

# THEOLOGICAL QUARTERLY.

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Dr. GEORGE STOECKHARDT.<sup>1)</sup>

## I.

From the home-land of Luther two theologians have come who have prominently aided in the building up of the Lutheran Church in America in the nineteenth century. Their work has left on the particular organization with which they cast their lot an impress that will not soon be effaced, though in the onward rush of years the memory of their names and personalities may become dimmed.

Walther's work in the Missouri Synod was nearly done when Stoeckhardt arrived. Between the landing of the Stephanists and Stoeckhardt's election to the chair of Exegesis at Concordia Seminary there lies a full half century. The Missouri Synod's battle for existence among the older Lutheran bodies in America had been fought, its *raison d'être* established.

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1) Born February 17, 1842, at Chemnitz, Saxony; preparatory education in a private *Lateinschule* at Tharandt; 1857—62 at *Fuerstenschule* at Meissen; 1862—66 studies theology at universities of Erlangen and Leipzig; 1866—70 tutor at Ladies' Seminary at Tharandt; 1870—71 assistant pastor at the German Lutheran Church des Billettes at Paris, and, temporarily, at the Sedan Hospital; 1871—73 private tutor in Old and New Testament Exegesis at University of Erlangen, and instructor at Gymnasium of that city; 1873—76 pastor of a state church at Planitz, near Zwickau, Saxony; 1876—78 pastor of the independent St. John's congregation of same city; 1878—1887 pastor of Holy Cross Church, St. Louis, and lecturer on Old and New Testament Exegesis at Concordia Seminary; 1887—1913 Professor of Old and New Testament Exegesis at Concordia Seminary; 1903 created Doctor of Divinity by the theological faculty of Luther Seminary, Hamline, Minn.; died January 9, 1913.

## BOOK REVIEW.

*Concordia Publishing House, St. Louis, Mo.*, announces the following publications:—

1. *MIGRATION OF THE ISRAELITES TO THE LAND OF PROMISE.* (Continued.) A doctrinal paper by *Rev. C. Runge*, read before the Iowa District Synod. 48 pages; 15 cts.
2. *THE ROMAN DOCTRINE OF THE CHURCH REFUTED.* By *Rev. W. Moll.* *WHY MEMBERS OF SECRET OATH-BOUND SOCIETIES SHOULD NOT BE ADMITTED TO COMMUNION.* By *Rev. G. Schumm.*—Two doctrinal papers read before the Central District Synod. 58 pages; 18 cts.
3. *PRAYER.* A doctrinal paper by *Rev. J. W. Theiss*, read before the California and Nevada District Synod. 44 pages; 12 cts.
4. *RIGHT METHODS IN BUILDING A TRULY LUTHERAN CHURCH OR CONGREGATION.* A doctrinal paper by *Rev. W. H. Dale*, read before the English District Synod. 26 pages; 12 cts.
5. *ADIAPHORA.* A doctrinal paper by *Rev. E. Eckhardt*, read before the Nebraska District Synod. 64 pages; 19 cts.
6. *ENCHIRIDION.* The Small Catechism of Dr. Martin Luther. 1 ct.; postpaid, 2 cts.

This is the best "tract for the times" that we could wish for. It should be scattered broadcast over our country, given to the visiting stranger at the church-door, placed in railroad stations and other public places, with the invitation: Take one! etc.

7. *DIE REFORMATION NICHT EIN UEBEL, SONDERN DER GROESSTE SEGEN FUER KIRCHE UND STAAT.* By *Dr. F. Pieper.*
8. *THE PRINCIPLES OF PROTESTANTISM.* By *Rev. W. Dallmann.* Price, each 2 cts. a copy; 10 cts. a dozen; 50 cts. a hundred.

These two addresses were delivered at the joint celebration of the festival of the Reformation by the Lutheran churches of St. Louis. The vast audience that was thrilled by these addresses demanded their publication. For geniality of conception and trained diction these two essays will rank high in this kind of literature.

9. *CONFIRMATION BOOKLET.* By *Henry P. Eckhardt.* Bound in paper, 15 cts., postpaid; bound in white leatherette with stiff cover and gold title, 25 cts., postpaid.
10. *ZUR ERINNERUNG AN DEN TAG DEINER KONFIRMATION.* Price: Single copies, 25 cts.; per dozen, \$2.40, and postage.

Attention is called once more to these beautiful souvenirs which we noted a year ago.

