

# THEOLOGICAL QUARTERLY.

167577

---

VOL. XVIII.

JANUARY, 1914.

No. 1.

---

## THE RESURRECTION OF THE BODY IN THE OLD TESTAMENT.

In the Third Article of the Apostles' Creed we confess with the whole Christian Church: "I believe the resurrection of the body." Luther's Small Catechism explains this clause as follows: "I believe . . . that the Holy Ghost, at the latter day, shall raise up me and all the dead." The resurrection of the dead is one of the fundamental doctrines of Christianity. It is the presupposition and mainspring of Christian faith and life, marking the end of the world's history and the consummation of the Kingdom of God on earth. The denial of this fact involves the ruin of all true faith. Whoever becomes regardless of it, and does not keep in mind a correct view of it, will be lacking in vigor of doctrine and morals. Any preacher of Christianity neglecting to preach this doctrine intelligently, to ground his hearers in the knowledge of the same, or who obscures its truth and does not preach faith in view of it, does not bring forth true faith and righteousness. He deviates from his calling. For the resurrection to the life eternal is the seasoned fruit of Christian faith and life, as the resurrection to eternal perdition is the outgrowth of sin and the rejection of grace.

The resurrection of the body is in no way taught by human reason. If man should know it, God must reveal it to him. The doctrine is found nowhere among the nations of the Gentile world. No ethnic creed has a notion of it. It cannot be deduced from any of the sciences. Neither logical nor mathematical formulas, nor the "laws" of physicists and chemists

# BOOK REVIEW.

*Concordia Publishing House:—*

1. **FAITH AND DUTY.** Sermons on Free Texts. With reference to the church-year. By the *Rev. Louis Buchheimer*, Pastor of the Evangelical Lutheran Church of Our Redeemer, St. Louis, Mo. 321 pages. \$1.25.

Of the fifty-seven sermons in this book, twelve are from Old Testament texts. There are sermons offered for every Sunday of the church-year, except the Sixth after Epiphany and the last four after Trinity. The Sunday after Christmas has been treated as the "last Sunday in the year," and the sermon offered for it (Is. 64, 6) may be used for Sylvester Eve. The three principal festivals are represented by one sermon each. Besides there is a sermon for Humiliation and Prayer Sunday (Dan. 5, 27) and one for the Festival of the Reformation (Ps. 87, 1—3). The choice of the texts has been determined by the leading thought of the regular pericopes of the Lutheran Church, or by the general character of a particular season in the church-calendar. The texts thus are cognate and collateral to the customary Gospel and Epistle lessons, or parts of them. The "reference" is very direct and clear in most instances (*e. g.*, Ascension: Mark 16, 19), remote in others (*e. g.*, I. Advent: Gen. 7, 1). The sermon for Sexagesima (John 5, 39) is in commemoration of the tercentary of the King James Version. The Fourth Sunday after Trinity is treated as St. Peter's Day (Matt. 16, 19). The sermon for the Twelfth Sunday after Trinity (Prov. 22, 6) takes the place of the annual "school sermon" preached in some congregations on the last Sunday in August or thereabout. The conventional Gospel lessons yield such an abundance of porisms, and pastoral judgment in favor of a particular porism may be so strong and so just on a given occasion, that it would be manifestly unfair to quarrel with the author about his preferences.—The sermons are easy pulpit talks. The rules of the school regarding the exordium, the evolving of the principal thought, the relation of the divisions to the main idea and to one another, the peroration, etc., are generally set aside. Some of the best sermons in the book are those in which no logical

division of the text, or the homiletical material has been attempted, and in which the author is descriptive and hortatory, *e. g.*, I. Advent, Last Sunday in the Year, Second and Third Sunday after Epiphany, Quinquagesima, Palm Sunday, etc. Sometimes the author dispenses utterly with an introduction (Fourth Advent); at other times the introduction is an *excursus* by itself on a topic related to the leading thought of the sermon (Epiphany Sunday). Where the author announces a theme and parts, or only parts, these are connected in the easiest manner, and frequently are a mere enumeration of the thoughts which will be successively elaborated in the discourse. — The author's *forte* is text application, and if one, after reading his book, is conscious of some special impression, it will likely prove, upon examination, to be the ever recurring emphasis on Christian sanctification in its manifold details. But Christian duty is throughout the book set up on the foundation of Christian faith. In fact, Christian duty is Christian faith in operation. The relation of the *agenda* of Christianity to the *credenda* is not always indicated with the same distinctness, — it is at times plainly an assumed fact, — but it is always there, and the earnest follower of Christ will find himself readily responding to the spiritual pedagogy of sanctifying grace which the sermons in this book exhibit.

2. *SANG UND KLANG FUERS CHRISTENIAUS*. Aus dem Schatz deutscher Lyrik gesammelt von J. W. Theiss. With illustrations by the same. 228 pages; gilt. \$1.00.

The best songs with which the aspects and reminiscences of home, morning and evening, forests and mountains, the seasons, love and sorrow, return to God, rest in God, and the blessed hope of Christians, have inspired the inimitable German "Gemuet," have here been collected with discriminating care and sound Christian taste. The editor's personal contributions by pen and brush add appreciably to the intrinsic value and artistic appearance of this very meritorious anthology.

3. *NETTY*. 64 pages; 15 cts. — *DAS VERRAETERISCHE KLEEBLATT*. 63 pages; 15 cts. — *DEUTSCHES BLUT*. 64 pages; 15 cts.

Rev. F. W. Herzberger has coined his experiences as city missionary and other experiences in the field of mission work into three delightful short stories, which will, no doubt, bring him calls for further efforts of this kind from appreciative readers.

4. A *DOCTRINAL PAPER* on the sections concerning "Parents," "Children," and "The Young in General," in the Table of Duties of Luther's Small Catechism, read before the Michigan District Synod by Rev. W. Hagen. 60 pages; 15 cts.

5. A *DOCTRINAL PAPER* (continued) on "The Miracles of the Christian Religion," read before the Atlantic District Synod by Rev. P. Roesener. 47 pages; 16 cts.

6. A *DOCTRINAL PAPER* (concluded) on "Paul, the Apostle of Jesus Christ," read before the Eastern District Synod by Rev. W. Broecker. 49 pages; 16 cts.

