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“MECHANICAL INSPIRATION” THE STUMBLING-BLOCK OF MODERN THEOLOGY.

Again and again voices are raised in our day in protest against the old teaching of the Protestant churches in the age of the Reformation, that the human authors of the various books of the Bible composed their writings under a divine influence which made them “the penmen of the Holy Ghost,” and their products “a divine dictation.” Men profess themselves shocked at the statement that “God directed the hand of the sacred writers;” they are scandalized by hearing the prophets and apostles compared to strings of a harp or reeds of an organ from which the Spirit drew various notes at His will. Statements like these, which the older dogmaticians, both in the Lutheran and the Reformed churches, have made *secundum quid*, and for the sake of illustrating a mysterious fact, are taken up with avidity in our day, and pilloried as extreme literalism, bibliolatry, superstition, or as necessitarian fatalism and rationalism. • It is claimed that no person can read his Bible with profit to himself, nor convey its teachings intelligently to others, while holding the “mechanical inspiration”-theory.

1.

In order to understand, in a measure, the reason for this antagonism to the verbal, or plenary, inspiration of the Scriptures,—for it is really this that is being attacked,—it is necessary to observe the manner in which the antagonists char-

BOOK REVIEW.

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

1. A doctrinal paper on *THE DUTIES OF HUSBANDS AND WIVES* as stated in Luther's "Table of Duties." The paper was read at the late convention of the Michigan District by *Rev. John Schinnerer*. 44 pages; 15 cts.
 2. A doctrinal paper on *DIFFERENCES OF DOCTRINE BETWEEN THE METHODIST EPISCOPAL AND THE LUTHERAN CHURCH*, read before the South Dakota District by *Prof. F. Streckfuss*. 67 pages; 18 cts.
 3. A doctrinal paper (*LUTHERAN CONGREGATIONS OPPOSED TO INNOVATIONS*) read before the Wisconsin District by *Rev. H. G. Schmidt*. 27 pages; 12 cts.
 4. A doctrinal paper on *THE MEANS OF GRACE*, read before the Oregon and Washington District by *Rev. F. Schoknecht*. 28 pages; 12 cts.
 5. A doctrinal paper on *SANCTIFICATION A NECESSARY SEQUEL TO JUSTIFICATION*, read before the Texas District by *Prof. H. Stoepelwerth*. 40 pages; 15 cts.
 6. *THE BIENNIAL REPORT OF THE SYNODICAL CONFERENCE*, containing the opening address of Dr. Pieper from Rom. 16, 17, 18, and the action of the Conference in reference to its relation to the Norwegian Lutheran Synod. 64 pages; 20 cts.
 7. *LUTHERAN ANNUAL 1913*. 96 pages; 10 cts.
 8. *AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER*. 1913. 96 pages; 10 cts.
- These are the companion almanacs of the Missouri Synod for the coming year. They contain the usual calendar, reading-matter, and the indispensable list of the officers, ministers, and teachers of the Synodical Conference and allied bodies.
9. *WHY I AM A PROTESTANT AND NOT A ROMAN CATHOLIC*. By *William Dallmann*. 13 pages; 5 cts.; less in quantities.
- Twenty-one convincing reasons briefly stated are here given why a person *must* be a Protestant, and, we might add, why no one should find it possible to be a Roman Catholic.
10. *DER HERR IST MEIN HIRTE*. Gebetbuechlein fuer Kinder. Herausgegeben von *Johannes Blanke*. 48 pages; 10 cts.
 11. *LITTLE FOLDED HANDS*. Prayers for children. Compiled by *Louis Birk*. 47 pages; 10 cts.

The wholesome food contained in these parallel publications, and their beautiful appearance, attractive especially to children, cause genuine joy and delight, which is increased by the surprisingly low price.

12. *KATALOG 1912—1913*. 480 pages.

The increase in this catalogue (72 pages) over its predecessor is due chiefly to increased demands for English material.