11. *THE NEW EVANGELICAL LUTHERAN HYMN-BOOK*, which was reviewed at great length by us in the July issue, can now be had in a word edition for 75 cents, and bound in full limp seal Bagster binding, with gilt edges, for \$1.75.

*GESCHICHTLICHE SKIZZE* zum Goldenen Jubiläum der ev.-luth. Immanuel-Kirche U. A. C. zu Yorkville, N. Y.

This is an artistic souvenir of the golden jubilee of our two Immanuel congregations in New York City, Pastor Renz's on 83d St., the older, and Pastor Schoenfeld's on 88th St., by a few years the younger. The two congregations were lately merged into one.

*HOMILETISCHES REALLEXICON* und Index Rerum von E. Eckhardt. M—O. Heft 20. Battle Creek, Nebr. 1912.

The present number of Pastor Eckhardt's index of Synodical Conference literature contains surveys of the following topics, amongst others: "Materialismus," "Mensch," "Mission," "Missouri-synode," "Obrigkeit."

*ZUR LEKTUERE DES PASTORS*. Ein Beitrag. S. Rathke. Antigo Publishing Co., Antigo, Wis. 91 pages.

Spirited essays, occasionally sparkling with wit and ringing with happy phrases, are here offered on the pastor's reading, that is, on what the pastor ought to read, and how he should read. Advice of this kind will ever be subjective and limited. Personal preferences—in this case Spurgeon and Kirkegaard—and individual development often account for the suggestions we make to others. Different advisers will offer different advice. Remember the lists of "the world's best books" which are being served us periodically. (Even Walther's "Pastor's Library" was no exception.)—The chapter on "Old Lutheran Theologians" in this book is poor, and we were struck with the absence of all reference to history-study, next to theology the noblest of all studies. Though hardly any of our busy pastors will be in a position to carry out half the suggestions offered in this book, and though others, blessed with more abundant leisure, may revise the suggestions to suit their own condition, anybody can spend a pleasant hour over this book.

*SAENGERBOTE*. Lyrisches Quartalheft. Herausgegeben von der Success Printing Co., St. Louis, Mo. Rev. F. W. Herzberger, editor.

Nine pages of original contributions from poets in our circles and seven pages of editorial matter constitute the contents of the initial number of this lyric quarterly, which we have read with delight. It is an unusual mission that is attempted by this publication, and we were pleasantly surprised that so much pertinent material has been found available for it.

Northwestern Publishing House, Milwaukee, Wis., announces the following publications:—

1. *BIBLISCHE HAUSANDACHTEN*. Ein Andachtsbuch fuer alle Tage des Jahres mit einem Hausebethbuch, der Christenheit dargeboten von Aug. Pieper. Illustrated. 451 pages; \$2.00.

The devotional exercises which this book offers endeavor, as far as possible, to eliminate from the private devotions of the Christian

the element of subjectivity which dominates the man-made meditations which fill most of the books for family devotion. Accordingly, passages of Scripture without any comment have been chosen for the body of these exercises. Also prayers composed by men are ruled out as "Menschenwerk," and portions of the Psalms or Christian hymns have been substituted wherever feasible. The author has done this as a matter of principle. The selections from Scripture contained in this book are good, and rarely require comment. Their choice is influenced by the desire to follow the pericopal system of the Lutheran Church. The selections are really collateral reading for the Gospels and Epistles of the successive Sundays of the ecclesiastical year as the Lutheran Church knows it.—As to the author's principle, we believe it to be overwrought. The Scriptural principle, "Prove all things; hold fast that which is good," is sufficient to protect the Christian family-altar against the invasion of undesirable devotional literature, and keeps us from discarding, or casting an unguarded reflection on, literature that must be classed with the spiritual bounty which the Head of the Church in all ages supplies by His Holy Spirit for its members. Also in a mere compilation of passages of Scripture there is a subjective element, and the hymns of the Church are entirely subjective. This does not detract from their value, since they conform to the rule of faith.

2. *ORDINATIONSSCHEIN*. 50 cts.

A lithographed certificate of ordination issued by the President and Secretary of a Synod is here offered on extra fine bond paper; size, 14×19½.

3. *DOGMATIK* von A. Hoenecke. 14. Lieferung. 40 cts.

The treatise on the sacraments is completed, and that on the Church begun, in this issue.

4. *DAS FALSCHES UND DAS WAHRE PRIESTERTUM*. Rede ueber 1 Petr. 2, 9, gehalten am Lutherfest 1912 im Auditorium zu Milwaukee von Prof. Aug. Pieper. 10 cts.