7. A *DOCTRINAL PAPER* on "The Attitude of a Lutheran Congregation toward the Arts and Sciences, and the Gifts of God within the Domain of Nature and Secular Affairs," read before the Wisconsin District Synod by *Rev. S. Rathke*. 33 pages; 13 cts.
8. A *DOCTRINAL PAPER* on the proposition: "The Lutheran verdict: 'The Papacy is a human figment, which is not commanded, and is unnecessary and useless,' is still valid," by Prof. Dau, read before the District Synod of California and Nevada. 52 pages; 15 cts. (For "Maimonides," p. 14, read "Maimbourg.")
9. *LUTHERAN ANNUAL* 1914. 96 pages; 10 cts.
10. *AMERIKANISCHER KALENDER* fuer deutsche Lutheraner auf das Jahr 1914. 96 pages; 10 cts.

The two almanacs of the Missouri Synod contain the usual calendar tables, reading-matter, and the indispensable lists of ministers, teachers, officers, committees, etc., of the Synod.

11. *KATALOG DES CONCORDIA PUBLISHING HOUSE*. St. Louis, Mo. 1913/14. 502 pages.

This bulky catalogue attests the growth of our book concern, which is plainly striving to serve every reasonable interest and demand of its constituency. 170 pages at the end are devoted to English publications and articles.

*The Kansas District Synod* of the Missouri Synod has signaled the twenty-fifth year of its existence by a neatly printed and illustrated brochure of 71 pages recounting in German and English the leading events in the history of the District. Revs. M. K. C. Vetter and Theo. Bunderthal are the authors. To be had from Concordia Publishing House, St. Louis, Mo. 25 cts.

*Rudolf Volkening*, St. Louis, Mo., has issued Vol. I of *THE FIRST GOSPEL AND OTHER SERMONS* with reference to the Principal Church Seasons, by *Rev. L. Buchheimer*. 128 pages; paper, 75 cts.; cloth, \$1.00. To be had from Concordia Publishing House, St. Louis, Mo.

The remarks accompanying our notice of "Faith and Duty" by the same author apply also to this volume which is issued at the solicitation of the publisher. The volume contains 24 sermons, nine of which are from Old Testament texts. They were preached in the ordinary course of the author's pulpit ministrations between Advent and Easter.

*Lutheran Publishing Co., 214 Southhampton St., Buffalo, N. Y.:*  
*DIE WEIHNACHTSHIRTEN.* Ihre Hoffnung, ihre Furcht, ihr Trost, ihr Glaube, ihre Werke. Eine Weihnachtsliturgie von den Pastoren *Adolf T. Hanser* und *Emil E. Mueller*.

This liturgy offers on ten large pages a wealth of good Christmas hymns, a good catechisation, and good material for responsive reading or singing.

*Pastor John H. C. Fritz*, of Brooklyn, N. Y., has published, by request and at the expense of members of his congregation, an effective sermon on *SEXUAL IMMORALITY*, which deserves to be used as a tract by our pastors and missionaries.

*Success Printing Co., St. Louis, Mo.:*—

1. *WO GOTTES BRUENNLEIN RAUSCHEN*. Lieder und Gedichte von *O. R. Hueschen*. 308 pages; \$1.00.

The author has long been known to the readers of our various German publications by occasional contributions. The collected products of his poetic talent which are offered in this volume cover a wide range of subjects, and contain some gems of song that have attracted the composers.

2. *DER SAENGERBOTE*. Lyrisches Quartalheft, Nr. 4. (Weihnachtsnummer.) The entire Vol. I can be had, bound in boards, in a neat cover design, for 75 cts.

This issue of *Pastor Herzberger's* novel undertaking, which we have previously noted, completes the first volume of our poets' journal, and again contains acceptable lyrics and articles of a critical character dealing chiefly with the history of ancient Christmas carols and hymns.

*Northwestern Publishing House, Milwaukee, Wis.:*—

1. *DOGMATIK* von *A. Hoenecke*. 16. Lieferung. pp. 241—312; 40 cts. May be ordered from *Concordia Publishing House, St. Louis, Mo.*

This issue completes the treatise on the resurrection of the dead, the last judgment, and begins the treatise on eternal damnation.

2. *THE FORGIVENESS OF SINS*. *William Dallmann*.

A little tract, seven small pages, is here offered on the doctrine of justification.

*The Antigo Publishing Co., Antigo, Wis.*, announces two sacred duets: *Be Thou Faithful unto Death*, and, *Where Thou Goest*. *Pastor Herzberger* has furnished the English text for the latter.

*Johannes Herrmann, Zwickau, Saxony:*—

1. *BIST DU, DER ISRAEL VERWIRRET?* 51 pages; 30 pf.
2. *PREDIGT GEGEN DIE WELTLIEBE*. 2. ed. 8 pages; 5 pf.

*Pastor O. Willkomm*, prominent in the affairs of the Lutheran Free Church of Saxony, ably justifies the existence of his church-body over against unjust attacks, in the first treatise. The second contains his well-known sermon against worldliness from 1 John 2, 15—17.

3. *SIEGMUND.—AUF SEEKOENIGS THRON.* 70 cts.  
 4. *NUERNBERG, DES DEUTSCHEN REICHES' SCHATZ-  
 KAESTLEIN.* Illustrations by Willh. Roegge. 30 cts. Both  
 books to be had from Concordia Publ. House, St. Louis, Mo.

Mrs. Margaret Lenk, who enjoys an enviable reputation as a delightful story-teller in the Lutheran Church and beyond its confines, has added three stories to her already long list of books.

*Lutheran Board of Publication, Columbia, S. C.:—*

*THE SACRAMENTAL FEAST.* A Communion Book to aid the devout communicant worthily to eat and to drink at the Lord's Table. By *Charles Armand Miller.* 108 pages; 50 cts.

A time-honored custom of the German Lutheran Church is perpetuated by this English "Beicht- und Kommunionbuch." The general plan of the book follows German models, and parts of its contents, especially the prayers, are reproductions from the German. The Law is explained to the applicant for Communion by a series of searching questions, pp. 41—90; the Gospel, in the chapter on the Wedding Garment, pp. 91—98. The Lutheran doctrine of the eucharist is stated in the author's remarks on the four records of the words of the institution in Matthew, Mark, Luke, and St. Paul. "To each the very words, 'Take, eat; this is my body,' had come as the center of the Lord's mysterious dealing with them, as the message that could never be forgotten by them, and dare never be forgotten by Christ's Church. 'The bread which we break is the participation in the body of Christ. The cup which we bless is the participation in the blood of Christ.' (1 Cor. 10, 16.) The concord of all the witnesses is absolute. The message which they bring, one by one, is the same. The early Church understood the meaning and the content of the Sacrament in the sense of the very words. A large part of the Church of to-day has lost or perverted the significance of the Feast, finding in it only what the eye perceives and the tongue tastes; conceiving it as sacrifice instead of Sacrament, as that in which we bring to the Lord our faith, our devotion, our love, instead of that in which He brings to us His gifts of grace. Here is the stronger reason for deep thankfulness that the Church of the Augsburg Confession still, as always, receives and holds the message of her Lord and Head with unwavering faith and loyalty. The Sacrament of the Altar is 'the true body and blood of our Lord Jesus Christ, under the bread and wine, given unto us Christians to eat and to drink, as it was instituted by Christ Himself.'" The reference to John 6, on page 20 f., is true in itself, but may prove disturbing in this connection without proper comment; for John 6 does not treat of the Lord's Supper nor of sacramental eating and drinking. The danger of communing unworthily might have been exhibited better by showing that also the unworthy communicant receives the body and blood of the Lord orally. The author has elsewhere emphasized the fact that the Sacrament is in itself a means for God's approach to the soul, regardless of the communicant's state of heart.