13. *THE CONCORDIA SERIES OF SUNDAY-SCHOOL LESSONS*.—The *Concordia Leaflets* and the *Lessons for the Junior* and for the *Senior Department* continue to offer the good quality of contents which have endeared them to readers. "The *Junior* series will aim in 1913 to accommodate itself to a slightly lower standard, as we have been persuaded that hitherto our gradation from primary to junior was rather abrupt, while the difference between our junior and senior grade was not sufficiently marked." The *Bible Class* during the next two years will present Acts and discourses into the epistles of the apostles.14. A *SHORT INTRODUCTION TO CHURCH ARCHITECTURE AND ECCLESIASTICAL ART*, especially from the standpoint of the Lutheran Church. By *Prof. Paul E. Kretzmann*, Concordia College, St. Paul, Minn. 32 pages; 30 cts.

A subject somewhat neglected among us is taken up in this well-written pamphlet and discussed, first, from the view-point of history, secondly, from that of its practical importance. The author's remarks, incidentally, have led us to think that true art in church architecture and appointments is not only an aid to devotion, but also a relief to the purse.

THE EXPOSITOR'S GREEK TESTAMENT. Edited by the *Rev. W. Robertson Nicoll*, M. A., LL. D. Seventh edition. Hodder and Stoughton, London, 1912. Vol. 1: The Synoptic Gospels, by the *Rev. Alexander Balmain Bruce*, D. D., Professor of Apologetics, Free Church College, Glasgow; 652 pp. The Gospel of St. John, by the *Rev. Marcus Dods*, D. D., Professor of Exegetical Theology, New College, Edinburgh; 220 pp.—Vol. 2 (fourth edition): Acts of the Apostles, by the *Rev. R. J. Knowling*, D. D., Professor of New Testament Exegesis, King's College, London; 554 pp. Romans, by the *Rev. James Denney*, D. D., Professor of Systematic and Pastoral Theology, Free Church College, Glasgow; 172 pp. First Corinthians, by the *Rev. G. G. Findlay*, B. A., Professor of Biblical Literature, Exegesis, and Classics, Headingley College; 226 pp.—Vol. 3: Second Corinthians, by the *Very Rev. J. H. Bernard*, D. D., Dean of St. Patrick's, Dublin; 119 pp. Galatians, by the *Rev. Frederic Rendall*, M. A. (with two appendices: Pauline Chronology, and Roman and Galatian Epistles); 80 pp. Ephesians, by the *Rev. S. D. F. Salmond*, D. D., Principal of the United Free Church College, Aberdeen; 196 pp. Philippians, by the *Rev. H. H. A. Kennedy*, D. Sc.; 78 pp. Colossians, by *Prof. A. S. Peake*, M. A.; 74 pp.—Vol. 4: First and Second Thessalonians, by *Rev. James Moffat*, D. D.; 54 pp. First and Second Timothy, and Titus, by *Newport J. D. White*, D. D.; 148 pp. Philemon, by *W. E. Oesterley*, M. A., B. D.; 16 pp. Hebrews, by *Marcus Dods*, D. D.; 164 pp. James, by *W. E. Oesterley*, M. A., B. D.; 94 pp.

— Vol. 5: First Peter, by the *Rev. J. H. A. Hart*, M. A.; 80 pp. Second Peter, by the *Rev. R. H. Strachan*, M. A.; 68 pp. First, Second, and Third John, by the *Rev. David Smith*, M. A., D. D.; 60 pp. Jude, by the *Rev. J. B. Mayor*, Litt. D.; 70 pp. Revelation, by the *Rev. James Moffat*, D. D.; 216 pp.