This address urges upon its hearers the study and reassertion of the old issues between Luther and Rome.

*THE CONFSSIONAL PRINCIPLE* and the Confessions of the Lutheran Church as Embodying the Evangelical Confession of the Christian Church. By Theodore E. Schmauck and C. Theodore Benze. With translations from the Introductions and Writings of Theodore Kolde, Professor in Erlangen. Philadelphia: General Council Publication Board. 1911. CXXXI and 962 pages; \$4.00.

In his article "Lutherans" in the *New Schaff-Herzog Encyclopedia* (Vol. VII, p. 79 ff.) the late Dr. Spaeth opens up his account of the Missouri Synod under the subheading, "Confessional Lutherans in the West." In the connection in which this designation occurs it seems eminently fitting; for Dr. Spaeth has described in the preceding sections the confessional chaos in the General Synod prior to the advent of the Missourians. The next phenomenon of which, as a historian of American Lutheranism, he is led to take notice is

the confessional consciousness which begins to manifest itself and assert its strength about 1844. The General Synod, because of its attitude toward the confessional writings of the Lutheran Church, ultimately suffered a rupture. But that was not until 1867, and Dr. Spaeth is correct when he says: "About a quarter of a century before the revival of confessional Lutheranism in the General Synod led to disruption and to the organization of the General Council, Lutheran immigrants from Saxony, Prussia, and Bavaria . . . undertook the foundation of strictly Lutheran bodies." Some of these immigrants, *e. g.*, Wyneken, had at first affiliated with the General Synod; others had been close enough to the General Synod to observe and be observed. With intense interest the onward march of confessional Lutheranism in the older English Lutheran bodies in the East was watched by the Western Lutherans. Walther, *e. g.*, expressed his "unfeigned joy" (*Lehre und Wehre*, Vol. 11, p. 278), when Dr. C. P. Krauth published his conviction that agreement in the fundamental doctrines is necessary to the true unity of the Church, and that it is a part of what is necessary to agree on the question what is fundamental. We regret our inability to cite Dr. Krauth's statement in *Lutheran and Missionary* of July 13, 1865, in the exact terms used by Dr. Krauth. We retranslate them from Dr. Walther's rendering in *Lehre und Wehre*: "Our church can never have a genuine, internal harmony, except by professing these articles, and that, all of them, without reservation and equivocation. This is our profound conviction, and we herewith solemnly retract before God and the Church, as we have already done seriously and repeatedly in an indirect manner, all that we have written or said contrary to this our present conviction. We are not ashamed to do this. We thank God who has guided us to see the truth, and we thank Him for having freed us from the temptation to entangle ourselves with the claim that we have, up to the present, remained faithful to ourselves, as regards our perfectly sincere, though relatively quite immature, views of former years." Dr. Walther mentioned favorably Dr. Krauth's *Baptism* (*L. u. W.*, Vol. 12, 370), *Treatise on Luther's Translation of the Bible and on the Lutheran Reformation* (Vol. 15, 215), *The Augsburg Confession* (Vol. 14, p. 226). *The Conservative Reformation and Its Theology* (Vol. 17, 249; however, noting defects, cf. Vol. 19, p. 52), and last, not least, Dr. Krauth's "herrliches," "vortreffliches Zeugnis"—glorious, excellent testimony—in the discussion at Galesburg of pulpit- and altar-fellowship. (Vol. 22, p. 87.) There is a tone of sadness in Walther's remarks when he criticises Krauth for taking part in the Alliance (Vol. 19, p. 351; 20, p. 53). Krauth, on the other hand, expresses his sincere regret when in the matter of lay elders he must turn against an authority which he regards as highest of all, Dr. Walther (Vol. 21, 105).