*Lutheran Publishing House Bogtrykkeri, Decorah, Iowa:—*

1. **SAMLEDE SKRIFTER AF DR. THEOL. V. KOREN.** Samlede og udgivne af *Paul Koren*. Vol. I contains a series of sermons on the Sundays and festival days of the church-year, prefaced by *Prof. O. E. Brandt*, and adorned with the author's portrait. 7 and 439 pages. Vol. II ("Taler og Foredrag") contains addresses and lectures which the author delivered between 1865—1909, some of them in his capacity as President of the Norwegian Synod. 403 pages. Vol. III ("Afhandling og Avisartikler") contains articles published by the author between 1862 and 1905 on issues of the times. They all treat theological subjects, and nearly all are polemical. 551 pages. Vol. IV contains reminiscences of the author relating to his youth and his early days in America, poems dedicated to his wife, a few lectures and addresses, and the little epic "Det gamle Ihus," which attracted a good deal of attention a generation ago. 172 pages; \$5.00.

The late Dr. Koren is not known, except through a few articles in *Lehre und Wehre*, to the present generation of Missourians as he was known to our fathers among whom he moved freely, and with whom he battled manfully in a common cause. The tribute of affection and esteem, therefore, with which Prof. Olaf Brandt of Luther Seminary has prefaced the collected writings of Dr. Koren may serve to introduce this theologian of the American Lutheran Church to those of our readers who have not known him, and may revive pleasant reminiscences in those who knew him. We reproduce Prof. Brandt's remarks verbatim:—

Among the great men whom God has given to the Norwegian Lutheran Church of America scarcely any one occupied a more prominent position than Ulrik Vilhelm Koren. He took up his work here in the same year that the Norse settlers received their first firm church-organization upon a genuinely Lutheran basis in the "Synoden for den norske evangelisk-lutherske Kirke i America." And in this body he has for fifty-seven years built up God's true Church, and has defended it with a faithfulness which never failed, and with a love which did not grow cold.

His activity as minister and pastor has been accorded the very best testimonial by the fact that the congregations to whom he came first were never willing to let him go, and for half a century he enjoyed general recognition for his love of God's Word, and his readiness to make sacrifices in the interest of the business of the Church.

Of Koren's eminent ability as preacher none will entertain any doubt who are acquainted with the great and memorable days in the history of our church-body. For more than a generation it was he in most instances that was chosen to interpret the significance of these turning-points, and many a sentence from his talks on such occasions became a slogan for our church-people.

His Christian clearness of vision and energetic consciousness of aim fitted him in a very high degree for leadership in the work of the Church. During fifty years he occupied important positions of trust in our organization, and during the last seven years of his life he was its highest overseer. He has acquired exceptional merit by his work in behalf of higher education, but there is hardly any great undertaking of our Church that did not find in him an experienced counselor and a strong support.

However, it was especially as a teacher of the Church that Koren showed his strength. When the greatest Lutheran seminary in America conferred on him the degree of honor: Doctor of Theology, this was not done from mere politeness or in view of his long service in the Church. No, he was truly a theologian, endowed with a rare readiness to grasp the divine truths and to set them forth in a clear and convincing manner. He was at home as well in the Confessions of the Church as in the writings of Luther, Chemnitz, and other fathers, and esteemed the information which he derived from them very highly; but he could not feel content to rest his theology on them. It was a matter of cordial concern to him to draw the doctrine which he must offer to immortal souls as the water of life from the divine fountain-head itself, the Holy Scriptures. He was, in an eminent sense, a Scriptural theologian.

He really lived in the Scriptures. Nothing was further from him than to divide the Scriptures into a number of dry doctrinal theses, or to regard them as a collection of proof-texts for such. No, in the Scriptures heaven's sun, Christ, shone upon him and laid hold on him with the Savior power of love. Him, the Redeemer-King, he had to thank for all; therefore the keynote of all his utterances was: "All by grace." Since the Scriptures are the Word of our Redeemer-King, the basis of all doctrine and practice must be: "It is written."

To place these leading Lutheran principles upon the throne in the teaching and life of the Church was Koren's mission. Whenever these were attacked, he fought with keen weapons, as if fighting *pro aris et focis*. They are the water-mark which shines through all his talks and writings. However, though he lived in these truths, they never assumed stereotype forms when he taught them. With perennial freshness and directness, with an appeal to the heart and conscience that is modulated to suit each occasion, with a masterful discrimination in the use of Law and Gospel, the old, yet ever new watchword of Lutheranism is ringing through his half a century of ministry. Next to God, it is owing to no one more than to him that so many Norsemen in America still rally around this banner.

Some of the pioneers of our Church who have labored and battled for true Lutheranism side by side with Koren have, we regret, left us no literary memoirs of importance. We are therefore pleased all the more because Koren, who was for so many years our Church's chief, has been active as author in a degree that is remarkable considering our circumstances. His writings are not voluminous: innumerable practical business affairs left him no time nor strength for more. Besides a few poems he has left us treatises, sermons, and addresses. But what there has been available from his hand possesses abiding value.

Perhaps it was just as author that he was greatest. He commanded an extraordinary faculty for absorbing the essential points of a proposition, and for finding a happy and apt expression for what he had grasped. This natural quality had been developed in his youth under able teachers, by diligent study of the masterpieces of the world's literature, and by personal contact with some of the intellectual noblemen of the homeland. By the Word of God and prayer he sanctified his intellectual gifts for the service of his congregations; they became purified amid the labors and conflicts of his life. And when the need of the Church summoned him to dispense the golden apples of the truth by a more far-reaching literary activity, the silver vessels were ready, too: a fine linguistic sensorium, universal culture, a faculty for keen observation, and experiences gathered in life — all these pervaded by ardent enthusiasm for "the faith once delivered unto the saints."