Any person who knows *Alford's Greek Testament* — the British Bengel — will require little introduction to the *Expositor's Greek Testament*, which is Alford's brought up to date. Dr. Nicoll fairly describes the unquestioned merits of *Alford's Greek Testament* to the English scholar and student of the Bible, and modestly indicates the still greater merit of the present work; which was produced under his editorship, when he says in the Preface: "The *Expositor's Greek Testament* is intended to do for the present generation the work accomplished by Dean Alford's in the past. Of the influence of Dean Alford's book there is no need to speak. It is almost impossible to exaggerate the success and usefulness of Dean Alford's commentary in putting English-speaking students into possession of the accumulated results of the labors of scholars up to the time it was published. He made the best critical and exegetical helps, previously accessible only to a few readers, the common privilege of all educated Englishmen. Dean Alford himself would have been the first to say that he undertook a task too great for one man. Though he labored with indefatigable diligence, twenty years together, from 1841 to 1861, were occupied in his undertaking. Since his time the wealth of material on the New Testament has been steadily accumulating, and no one has as yet attempted to make it accessible in a full and comprehensive way."

The attempt has been piously made, and ably executed. We have here the same plan which was followed by Alford, and which the test of time and of the experience of thousands of scholars has stamped with unqualified approval: at the top of the page the Greek text, most carefully edited, with a critical apparatus of variants immediately below, and parallels alongside towards the outer margin of the page, and below this the commentary, not in the form of brief and, often, tantalizing footnotes, nor in the form of a running exposition, but in a style which combines the merits of the gloss with that of the connected discourse. The student constantly has his attention called both to the sacred thought, and to the sacred words in which the thought comes garbed. — To one who has worked with the aid of Alford in his study of the New Testament, the advance of this work over its ancestor is apparent in a few minutes.

It is plainly impossible to do justice to an epochal publication like the *Expositor's Greek Testament* in a necessarily brief reviewer's notice. The work deserves an essay to exhibit its qualities. The exhaustive title at the head indicates in a measure the scholarship that has been available for this work, and the space allotted to the various writings of the New Testament is a hint at the degree of thoroughness and exhaustiveness with which each writing has been treated. The commentators, we have been assured, have been absolutely independent of editorial control in the expression of their views, and their selection from various churches gives their work, viewed as a whole, somewhat of a cosmopolitan character. Throughout, the student of these

volumes, though he may be moved to dissent from this or that statement, is compelled to acknowledge that he has before him the ripe fruits of earnest research by able men. The *Expositor's Greek Testament* is not a Lutheran commentary, but no English Lutheran who is engaged in the study of the Scriptures in their vernacular can afford to ignore the condensed results of the studies of reputed scholars throughout the world which are offered him in this work.

MISSION STUDIES. Historical Survey and Outlines of Missionary Principles and Practice. By *Edward Pfeiffer*, Professor of Theology in the Lutheran Seminary, Columbus, O. Second, revised and enlarged edition. Lutheran Book Concern, Columbus, O. 379 pages; \$1.00.

A HISTORY OF LUTHERAN MISSIONS. By *Preston A. Laury*, S. T. B., Pastor Perkasié Parish, Perkasié, Pa. Second, revised edition. Illustrated. Pilger Publishing House, Reading, Pa. 332 pages.

These are companion books: the one is to "serve as a basis for a profitable and practical course in Evangelistics in schools;" the other "aims to present the salient features of the Foreign Missionary operations of the Lutheran Church." Either book necessarily enters the special domain of the other at points, still each is in its entire make-up and trend distinct from the other. Prof. Pfeiffer's book is a students' manual. It deals: 1. with the historical background of the missionary enterprise, pp. 1—117; 2. with missionary principles in general, with particular application to foreign mission, pp. 118—262; 3. with home and inner mission work, pp. 269—316; 4. with the nurture of missionary life in the home-church, pp. 325 to 340. In an appendix there are offered outlines for mission study classes and reading circles, and a bibliography of works on mission subjects. The entire treatise betrays the order and precision of the trained mind and experienced pedagogue. The language is clear and apt. — We do not know on what the author bases the statement: "The Missouri Synod has been at work in a portion of the Leipzig Mission among the Tamils." Just this, the occupation of claimed territory, was avoided when the Missouri Synod took up work among the Tamils in 1895. The Missouri Synod's first missionaries in India had been in the service of the Leipzig mission; but the Missouri Synod took over no territory from the German society, but instructed its missionaries to find a new and unoccupied field for their operations.