But what has all this to do with the volume before us, which is awe-inspiring by its mere size, not to say anything as yet of its contents? This volume, it seems to us, is destined to play an important part in present-day Lutheran history in America. It rekindles old affections for a movement in the General Council, which, as we have shown, was very congenial to the "Missourians." It has been many a day since the lover of confessional Lutheranism in the "Western Synods" has been delighted to such an extent, and moved

to gratitude by such a testimony from among the "Eastern Synods" in favor of the position which the West has defended uncompromisingly for more than two generations. There is in this joint product of Drs. Schmauck and Benze so much good theology and sound Lutheranism that we hesitate more than usually in pointing out defects, for fear that the charge of carping might be raised against us with some justice. *The Confessional Principle and the Confessions of the Lutheran Church* is, moreover, a book that cannot be disposed of in even a lengthy review. It is, we believe, an appeal to the entire American Lutheran Church to examine whether there is in any part of her constituency anything which separates her children from the principles here set forth. We trust that this book will enter into the public discussions of the ablest men of our church in this country. We content ourselves, for the present, with indicating briefly the contents of this book: Preface (historical, relating chiefly to the confessional struggle in the American Lutheran Church), pp. I—XXXII; an exhaustive Table of Contents and bibliography, pp. XXXIII—LXXVIII; Historical Introduction, with some reference to several recent works, pp. LXXIX—CXXXI; Book I: The Nature of the Christian Confessional Principle, pp. 9—92 (eight chapters); Book II: The Historical Rise and Development, in Christianity, of the Confessional Principle, pp. 93—162 (five chapters); Book III: The Nature, Origin, and Historical Development of the Lutheran Confessional Principle, pp. 163—839 (twenty-three chapters); Book IV: A Partial Application of the Lutheran Confessional Principle to American Conditions in the Twentieth Century (to end of book; six chapters).

*THE DOCTRINE OF MAN.* Outline Notes Based on *Luthardt*.  
By R. F. Weidner, D.D., LL.D. Chicago: Wartburg Publishing House. 199 pages; \$1.00.

Besides his main authority, mentioned in the title, Dr. Weidner bases his treatise on Krauth's *Conservative Reformation*, Delitzsch's *Biblical Psychology*, Julius Mueller's *Doctrine of Sin*, and Harless' *Christian Ethics*. "The book is the outgrowth of thirty years of discussion in the classroom," and is still mainly a student's handbook. It gives a good survey of the materials for which one looks in the chapter on Anthropology in a Lutheran *Dogmatik*, and offers a good bibliography.—Luthardt is not a good guide for a Lutheran dogmatician who sets out to explore the domain of anthropology. For he has charged the Form of Concord with having given a one-sided presentation of the relation of the human will to divine grace by laying stress merely on the *divine* factor in conversion, and by admitting in most instances (!) an operation of man's own will only *after* conversion. In a discussion of the powers of free will in fallen man in regard to spiritual matters we have no use for the relative morality of man based on the fact that he possesses a natural knowledge of God and a conscience. To teach the doctrine of original sin in its complete Scriptural scope surely does not mean to teach that man is a brute. Nor does the parable of the sower help us in this matter; for what am I profited by being told that the parable "implies" that there are relative degrees of fitness for the reception of the Word, but not that these degrees are independent of the grace of

God"? The question is: Do these degrees of fitness, supposing they *all* exist—also the “good ground”—prior to the first operation of grace, make any difference as regards the operation of grace? If the good ground is a product of grace, nothing is explained by the “relative degrees of fitness.” But Dr. Weidner holds: “In the ground of the human heart the character of these differences is determined by the freedom of the will.” And in the very next clause: “Whatever there is of evil of character is of the man himself; whatever there is of good is of God.” If the “good ground” is included in the first clause,—and the author has not excepted it!—the two clauses are contradictory.—Luther has never receded from the doctrine taught in his *De Servo Arbitrio*, *viz.*, “that God is ultimately the only worker, that we are passive to God’s workings.” Nor is his explanation of the Third Article a withdrawal of former “deterministic speculations in regard to the relation of the will of the creature to the divine omnipotence.” There is something being read into *De Servo Arbitrio* by most authors who speak like Dr. Weidner which Luther did not put there. It is certainly known to Dr. Weidner what Luther thought to the end of his life just of *De Servo Arbitrio*.—We suggest that the account of synergistic tendencies in the Lutheran Church—omitting even most recent events—is incomplete without a critique of Latermann’s teaching.

**BENEFICIARY EDUCATION.** Prepared by the Board of Education of the General Council of the Ev. Luth. Church in North America.

This pamphlet will prove suggestive reading to all our boards and individual parties among us who are directing beneficiary education.

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

1. **DER SCHRIFTBEWEIS DES LUTHERISCHEN KATECHISMUS.** Erklärung des Kleinen Katechismus Luthers und der ihm zugrunde liegenden Schriftstellen. Von Dr. F. W. Stelthorn. 1912. 596 pages; \$3.00.