Much has been found to criticise in the sayings and doings of Koren. He too humbly recognized his frailties and simply cited Augustine's saying: "Woe that man's life — no matter how praiseworthy it is — that shall be excluded from the mercy of God when it is to be searched!" But for what he had published in print he was willing to stand; for that was not only well weighed, but also built upon God's Word, and produced prayerfully and with a strong feeling of responsibility both toward God and men. At any rate, no one could show in any of his writings that he has merely coined phrases. Moreover, it should be remarked that there are not many authors, even among theologians, between whose first and last writings there lies a generation, and with whom there is found from first to last such a harmonious fundamental conception of things ("grundanskuelse"), and generally such faithful and consistent emphasis of Lutheran principles, as with Koren.

Now that the collected writings of this champion of the faith are offered in a neat edition and at a moderate price, we do not doubt that they will be hailed with grateful joy. A great part of them has been published before; but they are scattered in synodical records and journals, so that not even the majority of our ministers can get hold of them all. To the thousands whose spiritual father Koren was this collective edition now gives a welcome opportunity to enter again into a living connection with their beloved teacher, and to be edified by the spiritual power of his message. Would that he could in this manner become a guest in every home in our congregations! He would soon come to be respected as a good family friend, a fatherly adviser and comforter, and our church-people would be kept in the good old paths. In Koren's works one obtains a view of "what the Norwegian Synod has aimed at." The Church to whom he consecrated his life cannot erect a better monument to him than by "continuing to aim" at the same things — by continuing to give all honor to God alone, submitting unconditionally to the rule: "It is written," and holding fast unwaveringly to the motto: "All by grace."

These remarks of Prof. Brandt reiterate estimates which we have heard of Dr. Koren in our own circles. That his writings are deserving of study just at the present, while the Norwegian Synod is evidently passing through a crisis of greater magnitude than any that has preceded this one, can be seen as one turns the pages especially of Vol. III. Such articles as "Answer to Mr. H. Toesseland" (pp. 126—142), "Prof. Schmidt's Proposal Contains a Snare" (pp. 143—154), "Our Mode of Procedure and Our Position in the Present Controversy" (pp. 155—210), "From a Letter" (pp. 211—224), "The Meeting at Red Wing, Minn." (pp. 244—282), "Another Effort" (pp. 283—326), "Can and Should a Christian Be Assured of His Salvation?" (pp. 327—374), "What the Norwegian Synod has Aimed and Still Aims At" (pp. 375—453, written in 1890), and last, but not least, the article which seems to have been the last great effort of Dr. Koren, "Why Is there No Churchly Unity among the Norwegian Lutherans in America?" (pp. 454—498, written in 1905 in answer to Mr. M. Ulvestad and many others) — all these articles gather increased interest to the student of the present stage or phase through which the Norwegian Synod is passing. We anticipate hearing a voice from the grave — an echo of some utterances in Vol. III of Koren's Collected Writings — before the last Norse word is spoken on the "Madison Agreement."

2. *BERETNING OM DET EKSTRAORDINAERE SYNODE-MOEDE* af Synoden for den norsk-evangelisk-lutherske Kirke i America, afholdt i Minneapolis, Minn., fra 11te til 18de juni 1913. 304 pages; 25 cts., 40 cts., 50 cts., according to binding.

In this synodical record Dr. Stub's report on the status and evolution of the union movement among the three leading Norwegian synods, pp. 30—56, and the elaborate account which the secretary has given of the debate on this matter, pp. 61—96, will no doubt be brought officially to the attention of the Synodical Conference. Until then we prefer to withhold comment.

*Den Forenede Kirkes Trykkeri, Minneapolis, Minn.:—*

- BERETNING OM DET FIREAGTYVENDE AARSMOEDE* for den forenede norsk lutherske Kirke i America, afholdt i St. Paul, Minn., fra 12te til 18de juni 1913. 318 and CIV pages.

The United Norwegian Church held its regular convention contemporaneously with the Norwegian Synod, and in an adjacent city. The union movement received attention in the President's report, p. 64 f., in the reports of committees, pp. 85—92, and in resolutions of the convention upon these reports, pp. 221. 241. The union movement is to be extended so as to embrace the Norwegian *Frikirke*, *Brødersamfundet*, and *Ev.-Luth. Kirke i Amerika* (Ellingians).

*Augustana Book Concern, Rock Island, Ill.:—*

1. *LUTHERAN HOME MISSIONS*. A Call to the Home Church. By *Rev. J. R. E. Hunt*, B. D. 276 pages; \$1.00.

Pastor Hunt has devoted his entire ministerial life on the home mission field of his synod, the Swedish Augustana. In this treatise, as also in his former work on the Lutheran Sunday-school, he strikes out upon untrodden paths. He recounts the genesis of his book as follows:—

Some years ago I determined to make a study of Lutheran Home Missions. I set about to secure literature on the subject, and to my great surprise I was unable to find a single book with anything like an exhaustive treatment of the subject. In my dilemma I turned to the religious papers and magazines of our Church. Here and there I found an article. I searched the files of twenty years back, and secured practically everything that had been printed on Home Missions from a Lutheran standpoint. After classifying my material I began studying the problems.

I was struck with the absence of any theory of Home Missions. For years we have been endeavoring to carry on Home Mission work, and no one seemed to know what plan the Church was following. Every worker appeared to be a law unto himself. It occurred to me that there ought to be a theory of Home Missions as well as of any other activity of the Church. With this idea in mind I began studying the past experience of the Church. This book is the result.

His first three chapters—General Survey, Basis and Object of Home Missions, Importance of Home Missions—are introductory,

in part historical, and serve to make clear the author's conception of home mission, which he keeps distinct, not only from foreign, but also from inner mission, pp. 12—14. The author's remarks on "nationalizing the Church in this country," we believe, start with a misconception and lead to an irrelevant conclusion. The nationalities in our Church are not essential to Lutheranism, and our Church, as far as it is merely Lutheran, cannot assume a mission to either propagate or eradicate this or that nationality, or to produce a new and correct nationality for our church-members. "Mission" work along these lines is misspent effort. The German Lutherans of our country must be regarded just as soundly an American Church as the English, and when they change to English Lutherans, by the working of natural laws, they have not become any more an American Church than they were before. This idea of "nationalizing" our Church smacks of nativism. It should not enter at all into an account of "the basis and object" of home missions. It has nothing to do with Lutheranism nor with mission-work. The cosmopolitan character of the Lutheran Church may rather be regarded as one of her glories.—Nor do we believe that it is an "object" of home missions to "save the country." The absolute atheist who is a citizen of the United States considers it his duty to "save the country," and he does it, too, without a thought of God, the Church, or missions. We believe that what the author says under this head is in itself correct, even good, but it does not belong in a definition of the object of home missions.—Chaps. 4—10 describe the field, the materials, the forces, and the methods of home mission work. Here is much critical observation collected into little panoramic views, and collated. The last four chapters give us the practical lessons which the author has matured by extensive study and extensive experience. He speaks of Beginning a Mission Congregation, Securing Members, Securing Lot and Building, Building up the Work. A responsive chord, no doubt, will be struck in the hearts of many readers who have had actual experience in home mission work by the following remark:—

Having made a study of general conditions, we now come to the practical work of beginning a mission congregation. Our theories about Home Missions must now be put to the test. The work must be done. How shall the missionary begin? What shall he do first? These are the questions that confront the worker on the field.