Rev. Laury's book touches briefly on general missionary principles in the Introduction, and on missionary agencies and methods in chap. 5. The chief contents of the book deal with the origin, state, progress of missionary activity: 1) in the Reformation era, pp. 23—35; 2) the Pietistic era, pp. 36—76; 3) the organization of missionary societies, pp. 77—100; 4) survey of modern mission fields, pp. 101 to 294. — Rev. Laury's book is very informing, and written in a lucid style and with a genial warmth, which makes the perusal a pleasant task. All the information, however, is not reliable. Not only are the foreign missions of the Missouri Synod and the Synodical Conference treated meagerly and not at all in an up-to-date presentation (p. 100, 10½ lines; p. 194, 6 lines), but in this book, too, we meet with the

myth of "several stations in Tamilland, India, made over by the Leipzig society" to the Missouri Synod. The statement on p. 194: "Five missionaries from the Leipzig mission entered the service of the Synod of Missouri, and are now laboring in 4 stations adjoining the Leipzig mission territory" is nearer the truth, but is no adequate statement of the Missouri Synod's activity in India, especially since the occupation of the new field at Nagercoil in South Travancore. We suggest to both authors—for we consider their books helpful and necessary publications—that some member of the Missouri Synod's Board of India and Indian Missions (also Negro Mission?) be invited to furnish adequate data for the next editions.

Fleming H. Revell Co., Chicago, have sent us the following publications:—

MORMONISM THE ISLAM OF AMERICA. By *Bruce Kinney*, D. D. Formerly Superintendent of Baptist Missions in Utah. Illustrated. 190 pages. 50 cts.

"It is generally acknowledged that Mormonism is similar to Mohammedanism in its endorsement of the practice of polygamy and its ideas of heaven. . . . As all ancient religions have a modern equivalent, Mormonism can justly be claimed to be the modern form of Mohammedanism, and not incorrectly termed 'the Islam of America,'—thus the title of this book is being justified by the Editorial Committee of the Council of Women for Home Missions, for whom Dr. Kinney wrote the book.—Dr. Kinney writes from personal and very intimate knowledge of Mormon affairs. He deals only with the "Brighamite" Mormons, and is careful to state that nothing of what he says "must be taken as necessarily applying" to the "Josephite" Mormons who have their headquarters at Lamoni, Iowa. He divides his subject as follows: 1. History of the Mormons, pp. 15—44. 2. The Sacred Books of the Mormons, pp. 45—70. 3. Organization and Methods of the Mormon Church, pp. 71—100. 4. Mormonism as a Religion, pp. 101—128. 5. Mormonism as a Life, pp. 129—158. 6. Missions among the Mormons, pp. 159—180. To these chapters there is added an Appendix, containing a Bibliography, Resumé of the History of Mormon Polygamy, and the Covenant of Polygamy.—The author does not enter to any great extent into the doctrines of Mormonism, but exhibits the immoral practices and the political menace of the Mormon Church with great effect. Overwhelming evidence is offered that polygamy is still practiced by Mormons in the United States. "One of the horrors of the polygamy of these days is that so much of it must be clandestine. To quote Senator Cannon: 'The wife of a new polygamist cannot claim a husband; she has no social status; she cannot, even to her parents, prove the religious sanction for her marital relations.' (*Everybody's Magazine*, July, 1911.) Cannon further says that a polygamous father cannot claim the authority of the church, for the prophet must be protected; the children cannot possibly be legitimized, nor can the father publicly recognize them or their mother. A new polygamous wife of one of the richest men in Utah who was called before the Smoot Committee in 1904 refused to tell who was the father of the little girl whom she admitted was her child, and declared that

she had no husband!" (p. 156.) This state of affairs is due to the conditions upon which Utah was admitted to statehood in 1896.