The proof-texts for Luther’s Small Catechism are explained in this book, not in the expository fashion in which Prof. Wessel explains the texts in *Schwan*, in the **THEOLOGICAL QUARTERLY**, but in discourses on the various parts and sections of the Catechism. The explanation here offered is to aid the catechist. It is thorough and scholarly,—and loyal to the author’s notorious synergism. Even the catechist in the Ohio Synod must be inoculated with the idea that in conversion the will of man undergoes a gradual change (p. 303), and that God may convert a person without that person converting himself. (“Das Subjekt der ersteren [*conversio transitiva*] ist Gott, das der letzteren [*conversio intransitiva*] der Mensch. *Die letztere ist die Wirkung und Folge der ersteren, aber nicht die unwiderstehliche Wirkung und Folge.*” p. 302. [*Italics ours.*]) In other words, God has actually converted a person (*c. transitiva*), and now waits for the effect of the conversion which He has achieved in the person. That effect is to be this, that the converted sinner converts himself (*c. intransitiva*). It is not easy to get a clear conception of this phenomenon of a twofold conversion which must occur in the same subject, and that in such a way that one causes the other. In the

act of converting we distinguish properly between the two termini *a quo* and *ad quem* (from darkness to light; from the power of Satan to God). Every act that deserves to be named conversion must embrace as essential, constituent parts these two termini, the starting-point and the goal. If transitive conversion begins at the point of spiritual darkness and terminates at the point of spiritual light, where does intransitive conversion, "the effect and result" of the former, begin, and where does it end? What does it all mean? Transitive conversion surely is not gone over again by the sinner in intransitive conversion; for to do that he would have to slip back somehow to the starting-point. And if he does slip back, is it not *God*, according to the author's own view, that must do *His* work over again? If the person who has passed through the *conversio transitiva* remains at the *terminus ad quem*, in other words, if he stays converted *by God*, how—why—*must he now further convert himself*? For that intransitive conversion is required, as a necessary result, though not an irresistible one, the author clearly indicates. Two things may happen after transitive conversion has taken place: either the person declares himself satisfied with the work of God, and now starts to convert himself ("Wirkung und Folge der ersten") intransitively, or, since he *does not have to do this*, he may decline the transitive conversion, perhaps as something that was done to him without his consent. Both the catechists in the Ohio Synod who will have to teach, and still more the poor catechumens who will have to grasp this transitive-intransitive conversion, have our full sympathy. What would Luther say if he were shown this catechetical labor upon his simple statement: "The Holy Ghost has called me by the Gospel, enlightened me with His gifts"?

2. *FREEMASONRY*. An Interpretation. By *Martin L. Wagner*. 563 pages; \$1.50.

In his Preface the author dwells upon a fact that is not sufficiently heeded; we have reason to believe, by those who try to win Freemasons from their error, *viz.*, that the essence of Freemasonry is not understood by most Freemasons. He has ably portrayed Freemasonry, 1. as a religious institution, pp. 31—136; 2. as an esoteric institution, pp. 137—354; 3. in its mysticism ("The Masonic Hieroglyphs"), pp. 355—481; 4. in its ethics. The evidence on which he rests his argument is liberally furnished throughout the book from unquestioned Masonic sources. We consider this volume a most valuable contribution to our stock of anti-lodge literature.

3. *IN HIS SERVICE*. Talks to the Confirmed. By *G. T. Cooper- rider*, A. M. 50 pages; 20 cts.

This is a very serviceable booklet which a Lutheran pastor may put into the hand of his newly confirmed members. On p. 36 "the people of Colossus" (= Colossians) is an error.

*THE NEW HIERARCHY*. By *Prof. David H. Bauslin*, D. D. Gettysburg Compiler Print.

Dr. Bauslin assails the self-assumed and disastrously applied authority which higher critics are endeavoring to exert in the Church, and shows that the spirit of contradiction is rising against these high priests of the cult of Bible-smashing.

*THE BLIND GIRL OF WITTENBERG.* From the German of *Wildenhahn*, by *John G. Morris*, D. D., LL. D. Philadelphia. Lutheran Publication Society. 1887. With an Introduction to the life of *Wildenhahn* by *C. P. Krauth*. VIII and 307 pages.

A little coterie of literary men in the General Synod and General Council years ago set to work to reproduce in English historical tales written by German authors, the scenes of which are laid on the territory of the German Reformation, and which relate to characters and events dear to Lutherans. This tale takes the reader to Luther's town, and embodies events during the first ten years of the Reformation.