Formerly the custom was, for the pastor interested, to select a community which he thought desirable, announce that he was on the field, appoint a time and place for service, and wait for the people to come. Ofttimes this was a success, ofttimes it was a failure. It was an unsystematic way of beginning mission work. Success depended upon good luck as much as upon good judgment and hard work. If the missionary was fortunate in selecting a good field, he was successful; if his field was unfavorable, his work was a failure. Often much money, labor, and time were expended, before it was discovered that the work had been wrongly located. The day for such "hit or miss" methods is passed, and, we hope, passed for good.

In these chapters missionaries and boards of missions will find much food for thought, if not helpful suggestion. At any rate, these chapters deserve to be studied and discussed in our conferences.

2. *AUGUSTANA SYNODENS REFERAT.* 1913. Femtiofjaerde Aarsmoetet, haallet i Chicago, Ill., den 11.—17. Juni 1913. 364 pages.

One-third of the contents of this bulky synodical record is devoted to statistical reports of the parishes, according to conferences, of the missions of the synod, and to summary statistics. The president's report on the activities of the synod is encouraging and hopeful, and emphasizes the duty of the Lutheran Church to bear testimony in behalf of the truth entrusted to her, without fear or favor.

3. *THE SONG OF THE ROSE.* By *Hillis Grane.* From the Swedish by *A. W. Kjellstrand.* 313 pages; \$1.25.

The "Rose" is the Rose of Sharon, the Savior, and the Song of the Rose, p. 122, is a beautiful hymn sung at a conventicle gathering of pious, but pietistical Swedes, who have lost faith in the spiritually moribund state church of their country. The story, which is fiction with a very serious purpose, portrays the conflict in two human hearts between divine and human love.

*The Lutheran Book Concern, Columbus, O.:—*

1. *THE DOCTRINAL SYSTEM OF CHARLES T. RUSSELL* Examined in the Light of the Holy Scriptures, by *J. W. Schillinger.* 24 pages; 5 cts.
2. *WHAT IS A LUTHERAN?* Or, Why Do You Call Yourself a Lutheran? Sixth edition. 28 pages; 10 cts.

These are two good tracts, the former an able polemic against the latest Brooklyn "Schwarmegeist," who is preaching people into hell by denying hell, the latter an able apologetic for the denomination of "Lutheran." The Ninety-five Theses are appended to the second tract.

3. A series of *TEXT-CARDS* in color, with flower and landscape designs, and containing a Scripture passage.

*The Lutheran Publication Society, Philadelphia, Pa.:—*

*THE LUTHERAN BROTHERHOOD.* Authorized by the General Synod of the Evangelical Lutheran Church. Report of the Second Convention Held in Cincinnati, O., May 12 to 13, 1913, and Manual of Organization. 103 pages.

"The Lutheran Brotherhood" is declared to be an "organization for service. It attempts nothing in the way of legislation for the Church. Its only mission is to serve it." The organization may be said to represent the laymen's movement in the General Synod. After a few chapters, descriptive of its late convention at Cincinnati and of the character and purposes of the organization, the pamphlet contains twenty-nine brief addresses by ministers and laymen that were spoken at the convention. In Dr. Gardner's talk the juxta-

position on p. 91 of Henry Ward Beecher's preaching of the love of God and that of the Lutheran Church on the same topic is confusing. It is doubtful, to say the least, whether Beecher's Christ was Luther's Christ.

*The Macmillan Company, New York:—*

**THE NEW TESTAMENT MANUSCRIPTS** in the Freer Collection. Part I. The Washington Manuscript of the Four Gospels. By *Henry A. Sanders*, University of Michigan. 247 pages.

This is the companion volume to the facsimile publication of the justly famous Freer Collection of Biblical MSS. The entire enterprise has been rendered possible by the generosity of Mr. Charles L. Freer, of Detroit, Mich. The object of the volume before us has been to gather parallels to the special readings of the Freer MSS., to collate both, and thus to arrive at some conclusion as to the origin and the relative value of the MSS. in the Freer Collection.

*The People's Publication Society, Chicago, Ill.:—*

**THE PEOPLE'S BIBLE ENCYCLOPEDIA**, Biographical, Historical, Geographical, and Doctrinal. Edited by *Charles Randall Barnes*, A. M., D. D. With a supplement by *Melvin G. Kyle*, A. M., D. D. Illustrated by nearly four hundred engravings, maps, charts, etc. India paper; gilt, flexible, \$5.90; buckram, \$3.90. XVI, 1276, and XVIII pages.

This volume would be taken for one of the beautiful Cambridge or Oxford Bibles now so much in use, so very much alike is it in its splendid exterior to a Bible. The mistake is discovered as soon as we open the book and turn the clearly printed pages with its wealth of different type and well-executed and pertinent illustrations. As to the character of the dictionary and encyclopedia material that has been packed into this handy and concise *informatorium biblicum*, it may be said, upon the whole, to breathe the spirit of conservative Biblical and Christian orthodoxy. There are, however, statements to which we cannot subscribe. *E. g.*: "The imputation of Adam's sin as bringing personal guilt directly upon his descendants is nowhere taught in the Scriptures." (p. 523.) How about Rom. 5, 18: "By the offense of one judgment came upon all men to condemnation" (*κατάκριμα*)? And Eph. 2, 3: "By nature the children of wrath" (*ὄργης*)? Again: "The satisfaction theory (of the atonement), if held in the sense that Christ actually bore the punishment for the sins of men, or that He literally, according to the figure of Anselm, paid the debt of human transgressors, after the manner of a commercial transaction, must lead logically to one or the other of two extremes — either that of a limited atonement or that of universalism. It tends also to antinomianism, to say nothing of other objections often raised." (p. 104.) This remark is calculated to open up the old controversy with Socinianism on the native and intended force