Dr. Kinney tells of another great evil of Mormonism: the domination of the state by the church. "The Mormon priesthood is vested with supreme authority in all things temporal and spiritual." (p. 34.) In Utah, Idaho, Wyoming, Arizona, and Nevada "they hold the balance of power, at least, in all things vital to themselves." (p. 83.) "In all of the Western states the non-Mormon political leaders hate the Mormons and their dominating influence, but they cater to them for their own selfish interests and party victory." (p. 84.) "There is virtual union of church and state in Idaho as well as in Utah." (p. 85.) The Enabling Act which admitted Utah to statehood has removed former restrictions and surveillance by the national government. "Now that Utah is a state she has power to repeal all her laws against polygamy." (p. 149.)

Dr. Kinney has been a close observer of the habits and practices of Mormons. "Mormons of all classes are notoriously untruthful." (p. 131.) "A few years ago Apostle Lyman declared in the tabernacle that obscenity was the chief sin of the Mormons. At a Salt Lake State Conference, December 15, 1902, President Smith insisted that some of the priesthood were getting careless, and the paper reports him as saying: 'If the High Priests are frequenting whiskey saloons and immoral places, the people are entitled to the knowledge.'" (p. 133.) "Stenhouse says (p. 296) that on one occasion Young demanded in a male audience that all guilty of the crime of adultery stand up, and that more than three fourths of the audience arose." (p. 134.) "The dance is a part of the Mormon religion. It is also a part of their scheme to encourage early marriage." (p. 135.)

The author is correct in saying: "There is no other body of men from whom we have so much to fear in proportion to their numbers." But he evidently has not read the papal encyclicals and recent utterances of prominent American Catholics, or he could not have added these words: "No one else is trying to set up an *imperium in imperio* or to control either the state, or national government." (p. 9.) As a sketch of the true inwardness of our American Turk this book is very good. Also the remarks in chap. 4 on the "Mormon Articles of Faith" which are being widely circulated are very practical and enlightening.

THE INSPIRATION AND AUTHORITY OF HOLY SCRIPTURE. By John Monro Gibson, M. A., LL. D. With an introduction by Principal Forsyth, M. A., LL. D. 246 pages.

"The rationalism of orthodoxy" is combated in this book, which has grown out of a sad experience of the author. "I was brought up to believe that the whole fabric of our faith rested ultimately on the foundation of a book which, though written by many different authors, was yet from beginning to end not their work at all, but that of God. They were simply God's penmen, and what they wrote was at His dictation. As I grew out of childhood, I was sorely perplexed by many things in the Bible which seemed wholly at variance with this view." "It will show how thoroughly I was imbued with the old view of the Bible, if I make the confession that in my early ministry I wasted many precious hours in trying to make sermons out of quite impossible texts. If the Bible was all equally

the Word of God, why should I not be able to use even the least promising parts of it?" p. 4 f. Browning's Epistle of Kharshish gave the author his "first glimpse of the modern view of inspiration," and "put an end to the old mechanical, unnatural view of inspiration which reduces the sacred writers to mere amanuenses." p. 7. Such inspiration, then, as the author is willing to acknowledge is the outgrowth of a training which the entire Hebrew nation had to undergo under the divine discipline. Contents and form of the Bible are properly understood,—this is the author's thesis—only when one follows the history of the Hebrews from point to point, and notes the shifting and changing of human interests which are voiced on certain occasions, from the conviction which the writers had that they were declaring the will of God.

PROCEEDINGS OF THE FORTY-FIFTH CONVENTION OF THE GENERAL SYNOD of the Evangelical Lutheran Church in the United States of America. In session at Washington, D. C., June 7—14, 1911. The Lutheran Publication Society, Philadelphia.

These records, filling 553 pages, have been prepared with the most exact care and well indexed. They are a study in secretarial accuracy. Parochial reports take up two fifths of the volume. We have referred to some of the contents under "Current Topics."

From the *Pilgrim Press, Boston*, we have received the following:—

1. *THE CULTURE OF RELIGION*. Elements of Religious Education. By *Emil Carl Wilm*, Ph. D. Professor of Philosophy in Washburn College. 204 pages; 75 cts.

