schemes are always interesting, often amusing, and hardly ever convincing. They prove that the religious training of the young has in all ages received the earnest attention of the Church in some form, — no more. Other ages have had their ways and methods, we have ours. There is no necessity for finding ancient parallels for a modern institution. Within the Lutheran Church the Sunday-school is something novel. It is an exotic plant, and no amount of historical argument can prove it indigenous to Lutheran soil. We have adopted it, partly because we need it, partly because we think we need it. We shall test the new institution, and if it fails to do the work designed for it, we shall discard it with as little compunction as we experienced in adopting it. It is with us merely a practical issue of our modern complicated church life. — Or are we to be led to regard the modern Sunday-school as the crowning triumph, and the climax, of all previous efforts to afford religious instruction to the young? Speaking of the old "Kinderlehre," our author says: "The Missouri, Iowa, and kindred [*sic!*] synods use it extensively as a means of indoctrinating their people. This custom was a tremendous power in the religious education of the youth of the Lutheran Church. To a great extent it took the place of the Sunday-school and did the work which the school now endeavors to do. It was a good thing and served its day well." (p. 25.) Of the parochial school he says: "A new impetus was given to the parochial school by the Missouri Synod. Believing that religious instruction should go hand in hand with secular instruction, this synod vigorously championed the cause of the parochial school. If at all possible, a school was organized in every congregation. If the congregation was not able to secure the service of a teacher, the pastor himself acted as teacher of the school. This system of parochial schools had a very wide influence on the religious instruction of the youth in this country. But it is passing away. The time is fast coming when the congregations can no longer maintain these schools." (p. 26.) And as to the Sunday-school the author says: "The time was when the Lutheran Church recognized it as a 'Ragged School,' and considered it a good thing for the poor children; but that notion has passed away and has given place to nobler

conceptions of its scope and aim. It is emphatically the Church's recognized method of fulfilling her mission to the young. It is not implied that there never was, nor ever can be, a fulfillment of that mission in other forms. The parochial school is a good system, perhaps better than the Sunday-school in many respects, but the parochial school is passing, and the Sunday-school is here to stay." (p. 31.) The author caps the climax by saying: "The Sunday-school cannot be superseded by any day-school in existence." (p. 32.) We admire the courage of the author's conviction, but we question the wisdom of his utterance. Other men who have had an opportunity to test the efficiency and adequacy of the Sunday-school through a longer period of time and with great thoroughness, have told the Church different things about the Sunday-school, *e. g.*, Editor Bok. We can only say that we hope for the best, but we grant at the start that we may feel grievously disappointed in the end. While we must have it, we propose to make the best of it, and ask the Lord to bless our efforts.

2. *DAILY MEDITATIONS UPON THE EPISTLE LESSONS OF THE CHURCH-YEAR.* By Rev. F. Hammarsten. Translated from the Swedish. 642 pages; \$1.50.

These meditations, prepared by a Swedish court-chaplain, are brief and practical pastoral talks. They are based on a text, usually chosen from the Epistle Lessons (though not all these lessons are treated, *e. g.*, the Lenten Lessons). The text is expounded in the easiest manner imaginable, without the least effort at exegetical *finesse*, and so far as we have examined the book (nearly half), the exposition is correct, except that the author believes in a general conversion of the Jews before the end of the world. Every text with its exposition is made to bear on the everyday duties of Christian life, conveying cheer or warning, as the case may be. The meditations are arranged according to the civil year; a scheme at the end shows how they can be adapted to the sequence of the church-year.

The Lutheran Book Concern of Columbus, O., announces the following publications:—

1. *SERMONS ON THE EPISTLES* for the Sundays and Chief Festivals of the Church-Year. By M. Loy, D.D. 810 pages.