of such Old Testament terms as פָּרַיִת, פְּרִיִת, נָאֵל, and such New Testament terms as *λυτρώω*, *ἀγοράζω*, *ἀπολύτρωσις*, *ἐξαγορασμός*, etc. The remark about antinomianism in this connection suggests an Arminian motive: the old fear that preaching the good old Gospel of the atonement might dampen the *studium bonorum operum*. The same fear looks out from behind this remark: "The faith upon which the Scriptures lay such stress [in justification] is of the deepest and most genuine character — such as involves the most hearty repentance or turning away from sin to righteousness, the thorough surrender of one's self to God, and the persistent endeavor to keep perfectly His commandments." If that is justifying faith, no person ever was, or ever will be, justified. The *attritio* and the *fides formata* aided by the indulgences of Roman theology is even more merciful to the sinner than this. This statement mixes sanctification truths into justification truth. It is one thing to teach how Christ has made us righteous, and another, how we become righteous by the gracious pedagogy of the Spirit. Each truth must be taught by itself, and neither must be weakened from a false view of the interests of the other. — In its explanation of matters of archeology, topography of Scripture lands and places, history, zoology, botany, etc., the *People's Encyclopedia* is very rich and helpful, and the fact that all material for which one would look in a book of this kind is presented in one volume renders the book eminently useful for the average Bible reader, while even the advanced Bible student will find the comprehensive articles on the history of the principal doctrines of Scripture very helpful and time-saving.

*The John C. Winston Co., Philadelphia, Pa.:*—

**DAMAGED GOODS.** The Great Play "*Les Avaricieux*" of Brieux. Novelized with the approval of the author by Upton Sinclair. 194 pages.

This novel belongs in the class of sex literature which is multiplying at a prodigious, not to say a shocking rate. It deals with thoroughly horrid and nauseating matters. Its purpose is "to place a number of important facts before the minds of the public, and to drive them home by means of intense emotion." We question whether any devotee of vice can be reclaimed by such devices.

*The Government Printing Office at Washington* has issued a corrected reprint of *Rev. T. M. C. Birmingham's* (Beatrice, Nebr.) sermon from Matt. 21, 43 on "World Peace under American Leadership." The sermon is Senate Document No. 139, 63d Congress, 1st session.

Considered as an exposition of the text or of Bible-truth, the sermon is a complete failure. It is a political pamphlet of refined jingoism in religious garb. "As goes America, . . . so will go the whole wide world." A bad precedent has been established — or is it a custom that has been followed? — by the Government through the publication of this "sermon."

The paper of *Dr. Bransford Lewis*, of St. Louis, in the *Lancet-Clinic*, November 18, 1905, on "Responsibilities of Press and State in Health Conservation" has been issued in tract form. It is a professional treatise, and preaches good common sense. The paper was originally presented as the President's address to the Mississippi Valley Medical Association at Indianapolis, Ind., October 10, 1905.

*Deichertsche Buchhandlung, Leipzig, Germany:—*

1. *ZEIT UND EWIGKEIT*. Von *Martin Kaehler*. Der Dogmatischen Zeitfragen III. Band. Zweite, gaezzlich veraenderte und vermehrte Auflage. 212 pages; M. 4.80.

This is a posthumous publication of the well-known dogmatician at the University of Halle. It is published by his son Walter, who is pastor of a congregation at Bielefeld. It contains the following essays: 1. The Importance of Theology in Its Relation to the Congregation; 2. Why Is It so Difficult in Our Days to Attain to a Firm Faith? 3. Modern Theology and the Attitude of the Church in Pulpit and Chair toward the Same; 4. Christianity and Systematism; 5. Introduction to Ethics; 6. Conscious and Uncconscious Christianity; 7. Subjectivism and Historicism over against Christianity; 8. The Progress of Mankind and the Eternity of Man; 9. The Course of Mankind.—This prospectus shows that the author has taken up issues which confront the theologian amid the ever shifting scenes of modern church-life. The style is animated, as in a debate, and though addressed, for the greater part, to an academic audience, it is not as abstruse and involved as the professional deliverances of university men frequently are. The doctrinal position presented in these articles is that of the positive school. It essays to save the truths of the orthodox belief, but is liberal in its concessions. To say, for instance, that "theology addresses itself to the reason of man," and to cite in defense of this claim the fact that Luther numbers "reason and all senses" among the noblest gifts of the Creator, though he has elsewhere severely chid reason, is fatal to any effort to deal justly with the character and mission of a theologian. With all the geniality which the author displays in combating positions which he considers erroneous, or leading to error, his efforts fail to satisfy fully.

2. *DER KONFIRMANDENUNTERRICHT* nach Stoffwahl, Charakter und Aufbau von *Dr. th. Steinbeck*, Professor und Konsistorialrat. Second Edition. VI and 131 pp.; M. 2.80; bound, M. 3.40.

This book is intended for the use of Lutheran preachers in their work of preparing classes for confirmation. The reading of it has left a feeling of depression only intensified by the reflection that this is German Lutheran catechetics at its best as practiced in our day in the home of Lutheranism. A guide to catechetical practice which first of all insists upon the discontinuance of Luther's Catechism as a manual of instruction in the "Konfirmandenstunde"; which denies to Luther's Catechism even the function of indicating the broad lines