The avowed scope of this treatise, as indicated in the subtitle, is narrowed down in the Preface thus: "I have sought, in the first place, to justify the very existence of religious education as a legitimate form or phase of general education. I have sought, second, to relate the details of technique to certain basal principles of modern psychology and pedagogy which have received the approval of competent students in these fields." "The scope of this essay renders impossible any discussion of the special forms which religious education has taken, or should take, under the auspices of various religious bodies."—The reader of this essay will be speedily impressed with the fact that he has before him an author who has read a great deal on his subject, and has digested what he has read. The modern mind, in particular, speaks out in this volume on such topics as the place of religious education in education as a whole, the relation of the home and of the public school to religious education, the Sunday-school and similar agencies, and the religious influence of colleges and universities. The author pleads for the teaching of religion in the public schools, and depreciates the sound argument that it is unjust to tax people to support a religion in which they do not believe. The search for a religion to be taught in the public schools, which belong to *all* our citizens, will have to be classed with the search for the fourth dimension.—The religious teaching of the Sunday-school has seemed to the author as rather barren of great and practical results; it leads the child "to look upon religion as something unreal and shadowy." He hints, too, at the insufficiency

of the teachers for the work assigned them. In suggesting means and helps to overcome present difficulties and to remove existing defects, the author declares against the use of catechisms and the catechetical form of instruction as "a mechanical method of teaching." There is a good deal of such catechetical instruction, owing to lack of preparation on the part of the catechist. The catechetical method is a most effectual method, but there are few masters in the art of catechising.

2. *ON IMMORTALITY*. By *Wilfred T. Grenfell*, M. D. Superintendent Labrador Medical Mission. 35 pages; 50 cts.
3. *THE MISSION OF THE PROPHET*. By *George A. Gordon*, Minister of the Old South Church, Boston. 32 pages; 25 cts.

These two publications in artistic form are professional talks, the one by a physician, who holds that the belief in immortality is not only possible, but unavoidable; the other by a clergyman who tells congregations what they ought to make of "the prophet," i. e., their preacher.

CHRISTIANITY AND THE LABOR MOVEMENT. By *William Monroe Balch*, Formerly Secretary of the Methodist Federation for Social Service. 108 pages. Boston: Sherman, French & Co. \$1.00.

Fairness and candor characterize this virile discussion of the congruent interests of the churchman and the wage-worker. These are critical times in which we live. The element that renders them critical is the growing estrangement between the laborer and his church. It is a seasonable question to ask of churchmen, Do you really understand the laborer? Likewise, of the laborer, Do you really understand the church? And, of either: Are you making sincere efforts to come to a sympathetic understanding of your joint and several interests? The present volume is virtually an appeal in this direction. On one point we would voice dissent from the author, — though we possibly overestimate his intention. Inviting workingmen to attend church as workingmen, especially on Labor Sunday, we deem improper. There should be no recognition of classes during worship. The workingmen's character should not be advertised in the sanctuary. Before the throne of grace we all meet as sinners, pardoned and seeking pardon. We come not to show who and what we are outside of the church. Also the advice to churches to induce labor unions to appoint chaplains we consider wrong. The labor union should not recognize any religion whatsoever officially. Christian, Jew, or Gentile may unite on the purely secular basis of their common secular interests. So soon as the element of religion is injected into the union, there must ensue trouble, for there will be coercing of conscience. How can one chaplain serve the believer in Christ, the Hebrew, and the Mohammedan?

THE PSYCHOLOGY OF RELIGIOUS SECTS. By *Henry C. McComas*, Ph. D. 235 pages. \$1.25.