The sixty-two sermons based on the Epistle-lessons of the Lutheran pericopal system which this book contains are clear and convincing restatements of truths of Holy Writ, and not their least merit is their plain style and the lucid arrangement of the materials of the text. The author's English is worth a study. It is equally far removed, on the one hand, from the efflorescent ornateness and the sesquipedalian verbosity of the cathedral orator, and the prudery and affectation of the pulpit essayist, and, on the other hand, from the carelessness and *nonchalance* of the modern press.—The arrangement of text-materials follows the time-honored custom of our Church: there is a theme, which condenses the lesson of the text into one striking statement; the theme is subdivided into parts, and in each part the author even indicates his subdivisions. The author's evident aim is to unfold his text. It is clearly Scriptural preaching, Bible

preaching, that is offered in this book. And the particular truth to be set forth in this or that sermon is led forth from the text without labor. Moreover, the book is singularly free from the peculiar teachings fostered by the church-body of which the author is a revered member. The *intuitu fidei*, no doubt, is intended on p. 77, but it is expressed in this perfectly proper form: "Let us not forget that the promise of the eternal inheritance was from the start a promise of grace, embracing the coming of a Savior and His reception by faith." We are also aware that there are some in the Synod to which the author belongs who will cross themselves with holy horror, and will think of "those Calvinistic Missourians," when they read the following: "Some who call themselves Christians are blind enough to charge the sin upon God, by teaching that He has from eternity decreed that only a select few shall by His arbitrary choice be saved, while all the rest shall be justly damned; that only for this (!) chosen few did our Savior die, and only for this select company is there any grace unto salvation in the Word and Sacrament; and that, in short, God wills only these to be saved, and accordingly saves them by an irresistible grace, while for all the rest there is no mercy and no help, and all the seeming calls of mercy and offers of help are divine deception and pretense. The very mention of such horrible heresies has a suggestion of blasphemy and produces a shudder. O brethren, beware of false prophets and seducing spirits," etc. (p. 247.) We have often wondered what the feelings of an Ohio Lutheran must be who should happen to hear the above errors denounced by a Missouri Lutheran, who, he was taught, defends those errors. — The author insists, p. 401, on the difference between stones, plants, animals, and angels and men, because only the latter can "choose between right and wrong," and having been "made with intelligence and wills," God "does not force them to conform to His holiness and righteousness." In the paragraph in which these words occur the author is speaking of the Law. He sums up his statement thus: "God does not compel us to obey His holy Law, but does compel us to submit to the punishment which His Word denounces upon those who violate His Law." Further on he exhibits the regenerating power of the Gospel, *which quickens the dead into life*, etc. And on p. 564 we find the following: "People are nursing a dangerous delusion when they flatter themselves that in virtue of their rational nature they are entitled to all the privileges and blessings of God's children by right of creation." Now, then, what does this distinction between man and brute amount to, practically? Only this, that God has His peculiar *modus agendi* in regard to either. That is all. Besides, the Lutheran Confessions know of another difference between man and a block or stone! It is not this, that man can choose between right and wrong, but this, that he can resist, and, as much as in him lies, only does resist, divine grace. The removal of this resistance is his spiritual resurrection, or regeneration. In view of this, we believe that, when speaking of the sinner's acceptance of salvation which is offered him as a free gift, the author's language, to say the least, requires pruning, *viz.*: "This we are to accept, which we do when we believe. It is true that we are doing something when we accept it. 'Believe in the Lord Jesus Christ, and thou shalt be

saved,' is a command as well as a promise, and the fulfillment of that command is necessary to obtain the promised blessing. In this respect believing is the greatest of all works to be done. 'This our Lord plainly teaches us, etc., John 6, 28. 29.' (p. 287 f.) It is necessary, at times, to insist on the fact that faith is, indeed, "doing something," that it signifies activity. It is also true that the Gospel call is issued in the form of a command (*imperativus evangelicus*), like the quickening word that came to Lazarus in the tomb. But to all intents and purposes the Gospel call is no condition laid down to, and to be fulfilled by, the sinner, in the sense in which we commonly use the terms "condition" and "fulfillment." The author himself insists that "faith is itself a gift of God bestowed through the Gospel," "the acceptance of the gift is wholly by the power of the Gospel." (p. 288.) What interest, then, can the author have in insisting that believing the Gospel is fulfilling a condition?