of catechetical instruction. Page 15: "Die Grundlage also, auf der der ganze Konfirmandenunterricht sich aufbaut, ist nicht der Katechismus. Er eignet sich nicht dazu." When the author has stated his views upon method and subject-matter of the instruction suitable for classes of Lutheran catechumens, one is willing to admit that Luther's Catechism is hardly a suitable text-book for *that kind* of religious instruction. No preacher who holds the doctrinal views of Dr. Steinbeck has any further use for Luther's compend of doctrine. Page 34 we read: "Da Glaube in einem Saugling, der noch nichts von Gott weiss, noch nicht vorhanden sein kann, muessen wir die Taufe im Konfirmandenunterricht auch anders behandeln, als Luther sie im vierten Hauptstueck behandelt hat." A sacrament is defined as a sacred act by means of which the spiritual gifts of Christ are "indicated (*angedeutet*) and guaranteed by outward visible signs." Baptism is not the washing of regeneration; "contrary to the opinion of some pious people, no inward influence (*innere Beeinflussung*) is exerted upon the child in Baptism." "Baptism does not grant the Holy Spirit." An antithesis against the Lutheran doctrine of the Sacrament is evidently intended, though it is not so clear whether the author really understands the Lutheran position. He says enough, however, to show that he holds essentially Reformed views regarding the Sacraments. He disapproves of the use of "unevangelical" forms of Baptism, as, *e. g.*, "such as demand a renunciation from the child, in whose stead the sponsors reply; or which presume infant faith." (p. 40.) The Bible was not "dictated" by the Holy Ghost. "Denn dann muesste doch die Schrift in jeder Beziehung irrtumslos sein, was sie doch nicht ist. *Beispiele dafuer!*" We are not amazed to find Dr. Steinbeck retailing synergism on page 44; nor to read a reference to the "unknown author" of Genesis ch. 1; nor to find, a little farther down, this concession to naturalistic philosophy: "Die Frage, auf welche Weise der Mensch entstanden ist, ob unmittelbar oder durch Entwicklung, koennen wir der Wissenschaft zu erforschen ueberlassen." Regarding the Sacrament of the Altar: "Jesus hat nur gesagt: Dies ist mein Leib. Er kann damit nur gemeint haben: Dies Brot ist ein Sinnbild meines Leibes." "Dass wir Gnade und Friede vom gegenwaertigen Herrn empfangen, ist ja das Wesen des Abendmahls. Hoeheres empfangen wir auch nicht bei *jener Anschauung Luthers.*" The book is in reality a guide to pastors who are on the fence between liberalism (just plain unbelief) and conservatism (orthodoxy badly decomposed), indicating how far they may go (at present) with the introduction of negative criticism in the instruction of classes preparing for Lutheran confirmation. The book does not so much as hint at the virgin birth of Christ, at the existence of the Holy Ghost, at justification through faith, at the fall of man, at the Office of the Keys, and original sin, — omissions that are capable of no favorable explanation in a manual which announces a treatment of catechetics with special reference to "Stoffwahl," "choice of subject-matter." The author believes in the reality of miracles, the divinity of Christ, and the return of Christ to Judgment.

3. *EVANGELISCHE HOMILETIK*. Ein Leitfadens fuer Studierende und Kandidaten von *Prof. Dr. E. Sachsse*, Bonn. (Sammlung Theol. Lehrbuecher; Serie: Praktische Theologie.) 1913. IX and 178 pp.; M. 3.60; bound, M. 4.50.

This latest book of the veteran "conservative" of Bonn is intended to serve a very special purpose. It is designed to present in narrow compass the purpose, method, and history of Christian preaching for the benefit of candidates of theology about to enter upon their duties as preachers in the Lutheran Church of Germany. The purpose of the book, then, is very narrowly circumscribed. It is intended, not for class-room use nor for purposes of reference and private study, but as a guide to young pastors, instructing them how to make their preaching effective in an age and country which takes its cue in matters of faith from Nietzsche, Haeckel, and Ostwald. The problem is a serious one. Somehow the chasm between the class-room with its "Quellenscheidungen" and other performances on the philological trapeze, and the practical tasks of a parish composed not of Hittites or Amurru, but of twentieth-century men and women, who read the *Berliner Tageblatt* and *Weltraetsel*, must be bridged. This new *Homiletics* by Sachsse is to guide the young theologian from the rarefied atmosphere in which the Brahmins of German theology dwell to the performance of his task as a preacher. And while guiding him thither, it would restore in the young preacher's heart some of the fundamentals of Christian faith and make him less of a misfit for the evangelical pulpit than he is with a Babylonian reconstruction of the Jacob and Esau "myth" and the fourfold *Quellenschrift* of Matthew's Gospel still in the center of his theology. Hence, in *Evangelische Homiletik* the modern theories of life and matter are passed in review and shown to be untenable, the possibility of miracles is vindicated, the *Jesusbild* of the critics is pronounced "historisch unhaltbar und religioes minderwertig," and the position of men like Baumgarten, who confess that they do not know what to preach on Christmas, Good Friday, and Easter, because they do not believe in the deity of Christ, in his virgin birth, in the atonement and the resurrection, are given attention. But the author gives poor advice to the candidates for the ministry whose faith in the Christian Gospel has been shaken. He would treat such skeptics as "beginners in knowledge, who have not yet penetrated to a full understanding of the Gospel," and suggests that they "preach their conviction, even if that consist only in fragments of the Gospel, but remain humble, regard themselves only as seekers, and not consider it their duty to attack evangelical truths that are still too high for them." How candidates who doubt the divinity of Christ, His resurrection, and the atonement are able honestly to subscribe to a *Verpflichtungsformel* which demands a confession of these truths, Dr. Sachsse does not state. His insistence, elsewhere, that the preacher must bear testimony to the truth "auf Grund eigenen Erlebens", must be understood in the light of this advice to doubting candidates. Dr. Sachsse is rated a conservative theologian, and such he is, relatively speaking. But the Gospels, in his opinion, are no more than "das Zeugnis der Urapostel," and may have "received their present form" as late as A. D. 90. (p. 81.) Many Old Testament texts that

were once believed to contain prophecies of a personal Messiah treat of other matters. The "seed of Abraham" signifies his posterity; Shiloh (Gen. 49, 10) is merely the city of that name; Balaam's prophecy refers to the military victories of Israel. Only in later times, as in Deut. 18, 15 (!), does the Messiah appear as a person. (p. 92.) The authority of Scripture is expressed in most unsatisfactory terms (p. 135); the statement is made: that no man can come to God without regeneration is indeed certain from a consideration of John 3; but it will not do to demand "unreasoning assent" (*blinde Unterwerfung*) from the hearer; "der Prediger soll nachweisen, dass diese Wahrheit auch sowohl durch die Majestaet Gottes wie durch unser Heil bedingt ist." "Die Schrift enthaelt die goettliche Offenbarung fuer die Gemeinde." The least digestible portion of the work is the Introduction, which extends to p. 79, and which permits the author to revel in the metaphysical basis of his subject, an occupation so dear to the German university man. His opening sentence is: "Es ist eine allgemeine Erfahrung, dass besceelte Wesen, welche ihre Empfindungen durch den Schall auszu-druetzen vermoegen, dadurch auf andere belebte Wesen einwirken." This is drilling right down to bed-rock. The history of Homiletics, contained in the Introduction, is a valuable resumé of the theories of preaching in vogue at various times, but is written in a style so arid that Loomis' Trigonometry appears interesting by comparison. The book contains many practical hints and cautions. The suggestions for sermons on festival texts are copious and well arranged.

G.

*Agentur des Rauhen Hauses, Hamburg, Germany:—*

1. **UNSERER KIRCHE HERRLICHKEIT.** *Tatbewise des Lebens unserer evangelischen Kirche.* Edited by *Dr. Martin Hennig.* 368 pages; M. 4.50.