The preceptor in psychology at Princeton University intends this volume as a contribution to that rapidly growing collection of books which are written in the interest of the unification of the Church. "No greater satisfaction can come to the author than to know that

these pages have done something, however small, to bring to realization the prayer of the Founder of our faith: "That they all may be one," etc. (p. 235.)—The book is a work in religious psychology. The air of the laboratory pervades it. It smacks of anthropology. Still, to be just to the author, he deprecates most earnestly the possible impression which his book might make upon the reader, "that religion can be analyzed in terms of *nerve action!* Nothing could be further from the truth. It is the conviction of the author that what the old theologians called the Holy Spirit is an actual working reality in the world of man. This conviction has not been defended in this work, as it would be out of place here. What has been said may be accepted by the Theist or by the Atheist, as it has to do with observable facts. The chief question at issue has been how the sects have been formed and sustained. This question has called for Sociology and Psychology, but not for Theology." (p. 231.)—The basic thought in this book is: "Religious differences find their origin in *human nature.*" (p. 34.) "Never has there been a sect made by God. Every group of worshipers has been drawn together by influences which may be explained naturally." (p. 234.)—To illustrate:

Nothing was more natural than the drifting apart of different national stocks in the growth of the great Lutheran Church, though the splendid work of Muhlenberg shows the possibilities of resisting such a natural drift. In the beginning of the eighteenth century there were a number of congregations of Dutch, Swedish, and German Lutherans scattered through New York, New Jersey, Pennsylvania, and Maryland. Each was jealous of its rights and privileges and tenacious of its independence. Muhlenberg succeeded in working these various, dissimilar churches into one great organization, despite the great obstacles of language, separate interests, race prejudices, and separation by great distances. As years went on, the various churches used English more and more, their interests became identified, the older forms of thought and custom which were identified with their foreign homes became more uniform, and took the character of their new environment. A great American church was the outcome. Unfortunately, issues arose which later resulted in secessions. Nevertheless, the heroic work of the men who brought the straggling, colonial churches into one great brotherhood stands as a precedent and an inspiration, and presents the great issue of church unity squarely before the twenty-four bodies of the Lutheran Church of to-day. What was done nearly two centuries ago under the most adverse circumstances, could surely be accomplished on a far grander scale to-day. The Lutheran churches have much in common. They have very much the same creeds, doctrines, and traditions. They have the high honor of carrying the name of the founder of Protestantism. It is a stain upon their page in Christian history that they cannot bring their Norwegian, Danish, Swedish, German, and Finnish brethren into one church, as they become citizens of one and the same nation. (p. 64 f.)

Again:—

A number of denominations in this country trace their history back to the people immediately affected by Luther's influence. Their lineage is not only doctrinal but human. For the very people who responded to Luther were the ancestors of many who stoutly defend his name to-day. The Lutheran Church is the greatest Protestant church in the world. The Lutheran Church in America would be one of the largest if it were not divided into twenty-four divisions. Nevertheless, through these divisions one may see certain characteristics in common. The first is that all of

these separate bodies look back to the Augsburg Confession as the constitution of their faith. Some of them accept in addition Luther's Catechism, or the Smalcald Articles, or perhaps also the Apostolic, the Nicene, or the Athanasian creeds. Their central doctrine is salvation through faith in Christ, and their theology turns upon that. They are a people who retain the doctrinal tenets of the past, but have also a religious experience which runs parallel with their doctrines. They are neither as doctrinal as the Presbyterian, nor as insistent upon the spiritual experience as the Methodist; but doctrine and devotion of a characteristic kind run through them all, despite national differences. (p. 78 f.)

Again:—

The Lutherans, with their twenty-four bodies, are alike in holding to doctrine as preeminent. Justification before God by means of faith is the central conviction. "Faith" is not merely a matter of intellectual assent, but also an emotional matter in that the believer accepts Christ in a personal way. Their church history is full of theological battles. The understanding of doctrines has been of first importance. Education is encouraged, and the education of the youth in the doctrines of the church is a prominent part of the church work; for the child is brought up to pass from the Sunday-school to the church as a natural process,—no radical religious experience being expected. The type is in the nature of the literal, which makes for a dogmatic adherence to established doctrines, and the emotional life is around these conceptions. (p. 195.)