2. *LIFE'S MORNING*. Addresses to Young Men and Young Women. By Rev. L. H. Schuh, Ph. D. 207 pages; 75 cts.

Five Addresses are offered in this book: Youth Preparatory to Maturity; The Successful Life; The Noblest Calling (the ministry); Christian Growth; A Vocation. They are cheerful in tone, yet of a serious purpose.

3. *NARRATIVES ON THE CATECHISM*. Issued by the Publication Board of the Joint Synod of Ohio. Vol. I: The Ten Commandments; Vol. II: The Creed; Vol. III: The Lord's Prayer; Vol. IV: The Sacraments and Table of Duties.

The well-known works of Caspari, Herman Fick, and Glaser have furnished the contents for this useful volume, which may help to relieve the tedium of the study of the Catechism.

VERFASSUNGSFORMEN DER LUTHERISCHEN KIRCHE AMERIKAS. Von Prof. Chr. Otto Kraushaar. Guetersloh. 1911. 496 pages. Unbound, M. 10; bound, M. 12.

The book falls into four principal divisions: Congregation, Ministerial Office, Synod, and Federations of Synods. Under these heads are codified, in the form of pertinent excerpts, the rules, laws, and agreements which have been adopted in, or by, about sixty Lutheran Synods in our country. The excerpts which exhibit the constitutional status of each of the four subjects aforementioned are taken from standard sources. The author is fully acquainted with the historical material available at present, either in general histories of the entire Lutheran Church in America or in accounts of the genesis and development of particular Lutheran bodies. He has also noted epochal productions of prominent teachers in the American Lutheran Church, and of its controversial and periodical literature. Patient research and painstaking sifting and sorting of material are in evidence throughout this book. As a collection of facts bearing on the constitutional differences between the various organized societies of Lutherans in America this book so far occupies a solitary place, and will be valuable as a book of reference. We have not been in a position to verify the author's excerpts from the originals cited, nor

can we say whether all pertinent statements made by particular bodies on a given subject have been produced. The book makes the impression, however, of an exhaustive treatise within the limits which the author had fixed for himself. The Scandinavian Synods, likewise the Finnish and Slovak bodies, have been omitted from the author's review and account, because their depositions are in a foreign tongue. As regards the Scandinavian bodies, this omission is the more regrettable because the European mother churches of these bodies adopt the episcopate, and it would have been of more than ordinary interest to follow their development under the congregational system prevailing throughout the American Lutheran Church. We hope that in a new edition the author's work will be brought to greater completeness, and greater serviceableness as a book of reference, by an account of these bodies.

The Missouri Synod is represented in this book, in the first division, by excerpts from Walther's *Kirche und Amt* and *Rechte Gestalt*, the original constitutions of the congregations at Frankenumth and Frankentrost (presumably furnished by Loehe and superseded by another which was adopted, after these congregations united with the Missouri Synod), and the constitution of Trinity Congregation at St. Louis, which became typical in the Missouri Synod, and was, at a later period, issued in its essential features in English. — Incidentally we note that on p. 115 the author expresses himself with ominous reserve on the immorality of Stephan, and plainly questions the justice of the proceedings instituted against the man by his followers in Perry County. The fact that Stephan died without having acknowledged his guilt need cause no one any alarm. As to the character of the proceedings against him, the historian will have to suspend his judgment until an authentic account of them is published. In view of the advice of Dr. Lane given before the deposition of Stephan occurred (see Vehse, *Stephansche Auswanderung*, p. 17), we would be inclined to view the secular part of the proceedings against Stephan as an act of mercy. By what court decision Stephan recovered a part of his property, as the author states, we are unable to understand. Stephan's suit for \$3,000.00 indemnity was thrown out of the court. (*Ibid.*, p. 23.) — In the second, third, and fourth division of Prof. Kraushaar's book the Missouri Synod is represented chiefly by its Constitution of 1847, with the later amendments.