The seventeen essays offered in this book, which forms a new volume in the "Deeds of Jesus" series, aims to show to malcontents in the German state-church how much there is still in that church, to dispel the doubts and to dissipate the fears of those who believe in the state-church, to stay the exodus of those about to quit it, and to rouse gloomy minds in the state-church to optimistic views, yea, to joy and enthusiasm. Pastor Bunke, Spandau, writes on "The Foundation of the Church—the Holy Scriptures"; Consistorial Counselor Pfennigsdorf, Dessau, on "The Catechism of Our Church"; Court-preacher Ohly, Berlin, on "The Pastoral Office and the Parsonage of Our Church"; Pastor Oehlkers, Hannover, on "The Male Diaconate of Our Church"; Licentiate Petran, Frankenstein, on "The Female Diaconate of Our Church"; Consistorial Counselor Richter, Stolberg, on "The Voluntary Auxiliary Forces of Our Church"; Pastor Krome, Hamburg, on "The Bulwark of Our Church"; Dr. Conrad, Berlin, on "The Preaching of Our Church"; Superintendent Nelle, Hamm, on "The Spiritual Songs of Our Church"; Pastor Fraun, Berlin-Schoeneberg, on "The Sacred Music of Our Church"; Pastor Dr. Lasch, Strassburg, on "The Sculpture of Our Church"; Pastor Alberts, Halberstadt, on "The Church Buildings of Our Church"; Inspector of Missions Schlunk, Ham-

burg, on "The Foreign Missions of Our Church"; Pastor Hasse, Essen, on "The Charities of Our Church"; Pastor Urban, Schildau, on "The Diaspora Work of Our Church"; Dr. Hennig, Hamburg, on "The Heroes of Our Church"; and Ernst Schreiner, Korntal, on "The Martyrs of Our Church." The production of this symposium on the glory of the German state-church proves no more than this, that there are in the state-church true believers in the divinity of the Scriptures, also in its divine origin, in the divinity and atoning work of Christ, in the pardon-conferring power of the Gospel, etc., though their testimony is frequently enfeebled by a timidity not to say too much, while they would only have said enough if they had said more. But this presentation of glories will never quiet thoroughly aroused consciences in the state-church. It is a sorry comfort to say to a person who has had both eyes destroyed: Be of good cheer; there is still some hair growing on your head, and they did not tear all the buttons off your coat. The German state-church has suffered itself to be despoiled by a band of ecclesiastical robbers, and its glory is sadly tarnished. From these same authors, who are good, genial writers, every one of them, we should like to see a penitential and aggressively polemical volume on "The Shame of Our Church." That would help the doubting, the diffident, the perplexed, the wavering, the departing far more than this glory-feast.

2. *LA PALOMA*. Eine Geschichte von Lust und Leid aus den Lagern der Indianer und Mexikaner im Westen Nordamerikas von *Gustav Harders*. 280 pages; M. 3.60.
3. *WENN WIEDER WEIHNACHTSROSEN BLUEHEN*. Aus einem Frauenleben, der Wirklichkeit nacherzaehlt von *Frau Adolf Hoffmann-Gruf*. 154 pages; M. 1.80.
4. *SCHATTEN UND LICHT*. Skizzen und Erzaehlungen by the same authoress. 278 pages; M. 3.20.
5. *NAEHER ZUM IDEAL!* Ein Maedchenbuch, auch den Eltern dargeboten. By the same authoress. M. 3.

Over the tale of our brother and compatriot Harders there is spread out the peculiar charm of our American Southwest, and his latest novel, a worthy sequel to his justly renowned "Jaalahn," appeals to us all the more because it introduces us to the life of a missionary who truly loves his wards, and breathes everywhere the spirit of a Christian view of men and affairs.—The stories which Mrs. Hoffmann offers to the Christian home do not move in circles as familiar and congenial as that of Rev. Harders. But a Christian tone and purpose is recognizable also in them. They afford a glimpse of the lives of religious-minded persons in Germany, its ideals, strivings, successes, failures.

6. *BRUDERLIEBE*; M. 3.—*Im Hinblick auf das Unsichtbare*; M. 4.—*Der alte Pfarrer zu Hornsjo*; M. 2.

These stories of the Swedish novelist Russa, which have been done into good German by Elizabeth Beeskow, breathe the spirit of Protestant Christianity.

Verlag von Robert C. F. Spittler's Nachfolgern in Basel, Switzerland:—

1. *KNUEPPEL UND KNORREN*. Aus den Papieren des Christoffel Truber, ausgewählt und herausgegeben von *Gottfried Fankhauser*. 170 pages; M. 1.60.
2. *PASTORALE NOVELLEN* von *Ludwig Fladur*. 188 pages; M. 1.60.
3. *FUEGUNGEN UND FUEHRUNGEN*. Erzählungen von *C. von Levetzow*. Mit Genehmigung der Verfasserin aus dem Daenischen uebersetzt von *Laura Fehr*. 272 pages; M. 1.60.
4. *DIE SALZBURGERIN*. Eine Erzählung auf geschichtlichem Grunde von *Wilhelm Redenbacher*. Sixth edition; 212 pages; M. .80.
5. *DURCHS FENSTER*. Erlebtes und Erzähltes von *Dora Schlatter*. 182 pages; M. 1.20.
6. *STRUDLIPETERLIS SUESSE FREUDEN UND BITTERE LEIDEN*. Eine einfache Geschichte, erzählt von *Alfred Scheidegger*. 155 pages; M. 1.60.
7. *DURCH EIN NADELOEHR*. Eine Erzählung von *Hesba Stretton*. Frei nach dem Englischen. Third edition; 299 pp.; M. 2.
8. *LICHTBILDER*. Erzählungen von *E. Schmidt*. 175 pages; M. 1.20.
9. *SPAENE* von *Christoffel Truber*. 124 pages; M. 1.
10. *DIE BETTELMANNSKUECHE* oder Gottes Gericht ueber einen undankbaren Sohn. Eine Erzählung aus den Zeiten des 30jaehrigen Krieges von *Karl Wild*. Fourth edition; 192 pages; M. .80.
11. *MADAME ELISABETH VON FRANKREICH*. Ein Lebensbild aus der letzten Koenigsfamilie der Bourbonen von *Anna Bachofner*. 165 pages; M. 1.60.
12. *SAMUEL GOBAT*, evangelischer Bischof in Jerusalem. Ein Lebensbild von *T. Schoelly*. 192 pages; M. 1.20.

Evangelical Christianity, partly of the Reformed type, is speaking and acting in these tales. Nos. 4, 11, and 12 are historical. Clergymen will be interested in Nos. 1, 2, and 9, which depict scenes from pastoral life in Switzerland. Nos. 7 and 10 have a historical background, and the remainder are simple tales from the domestic life of all sorts of people, Nos. 3, 5, and 8 being collections of short stories.