*ENCYCLOPAEDIA OF RELIGION AND ETHICS.* Edited by *James Hastings*, M. A., D. D. Vol. V. Dravidians—Fichte. New York: Chas. Scribner's Sons. 908 pages.

Every fresh volume of this great work increases its value as a work of information not obtainable elsewhere. We have described the general character of the work in previous reviews, and pointed out that its greatest merit is special and exhaustive research in subjects that had never been touched in such a manner by scholars. There is a wealth of information in every one of its articles. One hundred and sixty scholars have cooperated with the editor to bring out this volume, the majority of them (106) being again from the United Kingdom. Among the American contributors we note Prof. Alexander of the University of Nebraska, who writes on Ethics and Morality (American), Expediency, Expiation, and Atonement (American); Prof. Brown of Union Theological Seminary, who contributes the article Expiation and Atonement (Christian); Prof. Chamberlain of Clarke University of Worcester, Mass., who writes on Education (American); Prof. Fairbanks of the Boston Museum of Fine Arts, who contributes the articles on Expiation and Atonement (Greek) and Family (Greek); Prof. Gerig of Columbia writes on Ethics and Morality (Celtic); Prof. Hopkins of Yale, on Feasts and Festivals (Hindu); Prof. Jacobs of the Jewish Theological Seminary of America, on Fable; Profs. King and Starbuck of the University of Iowa, the former contributing Ethics and Morality (Australian), the latter Female Principle; Prof. Mavor of the University of Toronto, on Employment; Prof. Rose of McGill University of Montreal, on Euthanasia, Festivals, and Fasts (Greek); Prof. Royce of Harvard, on Error and Truth; Prof. Shaw of the University of New York, on Enlightenment; Prof. Warfield of Princeton, on Edwards and the New England Theology, one of the best written articles in this volume.—Besides the subjects already indicated in the above partial list of authors, we note the composite article on Dravidians (North and South India), by Profs. Crook and Frazer, the latter being the lecturer in Tamil and Telugu at the University College of London; the composite article on Dualism by seven contributors, R. Eucken writing the introduction; Dr. Martin's article on Election; Episcopacy, by Darwell Stone; Erastianism, by John Young Evans; Eternity, by J. S. Mackenzie; Eschatology, by J. A. MacCulloch; Eucharist, the period of the Reformation and after being treated by Hugh Watt; Faith, by Edward Sell; Faith-Healing, by W. F. Cobb; Fall, Biblical, Ethnic, and Muslim, the first division by J. Denney.

*The Fleming H. Revell Company* announce the following publications:—

1. *HOW TO BE A PASTOR.* By *Theodore L. Cuyler*, D. D. 151 pages; 60 cts.

This little volume seeks to aid the pastor in "his personal influence with his flock," in "that portion of a minister's work that lies outside of his pulpit." "A great element of power with every faithful ambassador of Christ should be heart-power. A majority of all congregations, rich or poor, are reached and influenced, not so much through the intellect as through the affections. This is an encouraging fact; for while only one man in ten may have the talent to become a very great preacher, the other nine, if they love Christ and love human souls, can become great pastors." The man who wrote these words was known in his time as an earnest minister and enforcer of the sterner truths of the divine revelation and of the solemn duties of a consistent Christian life. He does not, in the words quoted, advocate coddling men into Christianity by sugar-coating unpleasant facts for them and surrounding with an atmosphere of sickly sentimentality, but meeting them with frank and cordial sympathy and a desire to enter into their view of things, their feelings, and even their prejudices, in order, by the grace of God, to correct all those things. For some of the chapters in this book the Lutheran pastor has no use (ch. 7, Prayer-Meetings; ch. 8, A Model Prayer-Meeting; ch. 8, Revivals); the work which is described in these chapters is done in other ways in the Lutheran Church. But the chapters on "Pastoral Visits, Visitation of the Sick, Funeral Services, Treatment of the Troubled, How to Have a Working Church," will prove helpful also to our pastors, because of the views of pastoral opportunities which they open up. In ch. 12 we find urgent advice to young ministers not to seek a large parish. A Christian minister does not seek for any particular parish, but it is well that the excellent advantages of the small parish are set forth. The book closes with an inspiring chapter on the Joys of the Christian Ministry.

2. *THE SERMON, ITS CONSTRUCTION AND DELIVERY.* By *David James Burrell*, D. D., LL. D. 329 pages; \$1.50.