In view of the author's caution cited above, it would obviously be out of place to criticise his statements on Scriptural grounds. This much, however, must be said that the psychological view of the origin of sects, and the corresponding counsel drawn therefrom for a union of the divided portions of Christianity, which are presented in this book, obscures the Biblical view of their origin, and of the requirements and means for their removal. Especially in the Lutheran congregations in our country we find the oddest types of human nature living together in that unity which Scripture postulates in the well-regulated Christian society. On the other hand, the schisms which have arisen among churchmen who were racially and nationally of the same stock and of the same humor, seem to show conclusively that differences in human nature do not even psychologically explain why there are many sects. The Gospel is the most cosmopolitan affair in this world. It was designed to be ministered "to all nations," "to every creature," regardless of their individual traits, racial peculiarities, national idiosyncrasies. Men may differ in all these respects and retain their differences, and yet be spiritually one. All these differences are negligible quantities in the work of unifying the Church. What divides the Church are theological differences; what is required for the unification of the Church is theological effort.

THE BIBLE STORY. Arranged and edited by *Rev. Newton Marshall Hall, D. D., and Rev. Irving Francis Wood, D. D.* Vol. I: The Golden Book; 507 pages. Vol. II: Hero Tales; 508 pages. Vol. III: Tales of Old Judea; 508 pages. Vol. IV: The Life of Christ; 508 pages. Vol. V: Songs of the Ages; 507 pages. The King-Richardson Co., Springfield, Mass.

The idea of compiling these books, which might be called "Bible Readers," was confessedly suggested to the authors by the observation, so often made by others, that the Bible is little read at home. Interest

in the Bible is crowded out among the children and adults of the family by a multitude of other literature. To make the Bible attractive, and to induce systematic Bible-reading, these books have been compiled. Their mechanical make-up is very pleasing. They are well printed on good paper; the lettering is large, and the books are profusely illustrated by reproductions of masterpieces of Christian art.—The books aim at serving the various members of the family, from the child to the aged person. The first volume opens with spelling lessons, and has the appearance of a Primer. The tone in these lessons is moral, common rules of propriety and decency being inculcated. The child, however, is speedily advanced to Biblical materials. The stories of the Bible are being retold, as much as possible in the language of the Bible. The grown members of the family will find themselves attracted by the many Christian hymns and by gems of sacred poetry, which are offered in these books as a sort of collateral reading, or for devotional purposes. There is no attempt made in these books, as far as we have examined them, to set forth any distinct doctrine of the Bible as such. The selections from the Bible are given without any comment. The introductory matter that is placed at the head of certain divisions is chiefly historical. Even the selections from the Psalms and prophets are without comment, only a few difficult terms having been explained here and there.—If these books lead men to the study of the Bible itself, they will have served their best purpose. For even with all their beauty and splendor they cannot supplant the Bible. If their attractiveness should prove so great that children or adults in a family should rest satisfied with having read these books, imagining that they had “read the Bible,” that would be a result to be regretted. Devices for quickening interest in the Bible, or for making its contents palatable to men, are multiplying, and this proves at least this much that the Bible has lost none of its value in the general estimate of men.

PIONEER AMERICAN LUTHERAN JOURNALISM, 1812—1850.

By *Frederick Gebhart Gotwald*. 64 pages.

This is a reprint of an article which Dr. Gotwald lately published in *The Lutheran Quarterly*. It contains valuable information on the early journalistic efforts of Lutherans in our country, and the value of the historical data furnished in this essay is enhanced by facsimile reproductions of the title pages of the initial numbers of 18 journals and 22 photographic views of the first editors of these papers. The Missouri Synod is represented by page 1, volume 1 of *Der Lutheraner* and by a portrait of Walther.

Rev. John Calvin Elliott, a Presbyterian minister of Washington, D. C., has published a sermon on *THE THREE DIVINE PERSONS AND SALVATION*, which explains the relation which each person of the Trinity holds to the divine order of salvation. The unpardonable sin is insufficiently characterized in this pamphlet as “the resistance, persistent and finally successful, to all the light, to all the reasonings, to all the right impulses, and to all the means employed by the Holy Spirit to persuade men.” (p. 15.) The element of blasphemy must not be overlooked in a description of this sin, Matt. 12, 31.