ENCYCLOPEDIA OF RELIGION AND ETHICS. Edited by James Hastings, M. A., D. D. With the assistance of John A. Selbie, M. A., D. D., and other scholars. Vol. III: Burial—Confessions. XVI and 901 pages. — Vol. IV: Confirmation—Drama. XVI and 907 pages. New York: Charles Scribner's Sons. 1911 and 1912.

We have exhibited to our readers in vol. XIV, pp. 190—192, the general character of this great work, which represents a new effort in encyclopedic literature along partly untrodden paths. As in the two preceding volumes, the contributors are chiefly British scholars, 170 of them being represented in vols. 3 and 4. German scholarship, for reasons easy to guess, is poorly represented in this monumental

work; still, the volumes before us contain contributions from 28 German scholars. France has furnished 11, Holland 4 contributors, Russia, Italy, India, and Japan 2 each, Belgium, Hungary, Finland, and Sweden 1 each. American scholarship is well favored in these volumes, there being 43 American contributors, among whom we note the late Dr. Spaeth of Mount Airy, Dr. Horn of Trinity, Reading, and Prof. Youngert of Augustana College. Drs. Spaeth and Horn have contributed the article "Catechism," and Prof. Youngert writes on "Teutonic Cosmogony and Cosmology." An effort seems to have been made to bring forward the talent of our leading American schools. Johns Hopkins is represented among the contributors by Profs. Bloomfield ("Cerberus"), Robinson ("Greek Drama"), and Smith ("Roman Drama"); Princeton by Prof. Hibben ("Chance"); Yale by Profs. MacCurdy ("Chiriqui"), and Walker ("Congregationalism"); Harvard by Prof. Robinson ("Deae Matres"); Union Theological Seminary by Profs. Brown ("Covenant Theology"), Coe ("Childhood"), Hall ("Coercion"); Western Theology Seminary by Prof. Schaff ("Concubinage, Christian," "Councils and Synods, Medieval, Christian", and "Discipline, Christian"); Hartford Theological Seminary by Profs. Geer ("Cosmogony and Cosmology, Medieval and Modern Christian"), Mitchell ("Cosmogony and Cosmology, Early Christian", and "Death and Disposal of the Dead, Early Christian"), Paton ("Canaanites" and "Dagon"), and Worrell ("Charms and Amulets, Abyssinian"); Newton Theological Institute by Prof. Cross ("Celibacy, Christian"); St. Bernard's Seminary by Prof. Ryan ("Coleridge"). Other leading American schools which are represented in the list of contributors are Columbia U. by Profs. Hyslop ("Change," "Conscience," and "Deontology"), Jackson ("Demons and Spirits, Persian"); Bryn Mawr by Profs. Barton ("Circumcision, Semitic," "Communion with Deity, Hebrew," and "Corners, Demons, and Spirits, Hebrew") and Irons ("Disgust"); Clark U. by Prof. Chamberlain ("Children, American," and "Disease and Medicine, American"); Rutgers by Prof. Marvin ("Consequence"); Haverford by Prof. Jones ("Deliberation"); the American School of Classical Studies at Rome by Dir. Carter ("Chastity, Roman"); and the Catholic U. of America by Prof. Bolling ("Charms and Amulets, Vedic," "Disease and Medicine, Vedic," and "Divination, Vedic"). Our state universities have furnished the following contributors and contributions: Nebraska U.: Prof. Alexander ("Communion with Deity, American"); California U.: Prof. Kroeber ("California"); New York U.: Prof. Shaw ("Culture" and "Desire"); Wisconsin U.: Prof. Showerman ("Criobolium," "Cybele," and "Death and Disposal of the Dead, Roman"); Iowa U.: Prof. Starbuck ("Climate," "Doublemindedness" and "Doubt"); Michigan U.: Prof. Wenley ("Casuistry," "Conscientiousness," and "Cynics"); Minnesota U. by Prof. Wilde ("Doubt"); Chicago U. by Prof. Willett ("Disciples of Christ"). If any system has been followed in the selection of contributors and in the assignment of topics, it does not always appear.