A new lectureship was recently endowed in Union Theological Seminary of Richmond, Va., by Mr. James Sprunt. This volume of Dr. Burrell contains the first series of lectures on that foundation. The lectures, however, have grown out of the author's work at Princeton Theological Seminary, where he filled a four years' vacancy in the chair of Homiletics. The treatise before us is in seven parts: 1. Texts and Topics, pp. 25—52; 2. The Outline of the Sermon, pp. 53—110; 3. The Body of the Sermon, pp. 111—198; 4. The Forensic or Finished Discourse, pp. 199—240; 5. The Delivery of the Sermon, pp. 241—260; 6. Getting Attention, pp. 261—294 (here the author dilates on dullness and sensationalism); 7. Pulpit Power, pp. 295—329.—In the author's Introduction we meet with this reassuring definition of the sermon: "A sermon is 1) an address 2) to a congregation 3) on the subject of religion, 4) from

the standpoint of the Scriptures, 5) with the purpose of persuading men." Every part of this definition is discussed, and in regard to the fifth point, the author says: "So far as the unconverted sinner is concerned the object of the sermon is his salvation from the shame, bondage, and penalty of sin. It is, therefore, the duty of the preacher to preach sin, as Peter did at Pentecost, until men pricked to the heart cry, 'What shall we do?' . . . So far as the individual Christian is concerned, the object of the sermon is his sanctification. The agent of sanctification is the Holy Spirit; and the instrument which He commonly uses is the Word of God. This is intimated by Christ in His sacerdotal prayer, where He intercedes for His disciples on this wise, 'Sanctify them by Thy truth; Thy Word is truth.' This being so, it is incumbent on the preacher to bring Christians more and more under the influence of the Holy Spirit by leading them further and further into a clear understanding of the Scriptures as the Word of God." The thoughts here expressed are the dominant thoughts of the book. It does show how a good Christian sermon is built up on these principles, and given to the hearer.

3. *A WAY OF HONOR*, and Other College Sermons. By *Henry Kingman*, D. D. 210 pages.

The audience which listened to the fourteen sermons in this book in the Congregational Church of Claremont, Cal., was made up largely of students of Pomona College. All these sermons breathe the fragrance which a literary person of wide reading is able to put into them, but there is nowhere an effort noticeable to appear learned. The main truth of the Christian religion, sin and grace, above all, the person and the work of the Redeemer, are set forth in a direct manner. However, in a sermon from Phil. 2, 8, on the Obedience of Christ, we should have expected a better view of that obedience than that of a glorious example. Jesus will prove to be little to any sinner by His matchless obedience, if that obedience is not shown to have been the price demanded of Him for our redemption. The sermon on Samson, who is pictured as a giant with feet of clay, is a drastic exhibition of the phenomenon so often beheld among Christians, of stupendous weakness associated with unusual strength.

4. *THE MODERN MISSION CENTURY*, Viewed as a Cycle of Divine Working. A review of the Missions of the Nineteenth Century, with reference to the superintending providence of God. By *Arthur T. Pierson*. 517 pages; \$1.00.

The volume here offered will be welcome to all who have to exhibit in public discourse the actual results of Christian mission endeavor. "The studies in world-wide missions, begun forty years ago, find their latest fruit in this book. The subject has proved, at each new stage, more attractive and instructive. The whole course of mission history is a march of God, showing His superintendence over all forward movements for bearing His Good Tidings to a lost world. We lay down the pen with an unchangeable persuasion that, from the first yearning of William Carey over the Death Shade of a

heathen world, to the last longing of the most recent convert for the salvation of his fellows, God has been at work—the same God who, in the darkness of that primal chaos, said, ‘Let light be!’ and Light was.—Such studies in mission history give new nerve to all holy endeavor. He who bade us ‘go into all the world, and preach the Gospel to every creature,’ added the promise: ‘Lo! I am with you alway, even unto the end of the age.’ His Word shall not return to Him void; His everlasting sign shall not be cut off; instead of the thorn shall come up the fir-tree, and instead of the brier, the myrtle-tree. He will utterly demolish and abolish the idols.”

*SUGGESTIONS FOR THE SPIRITUAL LIFE.* College Chapel Talks by *George Lansing Raymond*, Professor of Oratory, etc. etc. Funk & Wagnalls Co., New York. 1912. 337 pages; \$1.40.