The work aims at exhaustive treatment of every subject undertaken. There is a wealth of information accumulated in this encyclopedia that cannot be duplicated. As a source of information it will be invaluable, and we can appreciate the regret of Prof. P. Lob-

stein of Strassburg (*Literaturzeitung* 37, p. 290) who thinks that the older men now living will not witness the completion of this work.

We should perhaps reiterate what we remarked in a former review, *viz.*, that this work is not a theological encyclopedia. Even the relation to religion and ethics is not always apparent in the subjects chosen for treatment. Wherever strictly theological subjects are treated, one finds views set forth that one would heartily endorse, as well as others from which one must just as heartily dissent. To illustrate, Dr. Lambert, in his article "Call, Calling," writes correctly: "In the N. T. and in Christian theology 'call' and 'calling' are technical terms to denote God's efficacious summons to individuals to partake of the redemptive blessings to which they have been appointed in His eternal purpose (Rom. 8, 28). The Divine call is the act in which the Divine election is revealed and realized. Those whom God calls to salvation He has previously elected; those whom He elects He proceeds to call." But the peculiar use of *κλητοί* in Matt. 22, 14; 20, 16, is not correctly explained by stating: "This saying of Jesus justifies the distinction familiar in the old theology between the *vocatio externa* and the *vocatio interna*—the outward and the effectual call." This distinction is Calvinistic, as the author himself states on the next page: "In the Reformed theology as represented by Calvin, the call is that in which the Divine election is first realized (*Instit.* III. XXIV, 10). A distinction is drawn, however, between two different kinds of call. There is an external call made through the preaching of the Word, not in the impossible sense that it is absolutely world-wide, but as being addressed without distinction to every one who hears it. There is, further, a special or internal call, whereby, through the operation of the Holy Spirit, the Word preached is implanted in the heart as a seed of life (*ib.* 8). For Calvin the call is effectual, not, as for the Lutheran theologians, because the Word carries within it an inherent converting potentiality, but because, through the power of the Holy Spirit working *ab extra*, it actually effects conversion." This "power working *ab extra*" we know otherwise as irresistible grace,—one of the fatal differences between Lutheran and Reformed teaching.—Special value attaches to the article of Curtis on "Confessions," with the accompanying tables.

MARTIN LUTHER. The Man and His Work. By *Arthur Cushman McGiffert*. New York: The Century Co. 1911. XI and 397 pages.

This is an appreciative, yet critical, Life of "the one real prophet of the Reformation" (p. 383), in 26 chapters, illustrated by 60 most excellent reproductions of personages and localities made famous by events in the life of "the founder of the Protestant Church" (p. 21). Since the illustrations are the first thing that attracts the eye of the purchaser of this book, we wish to speak of them first. We have here 15 full-page portraits by Lucas Cranach, 2 each by Hans Holbein, Raphael, and Titian, one each by Christopher Amberger, Hans Burk-mair, Albrecht Durer, Clouet, Hans Asper, and Pinturicchio. Nine portraits are by unknown authors, mostly taken from old prints. Twenty-three views of places where Luther lived or performed his

work are either taken from old engravings, or have been recently photographed. These illustrations, together with the clear print and the artistic binding, not only give the book a peculiar charm, but enliven interest in the stirring contents of its pages.

The author writes a nervous style, and has inculcably enhanced the value of what he himself says about Luther by copious extracts from Luther's writings, which are done into good English, with consummate skill. There is not a chapter, hardly a page, where there are not flashes from Luther's mind. Not infrequently Luther speaks to us through several pages in succession.—The chapters follow a chronological order; however, cognate matters are often discussed out of their time-sequence, in topical fashion. This gives to some of the chapters the comprehensive character of an essay.

What is the quality of the author's judgment? He has strikingly portrayed the character of Luther's chief foe, the papacy, with its absolutism. The blame for that titanic struggle which began with the publication of Luther's Theses is placed entirely on the would-be sovereign of the world in secular and spiritual affairs, the Roman Curia. Luther's oft-criticised vehemence of speech in his antipapal polemics draws a note of genuine approval from the author, thus: "He was better acquainted than most men with the common people of his day, and he knew strong language was needed to move and arouse them. He was working not to win a reputation, but to stir up a nation, and while many others were appealing to a small and select circle of the cultured, vast multitudes were hanging on his words. His fiercest onslaughts carried terror and joy to the ends of Christendom, and by them no less than by his inimitable appeals to the finer sentiments he swayed and dominated the masses. Often he went beyond all reason and broke the canons of good taste recognized even in that free-spoken age; but he was not engaged in a parlor exhibition, and he would have cared as little for our criticism of his style of fighting as he did for the criticisms of his contemporaries. Had he been other than he was, he might have been better liked by many a delicate soul, but he could not have wielded the influence he did. He needs no apologies from us. As well apologize for the fury of the wind as for the vehemence of Martin Luther." (p. 155.)—Also the religious motive in Luther has been shown to be the one propelling force in all he did. And this motive, too, draws from the author words of admiration. Yet in the successive account of Luther's break with radicalism (the Zwickau prophets and the Peasants), and with Humanism (Erasmus; pp. 228—272) there is an undercurrent of sadness, as if in this lopping off of heterogeneous and dangerous elements there is something to be deplored. Also the outcome of the Leipsic debate is wrongly given: "Eck repeatedly protested that he held all his opinions subject to correction by the ecclesiastical authorities, but Luther avowed submission to no one. Only to the clear teaching of the divine Word would he bow, and he would read it with his own and not with another man's eyes. In his attack on indulgences he had appealed from the indulgence-venders to the pope; at Augsburg, from the pope-ill-informed to the pope-to-be-better-informed; and soon afterward from the pope to a council. Now, when the decision of a council was cited against him, he declined

to be bound by it, and took his stand upon the sole authority of the Scriptures. *But even this was not final.* [Italics ours.] The Bible itself, he maintained, has to be used with discrimination, for parts of it do not teach Christian truth. He really substituted for all external authorities the enlightened conscience of the individual Christian." What seems a shifting of base on the part of Luther is fully explained by the frequent turns which his controversy with Rome took. Besides, through the admission of the apocrypha and deuterocanonical books into the Bible, Luther was indeed forced to settle the question, What constitutes the Bible? But Luther knew of no authority in divine matters outside of the inspired Word of God. He recognized no conscience as enlightened except as by the Word.—Also Luther's conduct towards the Peasants and at Marburg is placed under undue stricture, the author offering the materials for his own refutation in what he cites from Luther in these very chapters.—The theologian will miss in this book an entering into the finer points of doctrine in the many controversies of Luther. Still, the book is a remarkable product of our age, and, together with the book of Dr. Preserved Smith, previously noted, shows the unabated interest of men in Luther, the man, and in his work. As long as men still study Luther, even though they misunderstand him in one detail or other, the bulwark reared against Rome's absolutism four hundred years ago remains. For this reason we are thankful that this book was written, even though it excels chiefly in the delineation of the humanness of the Reformer.

PREPARING TO PREACH. By *David R. Breed*, D. D. Professor of Homiletics in Western Theological Seminary, Pittsburg, Pa. New York: Geo. H. Doran Co. 455 pages.

Next to Arthur Hoyt's "Work of Preaching," this work is the best contribution to the literature on homiletics that has appeared in the last five years, and in a number of respects, especially in the critical use that has been made of the abundance of cognate treatises, and in the detailed presentation of various forms of sermons, it surpasses Hoyt. After an introduction explaining "The Essential Element" in preaching, which is "bearing a message from the Most High God," "speaking with authority," the author ingeniously divides his treatise into these main parts: I. The Study; II. The Pulpit; III. Various Kinds of Sermons. The insistence on a text, on the preacher's duty by his text, and on textual analysis, we consider one of the strongest parts in the book, and a most hopeful sign of the times. One cannot always agree with the views advanced by the author, but his advice is, upon the whole, so practical, his reasoning so lucid, and there is so much cordiality in his entire treatment of his subject (comp., *e. g.*, the chapter on "Ministerial Senility") that the reader is carried through this bulky volume with unabated interest, and puts the book aside with the consciousness of having read a useful book.

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