There is a peculiar fascination in this book. The cultured Christian gentleman talking to cultured students on the fundamental truths of Christianity, and causing these truths to stand out as vital facts and vitalizing factors in the lives of young men, going, not only at, but into, Bible texts, exactly as a good preacher and pastor would do, first, for the purpose of establishing the meaning of God’s Word, next, of applying it directly to the peculiar needs of the peculiar audience—this is something novel. In his very modest Preface, the author almost apologizes for publishing these “Chapel Talks,” and tells us that “about everything in the book has been used, in substance at least, either at Williams College or at Princeton University, at times when I was taking my turn in rotation with other professors in conducting the Sunday services.” He regards as “the chief object in preaching,” not “trying to avoid reinforcing the doubt of cautious seekers after truth who have come to hear him,” but “trying to increase their faith.” And of this object he says that it “certainly justifies advanced methods of thinking, so far as these are merely incidentally associated with it.” “Faith, as every intelligent man knows, is an attitude of mind that has its source not merely in conscious intellection, but also in those subconscious tendencies of feeling and will which are particularly connected, though no one, perhaps, can satisfactorily explain exactly how or why, with the spiritual nature. Philosophers, as a rule, recognize that the most effective way of influencing these tendencies is through using what is termed suggestion—in other words, not through information or argument, nor, as applied to religious truth, through traditional or dogmatic appeals. These sometimes reach the conscious understanding only; and at other times, if they affect feeling and will, they do so mainly by way of exciting more or less opposition. Suggestion is a method that presents, as a rule, only such forms of statement as the recipient may be supposed to be prepared to receive; and more frequently than not, therefore, are of the character already described, as not likely to reinforce doubt. Contrary to what might be supposed, too, from this fact, they are not necessarily negative and vague in effect, but often positive and definite.” There is here a truth uttered which all of us who have listened to sermons intelligently can verify. The parts of a sermon which really stir

and impress and produce lasting effects are not the thundering invectives against error, nor the acute reasonings which may occur in it, but quaint touches which lie concealed in the thought and the delivery of the preacher, that set the mind at thinking.—Though not agreeing with the theological position occupied by the author, we have found his “chapel talks” thought-stimulating.—The sermon on the death of President McKinley is marred by an illogical arraignment of the parochial school, because the Pole Czolgoz, the assassin, was raised in a parochial school, where the belief is not inculcated, the author thinks, “that all men are brothers,” and “that there are no fixed classes in society.” (pp. 320 ff.)

*THE UNION OF CHRISTENDOM.* By Rev. E. F. Blanchard.  
10 cts.

This 15-page small octavo tract is altogether absurd: absurd in its argument, *viz.*, that both the Roman Catholic and the Protestant churches are dying, and absurd in the price demanded.

Karl Lorch, Publisher, at Lorch, Wuerttemberg, announces the following publications:—

*SOZIALDEMOKRATIE UND WELTGERICHT.* 174 pages.  
Paper, M. 1.50.

*IST DIE KATHOLISCHE KIRCHE UNFEHLBAR?* 164 pages.  
Paper, M. 1.50.

The author of both publications, Otto Feuerstein, is a former priest of the Roman Catholic Church. In his former treatise on Social Democracy he describes in vivid style the dangers of “the red deluge,” which threatens to overwhelm the cultured nations of the world. He makes an earnest effort to be just to the Socialists, by acknowledging good points in their program, and exhibiting points of contact in their endeavor with Christianity. He holds, however, and that justly, that what there is good in Social Democracy can only be achieved by the spread of genuine Christianity. He believes that there is a strong trace of communism both in Old Testament institutions and in New Testament teaching. He fervently declares his conviction that the realization of the ideals of Social Democracy will come with the establishment of the visible reign of Christ on earth. “In their expectation of an ideal state of the world, a ‘heaven on earth,’ Social Democrats are fully justified by the doctrine of Christ and the apostles.” The terms “kingdom of God” or “of heaven” are, accordingly, interpreted in a millenarian sense.—The second treatise, which is written in a vein far more congenial to us, is good in its historical portions, and because of its animated style will prove very effective as a popular critique of Rome’s fictitious claims of inerrancy and infallibility. But the view advocated in the first treatise, *viz.*, that Christ has aimed to establish a visible Church on earth, appears also in this treatise, and the inerrancy of strictly Biblical teaching, which is a mark of the true, invisible Church of Christ and of its exhibition in any orthodox religious society, is an idea foreign to the author’s thought.